



WILLIAM TINDALL

The ne-
we Testament/dyly
gently corrected and
compared with the
Greke by William
Tindale: and fynel-
shed in the yere of ou
re Lorde God.
A. M. D. & xxiiij.
in the moneth of
November.

W. C. Unto the Reader.



Ere thou hast (moost
deare reader) the new Te-
stament or covenant ma-
de wpyth vs of God in
Christes bloude. Which
I have looked over agay-
ne (now at the last) with
all dylygence / and com-
pared it vnto the Breke / and have wedded oute
of it many fautes / which lacke of helpe at the
begynnyng and oversyght / dyd some therein.
If ought seme chaunged / or not all to gether
agreyng with the Breke / let the fynder of
faute consider the Hebrue Phrase or maner of
speche left in the Breke wordes. Whose pre-
terperfectence and presentence is ofte both
one / and the futuretence is the optative mode
also / and the futuretence is ofte the impera-
tive mode in the actyve voyce / and in the pas-
syve ever. Lyke wyse person for person / nom-
bre for nombre / and an interrogacion for a co-
dicionall / and soche lyke is with the Hebrues
a comen vsage.

I have also in manye places set lyght in
the mergent / to vnderstonde the text by. If
anye man fynde fautes ether with the trasla-
cion or ought besyde (which is easyer for ma-
nye to do / then so well to have translated it
them selves of their owne pregnant wyttes /
at the begynnyng withoute forensample) to
the same it shalbe lawfull to traslate it them
selves and to put what they lust therto. If I
shall

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Shall perceave ether by my selfe or by the in-
formation of other / that ought be escaped me /
or myght be more playnly translated / I will
shortlye after / cause it to be mended. Howbe-
it in manye places / me thynketh it better to
put a declaracyon in the margent / then to run
it to farre from the text. And in manye pla-
ces / wher the text semeth at the fyrst choppe
hard to be vnderstonde / yet y circumsidces be-
fore and after / and oft readings together / ma-
keth it playne ynough. & ce.

Moreover / because the kyngedome of hea-
ven / which is the scripture & worde of God /
maye be so locked vp / that he which readeth
or heareth it / cannot vnderstonde it: as Christ
testifyth how that the Scribes and Pharisees
had so shut it vp. Mat. xxiii. and had taken
awaye the keye of knowledge. Luke. xi. that
their Jewes which thought them selves with-
in / were yet so locked out / and are to this daye
that they can vnderstonde no sentence of the
scripture vnto their salvacion / though they
can reherse the textes every where & dispu-
te therof as sottelye as y popyshe doctoures
of dunces darcke learninge / which with their
sophistrye / sarved vs / as y Pharisees dyd the
Jewes. Therfore (that I myght be founde
faythfull to my father & lorde in distributinge
vnto my brethren & felowes of one fayth / their
due & necessarye fode: so dressinge it & casso-
ninge it / that the weake stomackes maye re-
ceave it also / and be y better for it) I thought
it my dutye (moost deare reader) to warne the
* .ii. Before

W. T. to the Reader

Before/ & to shew the the right way in/ & to ge-
ve the y true keye to opē it with all/ & to arme
the agaynst false Prophetes & malicious ypo-
crites/ whose perpetuall stodye is to leuen the
scripture with gloses/ and there to locke it vp
where it shuld save thy soule/ and to make vs
shote at a wronge marke / to put oute trust in
those thinges that proffit their selues onely
and ssee oure soules.

The ryg-
ht waye
into the
scripture.

The ryght waye is the onely waye to vn-
derstande the scripture vnto oure salvacion/
is/ that we earnestlye & aboue all thinge/ serche
for the profession of oure Baptyme or covenant
es made betwene God & vs. As for an ensam-
ple: Christ sayth Mat. v. Happie are the mer-
cifull/ for they shall obtayne mercie. Loo/ Here
God hath made a covenant with vs/ to be mer-
cifull vnto vs/ yf we wilbe mercifull one to
another: so that the man which sheweth mer-
cie vnto his neybour / maye be bolde to trust
in God for mercie at all nedes. And contrarie
wyse/ iudgemēt without mercie/ shalbe to him
that sheweth not mercye. Iaco. ii. So now/ yf
he y sheweth no mercie/ trust in God for mer-
cie/ his fayth is carnall & worldlye/ & but vayne
presumpciō. For God hath promysed mer-
cie onely to y mercifull. And therefore the mer-
cilesse have no Godes worde y they shall ha-
ve mercie: but contrarie wyse/ y they shall ha-
ve iudgemēt without mercie. And Mat. vi. If
ye shall forgeve men their fautes/ your heve-
ly father shall forgeve you: but & yf ye shall
not forgeve mē their fautes/ no moze shall you
re fa-

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re father forgeve you your fautes. Here also
by y vertue & strenght of this covenant wher
with God of his mercie hath bounde him selfe
to vs unworthie/ maye he y forgeveth his ney-
bour/ be bolde when he returneth & amēdeth
to beleve & trust in god for remission of what
soever he hath done amysse. And contrarie wy-
se/ he that will not forgeve/ cannot but dispea-
re of forgivenes in the ende/ and feare iudge-
ment without mercie.

The generall covenant wherin all other are
comprehended & included/ is this. If we make
our selves to god/ to kepe all his lawes/ after
the ensample of Christ: then God hath bounde
him selfe vnto vs to kepe and make good
all the mercies promysed in Christ/ thow-
out all the scripture.

All the whole lawe which was geve to vt-
ter oure corrupt nature/ is comprehended in the Lawe.
ten commaundemente. And y ten commaun-
demente are comprehended in the se two: lo-
ve God and thy neybour. And he that lo-
veth his neybour in God and Christ/ fulfil-
leth these two/ & consequentely the ten/ & fi-
nally all the other. Now if we love oure ney-
bours in God & Christ: that is to wete/ if we
be lovinge/ kynde & mercifull to them/ becau-
se God hath created them vnto his lyknes/ &
Christ hath redeemed them & bought them w
his bloude/ then maye we be bolde to trust in
God thow Christ & his deserving/ for all
mercie. For God hath promysed and bounde
him selfe to vs: to shew vs all mercie/ & to be a
father

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father almighty to vs/so that we shall not ne
de to feare the power of all oure aduersaries.

Now yf anye man that submitteth not him
selfe to kepe the commaundmentes/do thinke
he hath anye fayth in God: the same manes
fayth is vayne/worldlye/damnablc/dreclisse
(a playne presumption) as it is above sayde/
a is no fayth that can iustifie or be accepted
before God. And that is it that James mea-
neth in his Pistle. For how can a man beleve
sayth Paul without a preache. Ro. x. Now
reade all the scripture and se where God sent
anye to preache merce to anye/save vnto the
onlye that repēt a turne to god with all their
hartes/to kepe his commaundmentes. Vnto
the disobedient that will not turne/is threate-
ned wrath/vengeance and damnacion/accor-
dinge to all the terrible curses and fearfull
ensamples of the Byble.

Fayth now in God the father thorow oure
Lorde Iesus Christ/accordinge to y covenan-
tes a apoyntmēt made betwene God a vs/is
oure salvaciō. Wherefore I have ever noted y
covenantes in y mergetes/a also y promises.
Moreover where thou findest a promyse a no
covenant expressed therewith/ there must
thou vnderstande a covenant. For all the pro-
myses of y mercie a grace y Christ hath pur-
chased for vs/ are made vpon y condicion y
we kepe y lawe. As for an ensample: whē the
scripture sayth. Mat. vii. Aye a it shall be ge-
ven you: seke a ye shall fynde: knocke a it shall
be opened vnto you. It is to be vnderstande/ if
that

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that whē thy neyboure a yeth / seeth or knoe-
keth to. y/ thou then shew him the same mer-
cie which thou desyrest of god/then hath god
boulde him selfe to helpe y agayne/a else not.

Also ye se that two thinge are requyred to
begin a Christen man. The fyrst is a stedfast
fayth a trust in almighty God/to obtayne all
the mercie that he hath promysed vs/thorow
the deservinge a merites of Christes bloude
onlye/without all respect to oure owne wor-
kes. And the other is/that we forsake evell/a
turne to God/to kepe his lawes a to fyght a-
gaynst oure selves and oure corrupte nature
perpetuallye/that we maye do the will of god
every daye better and better.

This have I sayde (most deare reader) to
warne the/least thou shouldest be deceaved / a
shouldest not onlye reade the scriptures in vayne
a to no proffit/ but also vnto thy greater da-
nacion. For the nature of Gods worde is/ y
whosoever reade it or heare it reasoned a dis-
puted before him/it will begynne ymmediat-
lye to make him every daye better a better/till
he be growen into a perfect mā in the knowled-
ge of Christ and love of the lawe of God: or
alse make him worse a worse/till he be harde-
ned that he openly resist the sprite of God/ a
then blaspheme/ after the ensample of Pha-
rao/ Coza/ Abiron/ Balam / Judas / Symon
Magus and sothe other.

This to be even so / the wordes of Christ
Ioh. iii. do well conspyne. This is condemp-
naciō (sayth he) the lycht is come into y worl-

*.iiii.

de

What the
nature of
godes wor-
de is

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de/ but y men loved darcknes more then light
for their dedes were evell. Beholde/ when the
light of Godes worde cometh to a mā / whe-
ther he reade it or here it preached & testified/
& he yet have no love thereto/ to fassion his ly-
fe thereafter/ but cōsēteth still vnto his olde de-
des of ignorance: then beginneth his iust dā-
nacion ymmediatlye/ & he is henceforth wit-
hout excuse: in that he refused mercie offered
him. For God offereth him mercie vpon the
condyciō that he will mende his livinge: but
he will not come vnder the covenant. And frō
that houre forward he waxyeth worse & wor-
se/ God takinge his spzite of mercye and gra-
ce from him for his vnthankfulnes sake.

And Paul wyrteth. Ro. i. that the heathē be-
cause when they knew god / they had no lust
to honoure him with godly lyvinge / therefore
god powred his wrath vpon them & toke his
spirite frō thē & gave them vp vnto their her-
tes lustes to serve sinne/ frō iniquite to iniqui-
tie tyll they were thorow hardened and past
repentaunce.

And Pharaō/ because when the worde of
god was in his contrie and godes people scatte-
red thorow out all his land/ and yet nether lo-
ved them or it: therefore god gave him vp / and
in takynge his spirite of grace from him so
hardened his herte with covetousnes/ that af-
terward no myracle coulde convert him.

Here to pertayneth the parable of the talen-
tes. Mat. xxv. The Lorde cōmaundeth y ta-
lent to be takē awaye from the evell & slouth
full

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full servaunt & to binde him hand & fote & to
cast him into vtter darcknes/ & to geve the ta-
lent vnto him that had ten/ sayenge: to all y
have/ moare shalbe geve. But frō him y hath
not/ that he hath shalbe takē from him. That
is to saye/ he that hath a good harte toward y
worde of God/ & a set purpose to fassio his de-
des thereafter/ & to garnishe it with Godly ly-
vinge & to testifie it to other/ the same shal in-
crease more & more dayly in y grace of Christ.
But he that loveth it not/ to lyve thereafter &
to edifie other / the same shal loose the grace
of true knowledge & be blinded agayne and
every daye waxe worse and worse and blind-
der & blinder/ till he be an vtter enemye of the
worde of God/ & his harte so hardened / that
it shalbe impossible to convert him.

And Luk. xii. The servaunt that knoweth
his masters will & prepareth not him selfe/
shalbe beatē with many stripes: that is/ shal
have greater damnacion. And Matt. vii. all
that here the worde of God & do not thereafter
bylde on sande: that is/ as the foundaciō layed
on sande canot resist violence of water/ but is
vndermined & over throwen/ even so y sayth
of them that have no lust ner love to y lawe
of god bylde vpon the sande of their awne
ymaginacions/ and not on the rocke of godes
worde accordinge to his covenantes/ turneth
to desperation in tyme of tribulacion & when
god cometh to iudge.

And the vyneparde Matt. xxi. planted and
hyred oute to the husbandmē y wolde not re-
der

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der to the Lorde/ of the frute in due tyme/ and
therfore was take from them and hyzed oute
to other/ doth confirme the same. For Christ
sayth to the Jewes/ y kyngdome of heveⁿ shal
be takⁿ fro you & geve to a nacion that will
bring forth the frutes therof/ as it is come to
passe. For the Jewes have lost the spirituall
knowⁱdge of god & of his commaundementes
and also of all the scripture/ so y they can un-
derstode nothyng godlye. And y doze is so loc-
ked vp that all their knockynge is in vayne/
though manye of them take great payne for
godes sake. And luke. viii. the fygge tree that
beareth no frute is commaunded to be plucked vp

And finally/ hereto pertayneth with infinit-
te other/ the terrible parable of the uncleane
spirite (Luke. vi.) which after he is cast oute/
when he cometh & fyndeth his house swepte
and garnysshed/ taketh to him seven worse
then him selfe / and cometh and entereth in &
dwelleth there/ & so is the ende of y man wor-
se then the begynnynge. The Jewes / they
had clensted the selves wth gode worde / fro all
outward ydolatre & worshippinge of ydole.
But their hertes remayned still faythlesse to
godwarde and towarde his mercie and truthe
and therfore without loue also and lust to his
lawe & to their neybores for his sake/ & tho-
row false trust in their owne worke) to which
heresie/ the childe of perdition/ the wycked by-
sshope of Rome wth his lawyers hath brought
us christen) were more abhominable ydola-
ters then befoze/ and become ten tymes worse
in the

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in the ende then at the begynnynge. For the
first ydolatre was some spyped and easie to be
rebuked of y prophetes by the scripture. But
the later is more sottle to begyle withall/ and
an hundred tymes of more dyfficult to be
woded oute of mennes hertes.

This also is a conclusion/ nothyng more
certaine/ or more prouid by y testimon^y & ex-
amples of y scripture: y if anye y fauouret^h
the worde of God/ be so weke y he cannot chaste
his fless^e & him will y lorde chastice & scourge
euery daye Harper & Harper/ wth trybulacyon &
myfortune/ y nothyng shall prospere wth him
but all shall go agaynst him/ what soeuer he ta-
keth in hande/ & shall vyset him wth pouertie/
with sycknesse & descases/ & shall plage him
with plage vpon plage/ & the more lothsome/
terryble and fearfull then other/ tyll he be at
utter desyaunce with his fless^e.

Let vs therfore y have now at this tyme ou-
re eyes opned agayne thorow y tender mercie
of God/ kepe a meane. Let vs so put oure trust
in y mercy of god thorow christ/ y we knowe
it oure dutie to kepe y lawe of God & to loue
oure neybores for their fathers sake which
created the & for their lordes sake which rede-
med the & bought the so derely wth his bloude
Let vs walke in y feare of God/ & have oure
eyes opⁿ vnto both partes of Godes couena-
tes/ certified that none shal be partaker of the
mercie/ save he that will fyght agynst y fles-
sh^e to kepe y lawe. And let vs arme oure sel-
ues wth this remembraunce/ that as christes wor-
ke

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kes iustifie frō synne & set vs in y^e fauoure of god/so oure awne dedes thowow workynge of y^e spirite of God/helps vs to cōtynew in y^e fauoure & y^e grace/into which christ hath brought vs/ & that we cā no lenger cōtynew in fauoure & grace thē oure herte are to kepe the lawe.

Furthermore cōcernynge y^e lawe of God/ this is a generall cōclusiō/ y^e y^e whole lawe/ whether they be ceremonies / sacrifices / ye or sacramēte ether/or precepte of equitie betwene man & mā thowowout all degrees of y^e worlde/ all were geuē for oure proffyt & necessyte onely/& not for anye nede y^e God hath of oure keepynge thē/ or y^e his ioye is increased thereby or y^e y^e dede/for y^e dede it selfe doth please him That is all y^e God requyret of vs when we be at one wth him & do put oure trust in him & loue him/is y^e we loue every mā his neybour to pitie him & to haue cōpassyon on him in all his nede & to be mercifull vnto him. This to be euen so/christ testifieth. Mat. vii. sayengethis is y^e lawe & y^e prophete. That is/to do as thou woldest be done to (accordynge I meane to y^e doctryne of y^e scripture) & not to do that thou woldest not haue done to the/ is all that the lawe requyret & the prophete. And Paul to the Roma. viii. affyrmeth also the loue is the fullfyllinge of y^e lawe/& that he which loueth/ doth of his awne accorde all that the lawe requyret. And. i. Timo. i. Paul. sayth y^e y^e loue of a pure hert & good cōscience & sayth vnsayned is v^e ende & fullfyllinge of y^e lawe. For sayth vnsayned in christes bloude causeth to loue

Loue is
the fullin
ge of the
lawe

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to loue for christes sake. Which loue is y^e pure loue onely & y^e onely cause of a good cōscience. For then is y^e cōscience pure/ when y^e eye loketh to christ in all his dede/ to do them for his sake & not for his awne synguler aduantage or anye other wycked purpose. And Ihs both in his gospel & also pistles/ spekerh neuer of anye other lawe thē to loue one another purely/affyrmyng y^e we haue God him selfe dwellynge in vs and all that God despyret/ if we loue one the other.

Bring then that sayth to God & loue & mercifullnes to oure neybores/ is all that y^e lawe requyret/ therefore of necessity the lawe must be vnderstōde & interprete by thē. So y^e all inferiour lawe are to be kept & obserued as longe as they be seruante to fayth & loue: and then to be broken ymedyately/ if thowow anye occasyon / they hurte ether y^e fayth which we shuld haue to godward in the confidence of christes bloude or the loue which we owe to oure neybores for Christes sake.

And therefore when y^e blynde pharises murmured & grudged at him & his disciples/ that they brake y^e saboth daye & tradycions of the elders/ & that he him selfe dyd eate wth publicans & synners/ he answereth. Mat. ix. allegynge Esaias y^e prophet: go rather & learne what this meaneth/ I requyer mercie & not sacrifice. And Mat. xii. Wh y^e ye wvyst what this meaneth/ I requyer mercie & not sacrifice. For onely loue & mercifullnes vnderstōdeth y^e lawe/ & else nothinge. And he that hath not y^e wvritten

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writtē in his harte / Shall neuer vnderstōde & lawe / no: though all y^e angels of heuē wēt abowte to teache him. And he that hath that graue in his harte / Shall not onl^y vnderstōde y^e lawe but also shall do of his awne inclinacion all that is required of y^e lawe / though neuer lawe had beē geuē: as all mothers do of thē selues without lawe vnto their childrē / all that can be requyred by anye lawe / loue ouercomynge all payne / gresse / tediousnesse or lothsomnes: & euē so no doute if we had cōtynued in oure fyrst state of innocēcie / we shuld euer haue full filled y^e lawe / without cōpulsioⁿ of y^e lawe.

And because the lawe (which is a doctryne thowow teachynge euer^y mā his dutye / doth utter oure corrupt nature) is sufficiētly descried by Moses / therfore is lytle mēcion made therof in the new testamēt / save of love onl^y wherin all y^e lawe is included / as seldome mēcion is made of y^e new testamēt in the olde lawe / save here & there are promyses made vnto them / y^e Christ shuld come & blesse thē & deliuer thē / & y^e the gospel & new testamēt shuld be preached and publysshed vnto all nacions.

Gospel. The gospel is glad tydynges of mercie & grace & y^e oure corrupt nature shal be healed & gayne for christes sake & for y^e merites of his deseruinge onl^y. Yet on y^e condicioⁿ y^e we will turne to God / to lerne to kepe his lawes spiri^tuall^y / y^e is to saue / of loue for his sake / & w^{ill} also soffre the curynge of oure infirmities.

New testamēt. The new testamēt is as moche to saue as a new couenaūt. The olde testamēt is an olde tēporall couenaūt made betwene God & y^e car

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nall childrē of Abraham / Isaac & Jacob other wise called Israel / vpon y^e dedes & y^e obseruynge of a tēporall lawe. Where y^e rewarde of y^e keepynge is tēporall lyfe & prosperyte in y^e lande of Chanaan / & y^e breakynge is rewarded w^{ith} tēporall deeth & punysshment. But y^e new testamēt is an euerlastynge couenaūt made vnto the childrē of God thowow fayth in christ / vpon the deseruynge of christ. Where eternall lyfe is promysed to all that beleue / & death to all that are vnbelyuynge. Wh^y dede if I kepe the lawe are rewarded w^{ith} the tēporall promyse of this lyfe. But if I beleue in christ / christes dedes haue purchased for me the eternall promyse of the euerlastynge lyfe. If I commyt nothynge worthye of deeth / I deserue to my rewarde that no mā kyll me: if I hurte no mā I am worthye that no mā hurte me. If I helpe my neybour / I am worthie that he helpe me agayne. &c. So that w^{ith} outward dedes w^{ith} which I serue other mē / I deserue that other men do lyke to me in this worlde: & they extēde no further. But christe dede extēde to lyfe euerlastynge vnto all that beleue &c. This be soffyciēt in this place cōcernynge y^e lawe & the gospel / new testamēt and olde: so that as there is but one God / one christ / one fayth & one baptisme / euē so thou vnderstōde that there is but one gospel / though manye wyte it & manye preache it. For all preache the same Christ & brynge the same glad tydynges. And therto pauls pistles w^{ith} y^e gospel of John & his fyrst epistle & the fyrst epistle of saynt peter / are most pure gospel & moost playnlye &

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rychlye described the gloze of the grace of christ: If ye requyer more of the lawe/seeke in the prologe to the romayns and in other places where it is sufficientlye intreated of.

¶ Repentance.

Concernynge this worde repentance or (as they vse) penance/ Hebrew hath in y olde testamēt generally (שוב) turne or be converted. For which y trāslacion that we take for saynt Jeromes hath most parte (cōverti) to turne or be converted/ & some tyme yet (agere penitencia) And y greke in the new testamēt hath perpetually (Μετανοο) to turne in the heart & mynde/ & to come to y ryght knowledge/ & to a mannes ryght wyt agayne. For which (Μετανοο) S. Jeromes trāslaciō hath: sometyme (a to penitencia) I do repēt: sometyme (peniteo) I repēt: sometyme (peniteor) I am repētant: sometyme (habeo penitencia) I have repentance: some tyme (penitet me) it repētet me. And Erasmus vseth moche this worde (resipisco) I come to my selfe or to my ryght mynde agayne. And the verbe sens and significaciō both of the hebrue & also of y greke worde/ is/ to be converted & to tourne to God with all the hert/ to knowe his will & to lyue accordynge to his lawes & to be cured of oure corrupt nature w the oyle of his spirite & wyne of cōfession to his doctryne. Which cōversion or turnynge if it be unfayned/ these foure do accompanye it & are included therein: Confession/ not in the prestes care/ for that is but mānes invocaciō/ but to God in y hert & before all the

The Table.

all the cōgregacion of God/ how y webe synners & synfull/ & y oure hole nature is corrupt & inclyned to synne & all vnyrghteousnes/ and therfore cruel/ wycked & damnable/ & his lawe holy & Just/ by which oure synfull nature is rebuked: & also to oure neybonres/ if we have offended anye person peticularlye. Then contricion/ sorowfulness that we be soche/ damnable synners/ & not onlye have synned but are holpe inclyned to synne still. Thirdlye sayth (of which oure olde doctoure have made no mēcion at all in y descripciō of their penance) y God for christe sake doth forgue vs & receave vs to mercie/ & is at one w vs & will heale oure corrupt nature. And fourthlye satisfaciō or amende makynge/ not to god w holpe workes/ but to my neyboure whome I haue hurt/ & the congregaciō of God whome I have offended (yf anye open cyme be foude in me) & submyttyng of a māns selfe vnto y congregacion or church of christ/ & to y offycers of the same/ to have his lyfe corrected & governed hence forth of the/ accordynge to the true doctryne of y church of christ. And note this: that as satisfacion or amende makynge is counted ryghteousnes before y worlde & a purgynge of the synner: so y the worlde when I haue made a full amende/ hath no farther to cōplayne. Even so sayth in christes bloude is counted ryghteousnes and a purgynge of all synne before God.

Moreover/ he y synneth agaynst his brother synneth also agaynst his father allmyghtie

*** God

W. C. to the Reader

God. And as y synne comytted agaynst his brother/is purged before y world w makynge amende oz apynge forgeuenes/euen so is y synne comytted agaynst God/purged thowtow fayth in christes bloude onelye. For christ sayth. Io. viii. except ye beleue that I am he/ye shall dye in youre synnes. That is to saye/if ye thike y there is anye other sacrifice oz satisfacciō to godwarde/then me /ye remayne euer in synne before God/howsoeuer ryghteous ye apere before y world. Wherfore now/whether ye call this Metonoia/repentance/cōuersyon oz turnynge agayne to God/ether amendynge acce. oz whether ye saye repēt/be cōuerted/tourne to god / amende youre luyngge oz what ye lust/I am content so ye vnderstonde what is meant therby/as I have now declared.

Elders.

In the olde testamēt y reposit heedes & rulers of y Iues which had y gouernance ouer y laye oz cōmen people are called elders/as ye maye se in y foure euangelystes. Dute of which custome paul in his epistle & also peter/ call y prelates & spirituall gouerners which are bysshops & prestes / elders. Now whether ye call hem elders oz prestes/ it is to me all one: so y ye vnderstonde y they be offycers & seruantes of the worde of God/ vnto the which all men both hie & lowe that will not rebell agaynst Christ/must obeie as longe as they preache & rule trulye & no lenger.

W. C. to the Reader

A prologe into the .iiii. Euangelystes
Shewynge what they were & their
auctoryte. And fyrst of
S. Mathew.

As towchynge y euangelystes: ye se in y new testament clearly what they were fyrst mathew (as ye reade Mat. i. v. Mat. ii. Luke. v) was one of christes apostles/ and was with christ all the tyme of his preaching/and sawe and heard his awne selfe almost all that he wrote.

Marke

Marke reade (actes vii) how peter (after he was loosed oute of pryson by the angell) came to Marke mothers house/where manye of y disciples were prayynge for his deliuerance. And paul & Barnabas toke him w the frō Jerusalem & brought him to Antioche/actes. xii. And actes. xiii. paul & Barnabas toke Marke w them when they were sent oute to preache: from whome he also departed/as it apereth in the sayde chapter/ & returned to Jerusalem agayne. And actes. xv paul & Barnabas were at varvaunce aboute him/paul not wyllynge to take him w them/ because he forsoke the in their fyrst Jorneye. Not w stondynge yet/ when paul wrote y epistle to y collossyās/ Marke was w him/as he sayth in the fourth chapter: of whome Paul also testifieth / both y he was Barnabas sisters sonne and also his felowe worker in the kyngedome of God.

** .ii. And

The Table

And. ii. Timothe. iii. paul commaundeth Timo-
the to brynge Marke wth him/affirmynge y^e he
was nedefull to him/to mynister to him. final
lye/ he was also wth peter when he wrote his
fyrst epistle/a so famplier y^e peter calleth him
his sonne. Wherof ye se/of whome he learned
his gospel/euen of the verye apostles/with
whome he had his cōtynual conversacion/a
also of what auctorite his w^{ry}tyng is /and
how worthie of credence.

Lucas.

Lucas was Pauls companion / at the
least waye frō y^e. xvi. of the acte forth
a with him in all his trybulacyō. And
he wēt with paul at his last go. nge vp to
Jerusalem. And frō thence he folowed paul
to Cesarea/ where he laye two yere in pryson
And frō Cesarea he went with paul to Rome
where he laye two other yre. s in pryson. And
he was with paul when he wrote to y^e collos.
spōs/as he testifieth in y^e fourth chapter say-
enge: the beloued Lucas the phisiciō saluteth
you. And he was wth paul whē he wrote y^e se-
cōde pistle to Timothe/as he sayth i y^e fourth
chapter sayenge: Onlye Lucas is with me.
Wherby ye se y^e auctorite of the man and of
what credēce a reuerēce his w^{ry}tyng is wor-
thie of/a therto of whome he learned y^e storye
of his gospel/as he him selfe sayeth/ how y^e
he learned it a searched it oute with all dylig-
ence of them y^e sawe it and were also partia-

kers

The Table

kers at the doyng. And as for the actes of y^e
apostles/ he him selfe was at the doyng of
thē (at the least) of the moost parte/a had his
parte therein/ and therfore wrote of his aw-
ne experyence.

John.

John/ what he was/is manifest by the
thre fyrst euāgeliste. fyrst christes apo-
stle/a y^e one of y^e chiefe. Thē christes ny-
e kynsmā /a for his synguler innocēcie a softe-
nes/singulerlye beloued a of synguler fampli-
arite with christ/a euer one of y^e thre w^{ry}tnes-
ses of moost secret thynges. The cause of his
w^{ry}tyng was certayne heresyes that arose in
his tyme/a namelye two/of which one denyed
christ to be verye man a to be come in y^e verie
fleshe a nature of man. Agaynst which two
heresyes he wrote both his gospel/a also his
fyrst epistle/a in y^e begynnynge of his gospel
sayth y^e the worde or thyng was at y^e begyn-
nyng/a was wth God/a was also verye God
and y^e all thynges was created a made by yt/
and y^e it was also made fleshe: y^e is to saye/be-
came verie mā. And he dwelt amōge vs (sayth
he) a we sawe his glorie.

And in y^e begynnynge of his pistle/he saith
we shew you of y^e thyng y^e was frō the begyn-
nyng/which also we heard/sawe wth our eyes
a our hands hādēd. And agayne we shew
you euerlastynge lyfe/that was with y^e father
and apcred to vs/a we heard and sawe. a ce.

** .iii.

In

W. T. to the Reader

In that he sayth that it was from the begynnyng/and that it was eternall lyfe/and that it was with God/he affirmeth him to be verie God. And that he sayth/we hearde/sawe and fealte/he wytnesseth that he was verie man also. Ihon also wrote last/and therfore touched not the storie that the other had compiled. But wyrteth most of the sayth and promyses/ & of the sermones of Christ.

This be sufficient concerninge the.iiii. Euangelistes and their auctoritie and worthynes to be beleued.



A warninge to y reader if ought be scraped thowow negligence of the prynter/as this text is y foloweth/which if thou fynde anye more soche: compare y englyshe to y other bookes that are all readye prynted/ & so make thou perceave the truthe of the yngliss.

In the viiii. chapter of Mathew & in the xxviii. lesse on the seconde syde and last lyne/ reade the sentence thus. Thou blynde pharise/clense frst the ynnespyde of the cup and platter/that the outsyde of them maye be cleane also.

William Tindale/ yet once more to the chaiten reader.



Thou shalt vnderstonde moost dere reader/when I had taken in hãde to looke ouer the new testament agayne & to cõpare it with y greke/ and to mende whatsoener I coulde fynde a mylke & had almost fynished y labour: George Joye secretly toke in hand to correct it also by what occasyon his conscience knoweth: & picueted me/ in so moche/ y his correctyõ was prynted in great nombre / yet myne begane. When it was spyed and worde brought me/ though it semed to dyuers other y George Joye had not vied y offyce of an honest mā/ selfe he knew y I was in correctyng it my selfe: nether dyd walke after y rules of y loue & softenes which christ/ & his disciples teache vs/ how y we shuld do nothyng of stryfe to moue debate/ or of vayne glorie or of colerousnes. Yet I toke y thylge in worth as I have done dyuers other in tyme past/ as one that haue moare experyẽce of y nature & dysposiciõ of y mānes cõplexion/ & supposed that a lytle spyfe of courtoisnes & vayne glorie. (two blynde gydes) had bene y onlẽ cause y moued him so to do/ aboute which thynges I stryue with no man: & so folowed after & corrected forth & caused this to be prynted/ without surmyse or lopyng on his correctyon.

** .iii. But

The Table

But when the pryncyng of myne was almost fyneshed/one brought me a copie & he wrode me so manye places/insoche wyse altered that I was astonyed & wondered not a lytle what furpe had dryuē him to make soche chaunge & to call it a diligent correctiō. For thow ouer Mat. Mark & Luke perpetuall; and ofte in the actees/ & sometyne in John & also in the hebrues/ where he fyndeth this worde Resurrecciō/ he chaungeth it into y lyfe after this lyfe/ or verie lyfe/ and soche lyke/as one that abhorred the name of the resurreccion.

If that chaunge/ to turne resurreccion into lyfe after this lyfe/ be a dyligent correctiō/ then must my translaciō be faultie in those places/ & saynt Jeromes/ and all y translatores that euer I heard of in what tonge so euer it be/ fro y apostles vnto this his dyligent correctiō (as he calleth it) which whither it be so or no/ I permyt it to other mennes iudgementes.

But of this I chalenge George Joye/ that he dyd not put his awne name thereto and call it rather his awne translatiō: & that he playeth boe pepe/ & some of his bookes printeth in his name & tytle/ and in some kepeth it oute. It is lawfull for who will/ to translate and shew his mynde/ though a thousand had translated before him. But it is not lawfull (thynketh me) ner yet coppedet for the edifiēge of the vnitie of the fayth of christ/ that whosoever will/ shall by his awne auctorite/ take another mennes translatiō & put oute & in and chaunge

The Table

chaunge at pleasure/ & call it a correctiō.

Moreover/ ye shall vnderstode that George Joye hath had of a longe tyme marvelous ymaginaciōs aboute this worde resurrecciō/ y it shuld be taken for the state of the soules after their departinge fro their bodies/ & hath also (though he hath been reasoned with ther of & despyed to cease) yet sowed his doctryne by secret lettres on that syde the see/ & caused great division amōge y brethren. In so moche that John Heyth beyng in prison in the toure of Londō/ a lytle before his death/ wrote y we shuld warne him & desyer him to cease/ & wolde have then wrytten agaynst him/ had I not withstonde him. Thereto I have been seuerely informed y no small nōber thow his curiosite/ utterly denye the resurreccion of y fleshe & bodye/ affirminge y the soule whē he is departed/ is the spirituall bodye of the resurreccion/ & other resurreccion shall there none be. And I have talked with some of them my selfe/ so doted in that folye/ that it were as good perswade a post/ as to plucke that madnes oute of their braynes. And of this all is George Joyes vnquyet curiosite y hole occasion/ whether he be of the sayde facciō also/ or not/ to that let him answer him selfe.

If George Joye will saye (as I was well he will) that his chaunge/ is the sense & meaninge of those scriptures. I answer it is sooner sayde then proved: howbeit let other mē iudge. But though it were y verie meaninge

W. C. to the Reader

of the scripture: yet if it were lawfull after his ensample to every man to playe boe pepe with the translations that are before him/ & to put oute y wordes of y text at his pleasure & to put in every where his meaninge; or what he thought the meaninge were/ that were the next waye to stablysh the all heresyes and to destroye the grounde wherewith we shuld improve them. As for an ensample/ wher Christ sayth Jo. v. The tyme shall come in y which all that are in the graves shall heare his voyce & shall come forth: they that have done good vnto resurrection of lyfe/ or with the resurrection of lyfe/ & they have done evell/ vnto y reccion or with the resurrection of damnacion. George Joyes correction is/ they that have done good shall come forth into the verie lyfe/ & they that have done evell into the life of damnacion/ thrustinge cleane oute this worde resurrection. Now by y same auctorite/ & as good reason shall another come & saye of the rest of y text/ they y are in y sepulchres/ shall heare his voyce/ that y sence is/ the soules of the that are in the sepulchres shall heare his voyce/ & so put in his diligent correction & mocke oute y text/ that it shall not make for y resurrection of the flesshe/ which thinge also George Joyes correction doth manifestlye affirme. If the text be leste vncorrupte will purge his selfe of all maner false gloses/ how soeuer they be sayned/ as a sethinge pot casteth vp his scome. But yf the false glose be made

W. C. Unto the Reader.

made the text/ diligently overseene & correct/ wherewith then shall we correcte false doctrine & defende Christes flocke from false opinions/ & fro y wycked heresyes of raveninge of wolves? In my mynde therefore a lytle vnfayned love after the rules of Christ/ is worth moche his learninge/ & single & sleight vnderstandinge that edifieth in vnicie/ is moche better then soke curiosite/ & mekenes better then bolde arrogancye and standinge over moche in a mannes owne consayte.

Wherefore/ concernynge the resurrection/ I protest before god and our savioure Jesus Christ/ and before the universall congregacion that beleveth in him/ that I beleve accordynge to the open and manifest scriptures & catholyc faith/ that Christ is risen agayne in y flesshe which he receaved of his mother y blessed virgin marie/ & bodye wherin he dyed. And y we shall all both good and bad tyfe both flesshe & bodye/ & apere together before the iudgement seat of christ/ to receave every man accordynge to his dedes. And that the bodyes of all that beleve & conynew in the true sayth of christ/ shall be endowd w lyke immortalyte and glorie as is y bodye of christ. And I protest before God and our savioure Christ & all that beleve in him/ that I holde of y soules that are departed as moche as maye be proved by manifest & open scripture/ & thinke the soules departed in the sayth of Christ & love of the lawe of God/ to be in no worse case then y soule of Christ was fro y tyme

The Table

me & he delivered his sprite into the handes of his father/ vntyll the resurreccion of his bo-
dye in glorie & immortalite. Nevert helater/ I
cōfesse openly/ & I am not perswaded & they
be all readie in the full glorie that Christ is
in/ or the elect angels of god are in. Nether is
it anye article of my fayth: for if it so were/ I
se not but then the preachinge of the resurrec-
cion of the fleshe were a thinge in vayne. Not
withstandinge yet I am readie to beleve it/ if
it maye be proved with open scripture. And I
have despyed George Joye to take opz textes
that seme to make for y purpose / as this is.
To daye thou shalt be with me in Paradise/
to make therof what he coulde / and to let his
dreames aboute this worde resurreccion goo.
For I receave not in y scripture y pryvat in-
terpretaciō of any mānes brayne/ without opz
testimony of eny scriptures agreinge thereto.
Moreover I take God (which alone seeth y
heart) to recorde to my conscience/ beseechinge
him y my parte be not in y bloude of Christ/
if I wrote of all y I have wyttē thozow ou-
te all my boke/ ought of an exell purpose / of
envie or malice to anye mā/ or to steepe vp any
false doctrine or opinion in the churche of
Christ/ or to be auctor of anye secte/ or to dra-
we disciples after me/ or that I wolde be este-
med or had in pryce above the least chylde y
is borne/ save onely of pitie & cōpassion I had
& yet have on the blindness of my brethren/ & to
bringe them vnto the knowledge of Christ/ &
to ma

The Table.

to make every one of them/ if it were possible
as perfect as an angell of heavē/ & to wende ou-
te all y is not planted of our heavenly father/
& to bringe doune all that lysteth vp it selfe
agaynst the knowledge of the salvacion that
is in y bloude of Christ. Also my parte be not
in Christ/ if myne heart be not to folowe & ly-
ve accordinge as I teache/ and also if myne
heart wepe not nyght & daye for myne awne
synne & other mennes indifferētlye/ beseechin-
ge God to cōvert vs all/ & to take his wrath
from vs/ & to be mercifull as well to all other
men/ as to myne awne soule / caringe for the
welth of the realme I was borne in / for the
kinge and all that are therof/ as a tender heat-
ted mother wolde do for hir only sonne.

As concerninge all I have translated or
other wise written/ I beseeche all men to rade
it for that purpose I wrote it: even to bringe
them to the knowledge of the scripture. And
as farre as the scripture approveth it/ so farre
to allowe it/ & if in anye place the worde of god
dysallowe it/ there to refuse it/ as I do before
oure savyour Christ & his congregacion. And
where they fynde fautes/ let them shew it me/
if they be nye/ or wyte to me/ if they be farre
of/ or wyte opzly agaynst it & improve it/ & I
promyse them/ if I shall perceave that there
reasons conclude I will confesse myne igno-
raunce openly.

Wherefore I beseeche George Joye/ & all
other to/ for to translate y scripture for them-
selves

W. C. to the Reader

selues/ whether oute of Greke/Latyn: or He-
brewe. Or (if they wyl nedes) as y fove when
he hath pyssed in y graves hole chalengeit
it for his awne/so let them take my transla-
cions & laboures/ & change & alter/ & correcte
& corrupte at their pleasures/ and call it their
awne translatiōs/ & put to their awne names/
& not to playe soo pepe after George Joyes
maner. Which whether he have done fayth-
fully & truly/ with soche reverence & feare as
becometh the worde of God/ & with soche lo-
ve and mekenes & affection to write and circū-
speciō that the vngodlye have none occa-
sion to rayle on the verite/as becometh y ser-
vauntes of Christ/I referre it to the iudgemē-
tes of them that knowe and love the trouth.
For this I protest/ that I provoke not Joye
ner any other man (but am prouoked / & that
after the spytfullest maner of provokynge) to
do soze agaynst my will and with sorow of
harte that I now do. But I nether can ner
will soffre of anye man/ that he shall goo ta-
ke my translatiō and correct it without na-
me / & make soche chaungynge as I my selfe
durst not do/as I hope to have my parte in
Christ/ though the hole worlde shuld be geve
me for my laboure.

finally that new Testamēt thus dyligēt-
ly corrected/ besyde this so ofte puttinge oute
this worde resurreccion/ and I wote not what
other charge/ for I have not yet reede it over/
hath in the ende before the Table of the
Epistles

W. C. to the Reader

Epistles and Gospelles this tytyle:
(Here endeth the new Testament dply
gentlye ouersene and correct and prin-
ted now agayne at Andwarp / by me
wpdow of Christophell of Endho-
uen. In the yere of oure Lorde.

A. M. D. xxxiii.

in August.)

Which tytyle (reader) I have here
put in because by this thou
shalt knowe the soo-
ke the better.

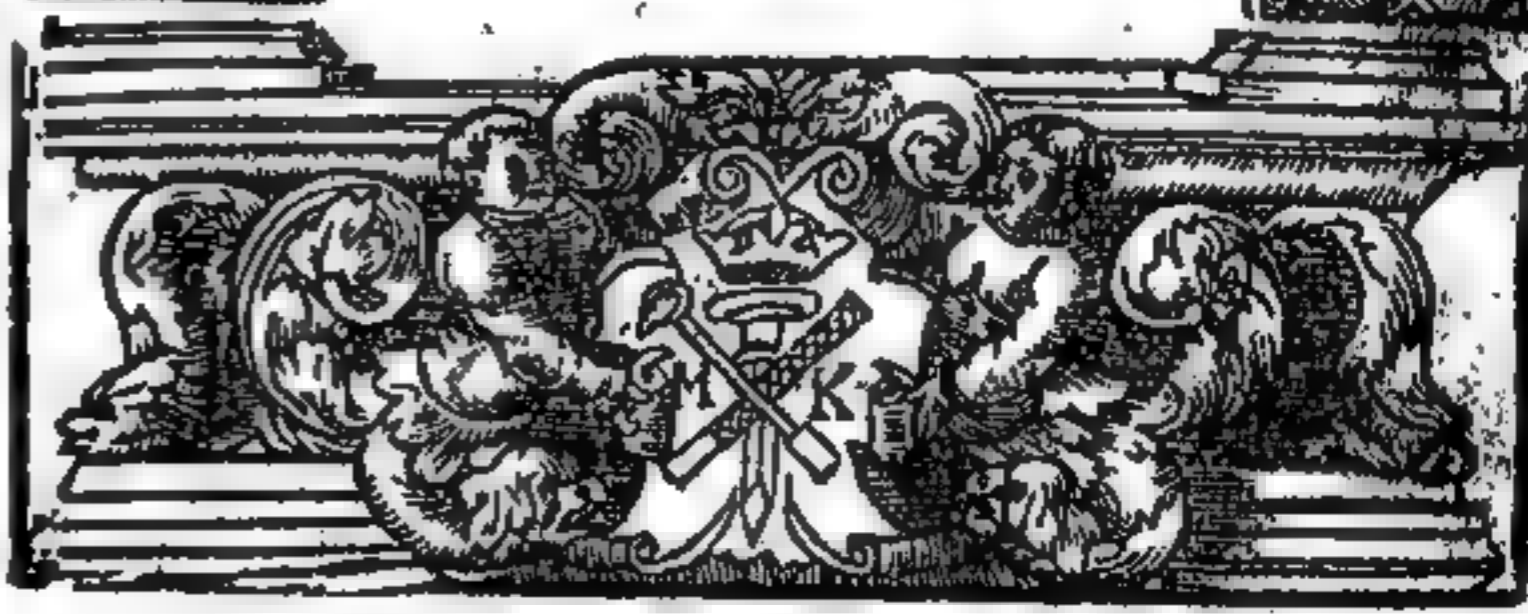
Wale.





**The ne-
we Testa-
ment.**

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Anno. M. D. xxxiii.**



The booke conteyned in the newe Testament.

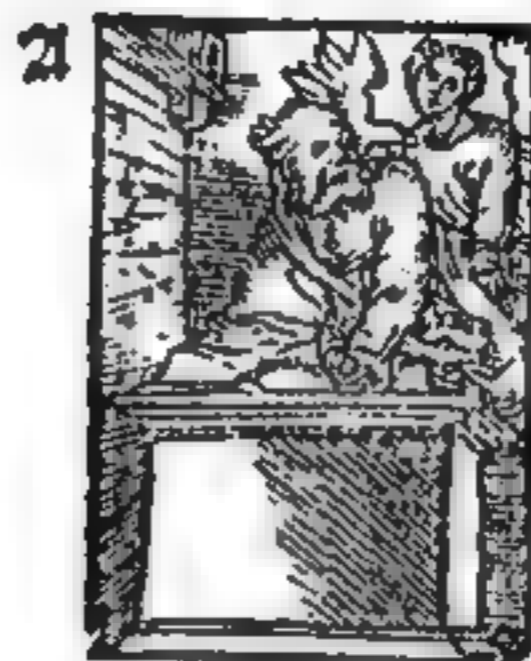
- i. The Gospell of S. Mathew.
- ii. The Gospell of S. Marke.
- iii. The Gospell of S. Luke.
- iiii. The Gospell of S. Ihon.
- v. The Actes of the Apostles writtē by S. Luke
- vi. The Pistle of S. Paul to the Romayns.
- vii. The fyrst pistle of S. Paul to y^e Corinthyas.
- viii. The secōd pistle of S. Paul to y^e Corinthyas
- ix. The pistle of S. Paul to the Galathians.
- x. The pistle of S. Paul to the Ephesians.
- xi. The pistle of S. Paul to the Philippians.
- xii. The pistle of S. Paul to the Colossians.
- xiii. The fyrst pistle of S. Paul to y^e Tessalonians
- xiiii. The secōd pistle of S. Paul to y^e Tessalonians
- xv. The fyrst pistle of S. Paul to Timothe.
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- xvii. The pistle of S. Paul to Titus.
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- xix. The fyrst pistle of S. Peter.
- xx. The second pistle of S. Peter.
- xxi. The fyrst pistle of S. Ihon.
- xxii. The second pistle of S. Ihon.
- xxiii. The thyrd pistle of S. Ihon.
- The pistle vnto the Hebrues.
- The pistle of S. James.
- The pistle of S. Jude.
- The reuelacion of S. Ihon.

The Gospell

fo. 1.

of S. Mathew.

The first Chapter.



This is the booke of the generacion of Iesus Christ the sonne of Dauid/the sonne also of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and

Dauid and Abraham are first reherfed: be cause that Chriſt was ſpecially promiſed vnto the, to be of their ſeede

Saram of Thamar:
Phares begat Heſrom:
Heſrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naaffon:
Naaffon begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jeſſe:
Jeſſe begat Dauid the kynge:

1. paralt.
li. a.
Rut. liij. b.

Dauid the kynge begat Salomon/of her that was the wyfe of Dary:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Aſa:
Aſa begat Joſaphat:
Joſaphat begat Ioram:
Ioram begat Oſias:

1. Rega
xli. f.
1. paralt.
li. a.

2. li. d. 1. li. d.

The Gospell

Osias begat Joatham:
 Joatham begat Achas:
 Achas begat Ezechias:
 Ezechias begat Manasses:
 Manasses begat Amon:
 Amon begat Josias:
 Josias begat Jechonias & his brethren about
 the tyme they were carryed awaye to Babylon.
 And after they were brought to Babylon/
 Jechonias begat Salathiel:
 Salathiel begat zorobabel:
 zorobabel begat Abiud:
 Abiud begat Eliachim:
 Eliachim begat Azor:
 Azor begat Sadoc:
 Sadoc begat Achin:
 Achin begat Eliud:
 Eliud begat Eleasar:
 Eleasar begat Matthan:
 Matthan begat Jacob:
 Jacob begat Joseph the husbände of Mary/
 of which was bozen that Jesus / that is cal-
 led Christ. R

All the generacions from Abraham to Da-
 vid are forgotten generacions. And fro David
 unto the captivite of Babylon / are forgotten
 generacions. And from the captivite of Baby-
 lon unto Christ / are also forgotten generacions.

* The byrthe of Jesus Christ was on thys
 wyse. When hys mother Mary was betrou-
 thed to Joseph / befoze they came to dwell to-
 gedder / she was foude with chylde by y holy
 goost. The Joseph her husbände beinge a per-
 fect

H. Paral.
 xxxv.
 1. Paral.
 xij. c.

Of S. Matthew. Fo. iij.

fectmā & loth to make an ensample of hir / was
 mynded to put her awaye secretly. * Whill Ensample
 he thus thought / behold y angell of y Lorde saye, to
 pered unto him in a dreame / saynge: Joseph y bringe hir
 sonne of David / feare not to take unto y Ma- oute to pu-
 ry thy wyfe. For that which is conceived in her nyshmet
 is of the holy goost. She shall brynge forth a sonne / a thou shalt call his name Jesus. For sample of
 he shall save his peple from their synnes. R A promi-
 se.
 D All this was done to fulfill y which was
 spoken of the Lorde by the Prophet / saynge: Esate
 Beholde a mayde shall be with chylde / & shall brynge forth a sonne / and they shall call his
 name Emanuel / which is by interpretacion / Emanuel
 God with vs. R

And Joseph assone as he awoke out of sle-
 pe / did as the angell of the Lorde bade hym / &
 toke hys wyfe unto hym / and knewe her not
 tyll he had brought forth his fyrst sonne / & Jesus / y
 called hys name Jesus. is a sayn-
 oute.

The. ii. Chapter.

A When Jesus was bozne at Bethleem
 in Jary / in the tyme of Herode the
 kynge. Beholde / there came wyse me-
 from the east to Jerusalem saynge: Where is
 he y is bozne kynge of y Jues? We have sene
 his starre in y east / & are come to worshipp him.

When Herode y kynge had herde thys / he
 was troubled / and all Jerusalem with hym /
 and he gathered all y chiefe prestes and Scri-
 bes of the people / and ayed of them whete
 Christ shulde be bozne. And they sayde unto
 hym: at Bethleem in Jary. For thus it is writ

A. iij. ten by

The Gospell

miche. 8. ten by the Prophet. And thou Bethleem in the londe of Iury/ art not the leest concernynge the Princes of Iuda. For out of the shall come the captayne/that shall govern my people Iſrahel.

Then Herod prively called the wyſe men/ and dyligently enquired of them/ y^e tyme of the ſtarre that appered/ and ſent the to Bethleem ſaynge: Boo and ſearche dyligently for y^e chylde. And when ye have founde hym/ bringe me worde/ y^e I maye come & worſhippe hym alſo.

When they had heard the kynge / they departed: and ſo the ſtarre which they ſawe in y^e weſte/ went before them/ tyll it came and ſtoode over the place where the chylde was. When they ſawe the ſtarre/ they were marvelouſly glad: and went into the houſe/ and found the chylde with Mary his mother / and kneeled doune and worſhipped hym / & opened theiſe treasures/ and offered vnto hym gyftes / gold / frankynſence and myrr. And after they were warned of God in a dreame / that they ſhuld not go ageyne to Herod/ they retourned into their owne countre another waye. R

When they were departed: beholde the angel of the Lorde appered to Joſeph in dreame ſayinge: ariſe/ and take the chylde and his mother/ and flye into Egypte/ & abyde there tyll I bringe the worde. For Herod wyll ſeke the chylde to deſtroye hym. The he aroſe/ and tooke the chylde and his mother by night / and departed into Egypte/ and was there vnto y^e death of Herod/ to fulfill that which was ſpoken of

Of S. Matthew. Fo. liii.

ken of the Lorde/ by y^e Prophet which ſayeth/ out of Egypte haue I called my ſonne. Dzra vij. a.

Then Herod perceaynge y^e he was mocked of the wyſe men/ was excedynge wroth/ and ſent forth and ſlue all the chyl dren that were in Bethleem/ and in all the coſtes there of/ as many as were two yere olde and vnder/ accordynge to the tyme which he had dyligently ſearched oute of the wyſe men.

Then was fulfilled y^e which was ſpoken by the Prophet Jeremy ſayinge: On the hill was a voyce herde/ moynnge/ weppynge/ and great lamentacion: Rachel weppynge for her chyl dren/ and wolde not be comforted/ becauſe they were not. R Jeremie xxxij. c. were not: that is, becauſe they appered no where.

* When Herode was deed: beholde/ an angel of y^e Lorde appered in a dreame to Joſeph in Egypte ſayinge: ariſe & take y^e chylde & his mother/ & go into y^e londe of Iſrael. For they are deed which ſought y^e chyl des life. The he aroſe vp/ & toke y^e chylde & his mother / & cam into the londe of Iſrahel. But when he hearde y^e Archelaus did raygne in Iury / in y^e countre of his father Herode/ he was aſtayed to go thither. Not withſtondynge after he was warned of god in a dreame/ he turned a ſyde into y^e parties of Galile/ & went & dwelt in a cite called Nazareth/ to fulfill y^e which was ſpoken by y^e Prophetes: he ſhal be called a Nazarite R Judic. xliij. Eſai. viij.

The. iiii. Chapter. *

2 In thoſe dayes Ihon the Baptiſt came and preached in the wildernes of Iury/ ſayinge: Repet/ the kyngdome of heuē is at hand. Mark. i. a. Luth. ii. a. Eſai. xli. c.

Esa. xxi at honde. This is he of whom it is spoken by
 e. a. xl. d. c. the Prophet Esay/which sayeth: The voyce
 zacha. i. a of a cryer in wylernes / prepare the Lordes
 Esa. xl. a waye/ and make hys pathes strayght.
 Joan. i. c. This Jhs had hys garnēt of camels heer
 Mark. i. a and a gerdes of a skynne aboute his loynes.
 Hys meate was locustes & wylde hony. The
 went oute to hym Jerusalem/ and all Jury/ &
 all y regid rounde aboute Jorda/ & were bapti-
 sed of him in Jorda/ cōfessynge their synnes &
 * When he sawe many of y Pharises & of
 y Saduces come to hys baptism/ he sayde vnto
 Luk. iij. b the: O generaciō of vipers / who hath taught
 you to fle fro the vengeance to come? Brynge
 forth therfore the frutes belongynge to repen-
 taunce. And se that ye ons thynke not to saye in
 your selues/ we haue Abraham to oure father.
 For I saye vnto you/ that God is able of the-
 se stones to rayse vp chyldeyn vnto Abraham.
 Euenowre is y a ye put vnto y rote of y trees: &
 soo that every tree which bringeth not forth
 goode frute/ is hewē doune & cast into y fyre.
 I baptise you in water in tokē of repentaū-
 ce: but he y cometh after me/ is myghtier then
 I/ whose shues I am not worthy to beare. He
 shall baptise you with y holy gost & with fyre:
 which hath also his fan in his hand/ & will pou-
 ge his floure/ & gadre y wheet into his garner/
 & will burne y chaffe with vnquēcheable fyre &
 * Then cam Jesus from Galile to Jorda/ &
 vnto Jhon/ to be baptised of hym. But Jhon
 Luk. iij. d forbade hym/ saynge: I ought to be baptised
 of the: and comest thou to me? Jesus answe-
 red &

red & sayd to hym: Let it be so now. For thus
 it becommeth vs to fulfyll all rightwysnes.
 Then he suffered hym. And Jesus assone as he
 was baptised / came strayght out of y water.
 And lo heuē was opē over hym: & Jhon sawe
 the spirite of God descende lyke a doue/ and
 lyght vpon hym. And lo there came a voyce
 from heven sayng: This ys that my beloved
 sonne in whom is my deelyte. &

All rygh-
 teousnes:
 that is to
 do all the
 ordynaū-
 ces of God
 for soche
 purposes
 god orday-
 ned them
 for.

The .iiij. Chapter.

Then was Jesus ledd awaye of y spirite
 into wilernes/ to be tempted of y de-
 vyll. And when he had fasted fourtye
 dayes and fourtye nightes/ he was afterwarde
 an hungred. Then came to hym the tempter /
 and sayde: yf thou be the sonne of God / com-
 maunde that these stones be made bread. He
 answered and sayde: yt is wyrtten/ man shall
 not lyve by brede onlpe/ but by every worde y
 proceedeth out of the mouth of God.

Mark. i. b
 Lu. iij. a
 Mat. iij. a
 Duter. x.
 Psal. xc. c
 Dnt. vj. c

Then the devyll tooke hym vp into y holy
 cite/ and set hym on a pynacle of the tēple/ and
 sayd vnto hym: yf thou be the sonne of God/
 cast thy sylfe doune. For it is wyrtten/ he shall
 geve his angels charge over the / and with
 their handes they shall holde y vp/ that thou
 dashe not thy fote agaynst a stone. And Je-
 sus sayde to hym / it ys wyrtten also: Thou
 shalt not tempte thy Lorde God.

The devyll toke hym vp agayne and ledde
 hym in to an exceedynge hye mountayne / and
 shewed hym all the kyngdomes of y worlde/
 & all y glorie of them/ & sayde to hym/ all these
 I. v. will

Dut. vi.
c. c. p. d.

will I geue y/ if thou wilt faulſt doun & wor-
ſhip me. Then ſayde Jeſus vnto hym. Awayd
Satan. For it is writte/ thou ſhalt worſhype y
Lorde thy God/ & hym only ſhalt thou ſerue.

Then the dyuell left hym/ and beholde/ the
angels came and miniſtred vnto hym. *

Mat. i. 8.
Lu. lii. c.
Joh. iiii. f
Mark. i. c
Lu. lii. c.
Eſa. ix. a

* When Jeſus had hearde y/ Jhon was
taken/ he departed into Galile and left Naz-
areth/ & went & dwelte in Capernaum/ which is
a cite upon the ſee/ in y/ cooſtes of zabulon and
Neptalim/ to fulfill that which was ſpoken
by Eſay the Prophet/ ſayinge: The lande of
zabulon & Neptalim/ the waye of the ſee bey-
onde Jordan/ Galile of the Gentyles/ y/ people
which ſat in darknes/ ſawe grate lyght/ and
to them which ſate in the region and ſhadowe
of death/ lyght is begone to ſhyn.

From y/ tyme Jeſus began to preache/ & to
ſaye: repēt/ for y/ kyngdome of heuē is at hande *

Mark. i. a
Luk. vi. a
Peter &
Andrew.

* As Jeſus walked by the ſee of Galile/ he
ſawe two brethren: Simon which was called
Peter/ and Andrew his brother/ caſtyng a
net into the ſee/ for they were fiſhers/ and he
ſayde vnto them/ folowe me/ and I will make
you fiſhers of men. And they ſtraight waye
leſte their nettes/ and folowed hym.

James &
Jhon.

And he went forth from thence/ and ſawe
other two brethren/ James the ſonne of zebe-
de/ and Jhon his brother/ in the ſhippe with
zebede their father/ mendyng their nettes/ &
called them. And they with out taryng leſte
the ſhype & their father and folowed hym. *

* And Jeſus went aboute all Galile/ tea-
chyng

chyng in their ſynagoges/ and preachyng y/
gospell of the kyngdome/ and healed all ma-
ner of ſicknes/ & all maner dyſeaſes amonge y/
people. And his fame ſpreed abroode through
oute all Siria. And they brought vnto hym
all ſicke people that were taken with diuers
diseases & gripinge/ & them y/ were poſſeſſed
with devils/ & thoſe which were lunatyke/ and
thoſe that had the palsie: & he healed the. And
ther folowed hym a greete nombre of people/
from Galile/ & and from the ten cyties/ and
from Jeruſalem/ and from Jucey/ and from y/
regions that lye beyonde Jordan.

The. v. Chapter. *

When he ſawe the people/ he went vp
into a mountayne/ and when he was
ſet/ his diſciples came to hym/ and he
opened his mouth/ and taught them ſay-
inge: Blessed are the poore in ſpyrite: for theirs
is the kyngdome of heven. Blessed are they
that moorne: for they ſhall be comforted. Blessed
are the meke: for they ſhall inheret the erth.
Blessed are they which hunger and thurſt for
rightweſnes: for they ſhall be filled. Blessed
are y/ mercifull: for they ſhall obteyne mercy.
Blessed are the pure in herte: for they ſhall
ſee God. Blessed are the peacemakers: for
they ſhall be called the chyldren of God. Bles-
ſed are they which ſuffre perſecuciō for right-
weſnes ſake: for theirs ys the kyngdome
of heven. Blessed are ye when men reuyle
you/ and perſecute you/ and ſhall falſly ſay
all manner of yuell ſaynges agaynſt you
for my

Luk. vi. b

Couenaunt

1. pe. lii. c

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for my sake. Reioyce & be glad / for greate is your
reward in heven. & for so persecuted they
y^e Prophetes which were before youre dayes.

Salt.

Mar. ix. a

Luk. xiii

a.

Light.

Mar. xiii. c

Luk. viii. c

and. vi. c.

* ye are y^e salt of the erthe: but and yf y^e salt
have lost hir saltnes / what can be saltea ther
with? It is thence forth good for nothyngel
but to be cast oute / and to be troade vnder fote
of men. ye are y^e light of the worlde. A cite y^e
is set on an hill / cannot be hid / nether do men
lyght a candle and put it vnder a bushell / but
on a candelstick / and it lighteth all that are in
the house. Let your light so shyne before
men / y^e they maye see your good workes / and
glorify your father which is in heven.

* Thinke not y^e I am come to destroye the
lawe / or the Prophetes: no I am nott come to
destroye them / but to fulfill them. For truely
I saye vnto you / till heven and erth perisshet
one iott or one tytle of the lawe shall not sca-
pe / till all be fulfilled.

Luk. xvi. d

Jaco. ii. b

Whosoever breaketh one of these lest com-
mandmentes / and teacheth men so / he shalbe
called the leest in the kyngdome of heven. But
whosoever obserueth & teacheth / y^e same shal
be called greate in the kyngdome of heven. &

* For I saye vnto you / except your right-
ewesnes excede / the rightewesnes of y^e Scri-
bes and Pharises / ye cannot entre into y^e kyng-
dome of heven. &

Epo. xv

c. & Dut.

v. 8.

ye have herde howe it was sayd vnto the of
y^e olde tyme: Thou shalt not kyll. For whoso-
ever killeth / shall be in daunger of iudgemēt.
But I say vnto you / whosoever is angre with
hys

Of S. Mathew.

Ho. Bil.

hys brother / shalbe in daunger of iudgement.

Whosoever sayeth vnto his brother Racha / Racha
shalbe in daunger of a counsell. But whosoever
sayeth thou folle / shalbe in daunger of hell fyre. Hell.

Therefore whē thou offrest thy gifte at the
altare / and ther remembrest that thy brother
hath ought agaynst the: leue there thyne of. Lynge.
frynge before the altare / and go thy waye first
and be reconcyled to thy brother / and then
come and offre thy gyfte. &

* Agre with thyne aduersary quickly / why.
les thou arte in y^e waye with hym / lest that ad-
uersary deliuer y^e to y^e iudge / & y^e iudge deliure
y^e to y^e minister / & the thou be cast into prison.
I say vnto y^e verely: thou shalt not come out
thence till thou have payed y^e vtmost farthinge. tre.

ye haue hearde howe it was sayde to the of
olde tyme: Thou shalt not comitt aduoutrie.
But I say vnto you / that whosoever looketh
on a wyfe / lustynge after her / hath comitted
aduoutrie with hir already in his hert.

Therefore yf thy right eye offende y^e / plucke
hym out / and caste hym from the. Better it
is for the y^e one of thy membes perisshet / then
that thy hole bodye shuld be cast into hell. Al.
so if thy right honde offend y^e / cutt hym of and
caste hym from the. Better yt ys that one of
thy membes perisshet / then that all thy body
shulde be caste in to hell. &

It ys sayd / whosoever put awaye his wy.
fe / let hym geue her a testymonyall also of the
deuorcement. But I say vnto you: whoso-
uer put awaye his wyfe (except it be for
for-
nicacion

Æge Gospest

3. Cozin. nification) causeth her to breake matrimony.
Stj. 8. And whosoever marryeth her that is deuorced/
breaketh wedlocke.

Truith. Agayne ye haue hearde how it was sayd to **If**
vii.c. the of olde tyme/thou shalt not forsweere thy
Exo. xx selfe/But shalt performe thyne othe to God.
N. Du. v. But I saye vnto you/swere not at all. neither
S. Jac. v. c by heuē/for it ys Goddes seate: nor yet by the
Swere. earth/for it is his fote stoll: neither by Ierusa-
 lem/for it ys y cyte of y greate kynge: neither
 shalt thou sweare by thy heed / because thou
 canst not make one white heer/or blacke. But
 your cōmunicacion shall be/ye/ye: nay/nay. for
 what soeuer is more then y/cōmeth of yuell.

Exodl.
Mat. c.
Matro.
Mat. c.
Leuit.
Mat. c.
Luk. vi. c.
Ryght
cheke.

ye haue heard how it ys sayd / an eye for
an eye: a tothe for a tothe. But I saye to you
that ye resist not wroge. But whosoever geue
the a blowe on thy right cheke / tourne to him
the other. And yf eny man will sue the at the
lawe / and take awaye thy coote / let hym have
thy cloocke also. And whosoever wyl copele
the to goo a myle / goo wyth him twayne. Be
ve to him that aperyth / and fro him that wolde
borowe tourne not awaye.

¶ ye haue heard how it is sayd: thou shalt
love thynne neighbour/ and hate thine enemy.
Leut. xix. d. But I saye vnto you / love your enemies.
Leut. xix. d. Blesse the that curse you. Do good to them
that hate you. Praye for them which doo you
wronge and persecute you/ that ye maye be
chyldeern of your father that is in heauen: for
hemaketh his sunne to aryse on y^e y^ewell/ and
on the good/and sendeth his reyn on the iuste
and

of St. Matthew. Jo. Bill.

and vniuste. For yf ye love them/ which love eu. 31. f.
you: what rewarde shall ye haue? Doo not the
Publicans euen so? And yf ye be frendly to
poure brethren onely: what singuler thyng
doo ye? Do not the Publicans lyke wyse ye
shall therfore be perfecte/ evn as poure father
which is in heauen/ is perfecte.

The Si. Chapter.

¶ Take hede to youre almes. That ye geve it not in the syght of men/to the intent that ye wolde be sene of them. Otherwise ye get no rewarde of youre father which is in heuē. Whē so ever therfore thou gevest thine almes /thou shalt not make a trowpet to be blowē before thee/as þe hypocrites do in the synagogis and in the stretis / for to be praysed of men. Verely I say vnto you/they have their rewarde. But whē thou doest thine almes/let not thy lyfte hād knowe/what thy righte hād doth/þat thine almes may be secret: & thy father which seith in secret/shall rewarde þe openly.

And when thou prayest/ thou shalt not be as hyppocryte are. for they love to stand and praye in the synagoge/ and in the corners of the strete/ because they wolde be sene of men. Verely I saye vnto you/ they haue their rewarde. But when thou prayest/ entre into thy chamber/ and shut thy dore to the/ and praye to thy father which ys in secreete: & thy father which seith in secret/ shall rewarde thee openly.

B And whē ye praye/bable not moche/as the Babylons
 Bethē do: for they thincke that they shalbe her ge-
 de/for their moche bablyngē sake. Be ye not
 Lyke

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lyke them therfore. For your father knoweth wherof ye haue neede/ before ye aske of him. After this maner therfore praye ye.

Luk. xi. a
The Pa-
ternoster.

Our father which arte in heve/hallowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled/as well in erth/as it ys in heven. Geve vs thisdaye our daily breadyde. And forgyve vs our trespasses/ as we forgyve our trespassers. And leade vs not into tēptacion: but delyver vs fro evell. For thynne is y kyngedome and y power/ & y glorie for ever. Amen. For and yf ye shall forgyve other men their trespasses / your heavenly father shall also forgyve you. But and ye wyll not forgyve men their trespasses / nomore shall your father ther forgyve your trespasses.

Mar. xij. c
Ecclesi.
xv. viij.
Lone-
naint.

* Moreover when ye faste/ be not sad as y hypocryte are. For they disfigure their faces/ that they myght be sene of men how they faste. Verely I say vnto you/ they have their reward. But thou/ when thou fastest/ annoynte thynne heed/ and washe thy face/ that it appere not vnto men howe that thou fastest: but vnto thy father which is in secreete: & thy father which seeth in secret/ shall rewarde the openly.

fastinge

Lu. xij. d

Lu. xij. d

Treasure

Be that ye gaddre you not treasure vpon y erth / where rust & moches corrupte / & where theves breake through and steale. But gaddre ye treasure togeder in heve/ where nether rust nor moches corrupte / & where theves nether breake vp nor yet steale. For where soever your treasure ys/ there will your hertes be also.

Lu. xij. c.

The light of the body is thynne eye. Wher

f

Of S. Matthew. Jo. ix.

For if thynne eye besynge/ all thy body shall be full of light. But and if thynne eye be wycked then all thy body shall be full of derckenes. Wherfore yf the light that is in the / be darckenes: how greate is that darckenes.

Darck-
nes.

Two ma-
sters.

Lu. xij. c

Luk. xij. c

* No man can serve two masters. For ether he shall hate the one & love the other: or els he shall lene to y one & despise y other: ye can not serve God & mammon. Therefore I saye vnto you / be not carefull for your lyfe / what ye shall eat/ or what ye shall drinke/ nor yet for your body/ what ye shall put on. ys not y lyfe more worth then meat / & the body more of value then rayment. Beholde the foules of y ayre: for they sowe not/ nether reepe / nor yet carpe in to y barnes: & yet your heavenly father feedeth the. Are ye not moche better then they?

foules.

Which of you (though he take thought therfore) coulde put one cubit vnto his stature And why care ye then for rayment? Considre y lylies of y felde/ how they growe. They labour not nether spynne. And yet for all y I saye vnto you/ y en Salomon in all his royalte was not arrayed lyke vnto one of these.

Lilies.

Wherfore yf God so clothe the grasse/ which ys to daye in the felde/ & to morowe shall be caste in to the founnace: shall he not moche more do the same vnto you/ o ye of lytle fayth?

Therefore take no thought sayinge: what shall we eat/ or what shall we drinke / or wherw shall we be clothed? After all these thyngs seke the getyls. For your heavenly father knoweth that ye have neede of all these

thyngs.

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kingdo^m of hea^{ven} thynges. But rather seeke ye first the kyngdo^m of hea^{ven} & the rightwisnes therof/ and all these thynges shalbe ministered vnto you. &

Care not then for the morow/ but let y^e morow care for it selfe: for the daye present hath ever ynough of his owne trouble.

¶ The. vii. Chapter.

Judge
not.
Lu. vi. f.

Judge not/ that ye be not iudged. For as ye iudge so shall ye be iudged. And what measure ye mete/ in the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye/ & perceavest not the beame y^e ys yn thynne owne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thynne eye/ & behold a beame is in thynne owne eye. p^{ro}cepte/ first cast oute the beame oute of thynne owne eye/ and then shalt thou se clearly to plucke oute the moote out of thy brothers eye.

Dogges
& swyne.

Beve not that which is holy/ to dogges/ neither cast ye youre pearles before swyne/ lest they treade them vnder their fete/ and y^e other tourne agayne and all to rent you.

Loose
nantes.
Lu. vi. f.

Aye it shalbe given you. Seke & ye shall fynd. knocke and it shalbe opened vnto you. For whosoever a peth receaveth/ & he y^e seeketh fyndeth/ and to hym that knocketh/ it shalbe opened. Ye there eny man amōge you which if his sonne a yed hym bread/ wolde offer him a stone: Or if he a yed hym fyssh/ wolde he proffer hym a serpent: yf ye then which are evyll/ can geve to youre chyldren good gyftes: how moche moore shall youre father which is in hea^{ven}

Of S. Matthew. Fo v.

heve/ geve good thynges to them y^e aye hym:

Therefore whatsover ye wolde that men Law and shulde do to you/ even so do ye to them. This prophete ys the lawe and the prophettes.

Enter in at the straye gate: for wyde is y^e gate/ and broade is the waye that leadeth to destruction: and many ther be which goo yn therat. But straye is the gate/ & narrowe ys the waye which leadeth vnto lyfe: and fewe there be that fynde it.

Beware of false prophetes/ which come to you in shypes clothyng/ but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gaddre grapes of thornes: or figges of bryeres? Even soo every good tree bryngeth forth the good frute. But a corrupte tree/ bryngeth the forth the evyll frute. A good tree canot brynge forth the bad frute: nor yet a bad tree can brynge forth the good frute. Every tree that bryngeth not forth the good frute/ shalbe hewed downe/ & cast into the fyre. Wherefore by their frutes ye shall knowe them.

Not all they that saye vnto me / Master/ Master/ shall enter in to the kyngdome of hea^{ven}: but he that dothe my fathers will which ys in heven &c. Many will saye to me in that daye/ Master/ master/ have we not in thy name prophesied? And in thy name have caste oute devyls? And in thy name have done many miracles? And then will I knowlege vnto them/ that I never knewe them. Departe from me/ ye workers of iniquite.

Whosoever heareth of me these sayinges To build
B.ii. and

The Gospell

de on the and doethe the same / I wyll lyken hym vnto
 rocke / a wyse man which bylt hys housse on a rocke:
 what it is & aboundance of rayne descended / & the flud-
 des came / & the wyndes blew and bet vpon
 that same housse / and it fell not / because it
 was grounde on the rocke. And whoso-uer
 heareth of me these sayinges & doth the same /
 I say vnto you / he shal be likened vnto a folyshe man which bylt
 hys housse vpon the sonde: & abondance of ray-
 ne descended / & the fluddes came / and the wyndes
 blew and bet vpon that housse / and it
 fell and great was the fall of it.

Mark. i. c. And it came to passe / that when Iesus had
 Luk. iij. c. ended these saynges / the people were aston-
 nyed at hys doctryne. For he taught them as
 one hauyng power / and not as the Scribes.

The viii. Chapter.

Mark. i. d. **W**hen he was come downe from the
 Luk. v. c. mountayne / moche people folowed him.
 A leper. And lo / ther came a lepre and wor-
 shed him sayinge: Master / if thou wilt / thou
 canst make me cleane. And Iesus put forth
 hys hand and touched hym / sayinge: I say /
 be thou cleane / & immediatly hys leprosie was
 censed. And Iesus sayde vnto him. Se thou
 tell no man / but go and shew thy selfe to the
 prestre / & offer the gyfte that Moses commaun-
 ded / in wytnes to them.

Leuit. xliij. And when Iesus was entred into Capernaum
 Lu. vii. a. ther came vnto him a certayne Centurion / &
 Centurion besought hym sayinge: Master my seruaunt
 lyeth sicke at home of a palsy / & ys greuous-
 ly payned. And Iesus sayd vnto hym: I will
 come

Of S. Mathe w. 80 pt.

come & heale him. The Centurion answered &
 sayde: Syr I am not worthy y thou shuldest
 come vnder my rofe / but speake y worde only
 & my seruaunt shal be healed. For I also my self
 fe am a man vnder power / & have souldiers
 vnder me / & I saye to one / go / & he goeth / & to
 another come / & he cometh: & to my seruaunt / do
 this / & he doeth it. When Iesus hearde y / he
 marvelled & sayd to them y folowed hym. Ve-
 rely I say vnto you / I have not founde so great
 fayth: no / not in Israhel. I say therfore vnto you
 that many shall come fro the east & west / and
 shall rest in Abraham / Isaac & Jacob / in the
 kingdome of heuē: & the chyldey of y kyngdo-
 me shal be cast out in to viter darcknes: there
 shal be wepinge & gnasshing of tethe. The Je-
 sus sayd vnto y Centurion / go thy waye / and
 as thou believest so be it vnto the. And his ser-
 uaunt was healed the selfe houre. utter
darcknes

And then Iesus went to Peters housse / and
 sawe hys wyves mother lyinge sicke of a fe-
 vre / and touched her hande / and the fevre left
 hir: and she arose / and ministred vnto them. Mark. i. c.
Luk. iij. f
Peters
mothere
lawe.

When the euē was come / they brought vnto
 to him many y were possessed with devyllis.
 And he cast out y spirites with a worde / and
 healed all y were sicke / to fulfill y which was
 spokē by Elias y Prophet sayinge. He toke
 on him oure infirmities / & bare oure sicknesses.
 When Iesus sawe moche people about him /
 he commaunded to go over y water. And ther
 came a scribe & sayd vnto hym: master / I will
 folow y whyther so ever thou goest. And Je-
 sus

B. iii. sus

The Gospell

Foxes & fowles sayd vnto him: the foxes have holes/and
byrdes. the byrddes of the ayer have nestes/but y sonne
 of the man hath not wher to rest his hee-
 de. And nothe y was one of hys disciples sayd
Burys. vnto hym: master/suffre me fyrst/to go & bu-
 rye my father. But Iesus sayd vnto him: fo-
 lowe me/and let the deed burie their deed.
Mar. iij. d. Luke. viij. d. And he entred in to a shippe/ & his disci-
 ples folowed him. And beholde there arose a
 a grete tēpest in y see/in so moche y the ship-
 pe was covered w waves/ & he was a slepe.
Iesus slepeth in y shippe. And his disciples came vnto him / & awoke
 hym sayyng: master save vs/we perishe. And
 he sayd vnto them: why are ye fearfull/o ye of
 lytell faith? Then he arose & rebuked y wyndes
 & the see/ & ther folowed a grete calme.
 And the men marveyled & sayd: what man is
 this/that both the wyndes and see obey hym? &
Mar. v. a. Lu. viij. d. And when he was come to y other syde / in
 to y countre of y Gergesites/ther met him two
Gergesites. possessed of devylls / which came out of the
 graves/ & were out of measure fierce / so y no
 mā myght go by that waye. And behold they
 cryed out sayyng: O Iesu the sonne of God/
 what have we to do with the? Art thou come
 hys/er to tormēt vs. before the tyme be come?
 And ther was a good waye of frō them a grea-
 te herd of swyne fedinge. Then y devyls be-
 fough him sayyng: if thou cast vs out/suffre
 vs to go oure waye in to the herd of swyne.
 And he sayd vnto the: go youre wayes. Then
 wēt they out/ & departed in to y herd of swyne
 And beholde y whoale herd of swyne was ca-
 ryed

Of S. Mathew. Fo. vii.

ryed w violence hedlinge in to the see/ & peris-
 shed in y water. Then y herdmē fled & wēt
 their ways in to y cyte/ & tolde every thinge/ &
 what had fortunēd vnto the possessed of the
 devyls. And beholde all the cyte came out &
 met Iesus. And when they sawe hym / they
 besought hym to departe oute of their coste.

The. iij. Chapter.

A Then he entred in to a shippe and passed **Mar. ij. a**
 over & came in to his awne cite. And so/ **Lu. v. d**
 they brought to him a mā sicke of y pal **Palsye.**
 sie/lyinge in his bed. And when Iesus sawe y
 faith of the/ he sayd to the sicke of y palsie: son-
 ne be of good chere/ thy synnes be forgiven the.
 And beholde certeyne of y scribes sayd in the
 selues/ this mā blasphemeth. And whē Iesus
 sawe their thoughtes/ he sayd: wherefore thin- **This my**
 ke ye evill in youre herte? Whether ys esyer **racle shal**
 to saye/ thy synnes be forgiven y/ or to saye: arise **be a signe**
 & walke? That ye maye knowe that y sonne **to you,**
 of mā hath power to forgive synnes in erth/ **that I ha**
 then sayd he vnto y sicke of y palsie: arise/ & **ve power**
 ke vp thy bed/ & go home to thine housse. And **to forgeve**
 he arose & departed to his awne housse. And **synes.**
 when y people sawe it/ they marveyled & glori-
 fied god which had gevē suche power to mē. &
B And as Iesus passed forth frō thence/ he **Mar. ij. b**
 sawe a mā syt a receyvinge of custome/ named **Lu. v. f.**
 Mathew/ and sayd to him: folowe me. And he
 arose & folowed him. And it came to passe/ as
 he sat at meate in the housse: beholde many
 publicans and synners came and sate downe
 also with Iesus and hys disciples.

When

The Gospell

Publicans When the Pharisees sawe that / they sayd
eat with to hye disciples: why eateth youre master w
Jesus. publicans and synners? When Jesus herde

Mercie & not the phisicion / but they that are sicke. Woe
not facti and learne / what that meaneth: I have plea-
fice. sure in mercy / and not in offerynge. For I am
Mze. vi. c not come to call the righteous / but the syn-
 ners to repentaunce. R

Thons di * Then came y disciples of Jhon to hym
sciples sayinge: why do we & the Pharisees fast ofte:
fast. but thy disciples fast not? And Jesus sayde
 unto them: Can y weddyng chyldeen moene
 as longe as y bridegrome is w them? The ty-
 me will come whē the bridegrome shall tak e

New and frō them / & then shall they faste. Woe man pe-
olde agre ceth and olde garment with a peece of newe
not. cloothe. For then taketh he awaye y peece agay-
 ne from the garment / & the rent ys made grea-
 ter. Nether do men put newe wyne into olde
 vessels / for then the vessels breake / & the wy-
 ne runneth oute / and the vessels peryshe. But
 they put newe wyne into newe vessels / and
 so are both saved togeder. R

The tu- * Whyle he thus spake unto the / beholde
lers dau- ther came a certayne ruler / & worshipped him
ster. sayinge: my doghter is currenow deccased / but
Mar. 8. 8 come & lay thy honde on her / & she shall live.
Lu. 8. 43. f. And Jesus arose and folowed hym with hye
Bloud- disciples. And beholde / a woman which was
ysue. diseased w an ysue of bloude. vii. yeres / came
 behynde hym & toched y hem of hye vesture.
 For she sayd in her silf: yf I maye toche but
 even

Of S. Mathew. Fo. viii.

even his vesture only / I shall be safe. Then
 Jesus touned him about / & behelde her say-
 inge: Doughter be of good conforte / thy faith
 hath made the safe. And she was made who-
 le even that same houre.

And when Jesus came into y rulers hous-
 se / & sawe the minstrels and the people ragin-
 ge / he sayde unto them: Get you hence / for y
 mayde is not deed / but slepeth. And they lau-
 ghed hym to scoone. Assone as y people were
 put forth / he went in and toke her by y hond /
 and the mayde arose. And this was noysed
 throughe out all that lande.

D And as Jesus departed thence / two blynde
 men folowed hym crying and saying: O thou
 sonne of David / have mercy on vs. And when
 he was come to housse / the blynde came to hym
 And Jesus sayde unto them: Beleve ye that
 I am able to do thys? And they sayde unto
 hym: ye Lorde. Then touched he theire eyes /
 saying: accordynge to youre faythe / be it unto
 you. And theire eyes were opened. And Jesus
 charged the saying: Se y no man knowe of it.
 But they assone as they were departed / spred
 abroad his name throughe oute all the lande.

As they went out / beholde / they brought to
 hym a dome mā possessed of a devyll. And as
 sone as the devyll was cast oute / the domme
 spake: And the people merveled / sayinge: it
 was never so sene in Israel. But the Phari-
 sees sayde: he casteth oute devyles / by the po-
 wer of the chiefe devyll.

And Jesus went about all cities & townes /

teachyn

Two
 blinde are
 cured.

mar. 8. 11. c
 Lu. 8. 43. f.

Domme.

These
 denell.

The Gospell

teachynge in their synagoge & preachynge the glad tidings of y^e kyngdome / & healinge all maner sicknesses & diseases amōge y^e people. But when he sawe the people / he had cōpassion on the / because they were pyned awaye / & scattered abroad / evē as shepe have no shepheard.

Harvest
is great.

Then sayde he to hys disciples: the harvest is great / but the laborers are fewe. Wherefore praye the Lorde of the harvest / to sende forth the laborers into hys harvest.

The .v. Chapter.

Mar. iij. 8
Lu. 9. 1. 6.

The Apo-
stles are
sent.

And he called his .vii. disciples vnto hym / & gave them power over vncleane sprites / to cast them oute / & to heale all maner of sicknesses / & all maner of diseases.

The names of the .vii. Apostles are these. The fyrst / Simon called also Peter: and Andrew his brother. James the sonne of zebedee / and Iohn his brother. Philip & Bartheleme. Thomas and Mattheu the Publican. James the sonne of Alphe / and Lebbeus otherwyse called Thaddæus. Simon of Cana / and Judas Iscariot / which also betrayed hym.

Lu. 9. 1. 4.

These .vii. sent Iesus / & cōmaunded them sayinge: Go not in to y^e wayes y^e leade to the gentyle / & in to y^e cities of y^e Samaritans enter ye not. But go rather to y^e lost shepe of the house of Israel. Go & preach sayinge: y^e the kyngdome of heve is at hande. Heale the sicke / cleanse the lepers / rayse the deed / caste oute the devils. Freely ye have receaved / freely geve agayne. Possesse not golde / nor silver / nor brasse. For ye shall have gettels / nor yet scrip / towards your

Of S. Mattheu. Fo. viii.

your iorney: neither two cotes / neither shues / nor yet a staffe. For the workman is worthy to have his meate. In to whatsoever cite or towne ye shall come / enquire who is worthy yn it / and there abyde till ye goo thence.

B And when ye come in to any house salute y^e same. And yf the house be worthy / your peace shall come upon it. But yf it be not worthy / your peace shall retourne to you agayne.

And whosoever shall not receave you / nor will heare your preachynge / when ye departe oute of y^e house or that cite / shake of the duste of your fete. Truly I say vnto you: it shall be easier for the sonde of Sodoma & Gomorra in the daye of iudgement / then for that cite.

Dust.

Beholde I sende you forth as shepe amonge wolves. Be ye therefore wyse as serpentes / & innocent as doves. Beware of men / for they shall deliver you up to y^e colles / & shall scourge you in their synagoges. And ye shall be brought to the heed rulers and kynges for my sake / in witnes to them and to the gentyle.

Shepe amonge
wolves.
Wyse as
serpentes.
Innocent
as doves

But when they delivere you up / take no thought how or what ye shall speake / for y^e shall be geve you / evē in that same houre / what ye shall saye. For it is not ye that speke / but y^e sprite of your father which speaketh in you.

The spi-
rite speaketh
in
us.

The brother shall betraye the brother to death / & the father the sonne. And the chylde shall aryse agaynst their fathers & mothers / & shall put them to death: & ye shall be hated of all men for my name. But he that endureth to the ende / shall be saved.

John. 8

When

The Gospell

When they persecute you in one cite/flye
in to another. I tell you for a trenthe ye shall
not fowpsshe all y cities of Israel. tyll y son-
ne of man be come. The disciple ys not above
his master: nor yet y servaunt above his lord.
It is ynough for the disciple to be as his ma-
ster ys: & that the servaunt be as his lord ys.
yf they have called the lord of the housse ber-
zeub: how moche more shall they call them
of his housholde for feare the not therfore.

Disciple

Mar. iij. c
Lu. viij. c
and. vij. a

There is no thinge so close/that shall not
be openned/and no thinge so hyd/that shall
and. vij. a not be known.

What I tell you in dercknes/that speake ye
in lpght. And what ye heare in the eare/that
preache ye on the housse toppes.

feare.

Sparo-
wes.

And feare ye not them which kyll the body/
and be not able to kyll the soule. But rather
feare hym / which is able to destroye bothe
soule and body into hell. Are not two sparow-
wes solde for a farthinge? And none of them
dothe lpght on the grounde/with out youre
father. And now are all the heerns of youre
heedis numbred. feare ye not therfore: ye are
of more value then many sparowes.

Confesse

Mar. lvi.

Lu. x. c

and. vij. b

Denye.

Lu. x. f.

A swer-

de.

Who soever therfore shall knowledg me
before men/hym will I knowledg also befo-
re my father which is in heven. But whoso-
ever shall denye me before men/hym will I al-
so denye before my father which is in heven.

Thynke not/that I am come to sende pea-
ce into the erth. I came not to sende peace/But
a swerde. For I am come to set a man at va-
ryance

Of S. Mathew.

Jo. vi.

ryance ageynst hys father/and the doughter
ageynst hys mother / and the doughterlawe
ageynst her motherlawe: And a mannes fo-
res shall be they of hys owne housholde.

Michae.

Bij. c

Worthie

of Christ

who.

Lu. viij. f

Crosse.

Lu. xliij. f

He that loveth hys father/or mother more
then me/is not mete for me. And he that lo-
veth his sonne/or doughter more then me/is
not mete for me. And he y taketh not his cros-
se a foloweth me/ys not mete for me. He that
fyndeth hys lyfe/shall lose it: and he that lo-
sith hys lyfe for my sake/shall fynde it.

He that receavith you/receavith me: and he
that receavith me/receavith him that sent me.
He that receavith a prophete in y name of a pro-
phet/shall receive a prophetes rewarde. And
he that receavith a righteous man in the na-
me of a righteous man / shall receive the re-
warde of a righteous man. And whosoever
shall geve vnto one of these lytle ones to drin-
cke/a cuppe of colde water only/in the name
of a disciple: I tel you of a trecth/ he shall not
lose his rewarde.

Reccave.

Jo. vij. c.

Louena-

nus.

Mar. ix. f

The. vi. Chapter.

And it came to passe when Jesus had
made an ende of commaunding his. vii.
disciples / that he departed thence / to
teache and to preache in their cities.

* When Ihon beinge in preson hearde y
workes of Christ/ he sent two of his disciples
and sayde vnto him. Arte thou he that shall
come: or shall we loke for another. Jesus ans-
wered and sayde vnto them. Go and shewe
Ihon what ye have hearde & sene. The blynd
se/the

Lu. viij. c.

Iohn sent

deeth to

Christ.

The Gospell

For he hath good: the lepers are cleansed: the deaf heare: the dead rised againe: and the glad tidings is preached to the poore. And happy is he that is not offended by me.

And as they departed Jesus begane to speake vnto the people of Iherusalem. What for to ye wet ye out in to the wyldernes: wet ye out to see a rede shakel with y wynder: other what wet ye out for to see? A man clothed in softe rayment? Beholde they y weare softe clothig: are in kynges howses. But what wet ye oute for to see? A prophete? Ye I saye to you: a more the a prophete. For this is he of whos it is writen.

Mal. xij. a

Christ whiche vnto hym bled hym selfe to the crosse was lesse. &c. Lu. p. vj. d

Malachie xij. b

Lu. vij. e.

Beholde / I sende my messenger before thy face: which shall prepare thy way before y. & verily I saye vnto you: amonge y chyldezen of women arose there not a greter then Iheron the baptist. Notwithstandinge he that ys lesse in the kyngdome of heven: ys greter then he. From the tyme of Iheron Baptiste herterto: y kyngdome of heven suffereth violence: & they that go to it with violence pluck it vnto them. For all the prophete & the lawe prophesied vnto to the tyme of Iheron. Also yf ye wyl receave it: this is helyas which shuld come. He y hathe eares to heare let him heare. & But wher vnto shall I lyken this generacion? It ys lyke vnto chyldezen which syt in the market & call vnto their felowes: & saye: we have pyped vnto you: & ye have not daunsed: we have moored vnto you: & ye have not sorrowed. For Iheron came nether eatinge nor drinkinge: and they saye: he hath the devyll. The sonne

Of S. Mathew.

Ho. v. b.

Fornt of man came eatinge and drinkinge / & they saye: beholde a glutton & drynker of wyne: & a frend vnto publicans & synners. Never the later wysdome ys iustified of his childezen. me.

* Then bega he to vpbraid the cities / in which most of his miracles were done: because they mēded not. Wo be to y Chorazin. Wo be to y Bethsaida: for if the miracles which were shewed in you: had bene done in Tyre & Sidon: they had repented longe agoone in sackcloth & ashes. Overthelisse I saye to you: it shall be easier for Tyre & Sidon at the day of iudgement: then for you. And thou Capernaum which art lift vp vnto heven: shalt be brought doune to hell. For if the miracles which have bene done in the: had bene shewed in zodom: they had remayned to this daye. Overthelisse I saye vnto you: it shalbe easier for y londe of zodom in the daye of iudgement: then for y.

D

* At y tyme Jesus answered & sayd: I praye se y father lorde of heven & erth: because thou hast hid these thinge frō the wyse & prudent: & hast opened the vnto babes: evē so father: for so it pleased y. All thinge are geve vnto me of my father. And nomā knoweth y sonne but y father: nether knoweth eny mā y father: save y sonne: & he to whome y sonne will open him. Come vnto me all ye that laboure & are laden: & I wyl ease you. Take my yoke on you: & lerne of me: for I am meke & lowly in herte: and ye shall fynd rest vnto youre soules. For my yoke is easy: and my burden is light. &

Wisdom

Chorazin Bethsaida Sidon Tyre Capernaum

Lu. p. c.

The wise knew not.

Babes knewe.

God is not knowen as a father, but thorow christ

yoke.

The. vii. Chapter.

*

In that

The Gospell

Com.

In that tyme went Iesus on the Sabot
dayes thorow the corne & his disciples
were an hōgred/ & begane to plucke the
eares of corne/ and to eate. When y pharisees
sawe that/ they sayde vnto him: Beholde/ thy
disciples do that which is not lawfull to do
apon y saboth daye. He sayde vnto the: Haue
ye not reed what David did/ whē he was an-
hōgred/ & they also which were with him?
How he entred into the housse of God/ & ate
y halowed loaves/ which were not lawfull/ for
him to eate/ nether for the which were in him
but only for y prestes. And haue ye not reed in
y lawe/ how that y prestes in y temple breake
the saboth daye/ & yet are blamelesse? But I
saye vnto you: that here is one greater then y
teple. Wherfore yf ye had wist what this say-
inge meneth: I require mercy & not sacrifice:
ye wold neuer have condēned innocētes. For
y sonne of man is lord even of y saboth daye.
And he departed thence/ & went into their
synagoge: & beholde ther was a man/ whiche
had his hande dyed vp. And they ayed him
sayinge: ys it lawfull to heale apon y saboth
dayes? because they myght accuse him. And he
sayde vnto the: whiche of you wolde it be/ yf
he had a shepe fallen into a pitte on y saboth
daye/ that wolde not take him & lyft him out?
And how moche is a man better the a sheper?
Wherfore it is lefull to do a good dede on the
saboth dayes. Then sayde he to y mā: stretch
forth thy hād. And he stretched it forth. And
it was made whole agayne lyke vnto y other.
* Then

Saboth.

i. Regum
xvi. 5.

Halowed
loaves.

Mercie &
not sacrifi-
ce.

mar. xii. a
Luk. vi. 8

Whether-
de hande

Saboth

Of S. Mathew.

Jo. v. 18.

¶ Then y pharisees wēt out/ & helde a coil
sell agaynst hym / how they myght destroye
hym. When Iesus knewe y/ he departed thē-
ce/ & moche people folowd him/ and he healed
the all/ & charged the/ that they shuld not ma-
ke him knowe: to fulfyll that which was spo-
den by Esay y Prophet/ which sayeth. Beholde I
sende my chylde/ whō I have chosen/ my beloved/ in
whō my soule deliteth. I will put my spere
on hym/ & he shall merue iudgemēt to y gen-
tyls. He shall not stryve/ he shall not crye/ ne-
ther shall eny man heare his voyce in y stree-
tes/ & a brosed rede shall he not breake/ & a flaxe
that begynneth to burne/ he shall not quēche/
till he sende forth iudgement vnto victory/ &
in hys name shall the gentyls truste. *

¶ Then was brought to hym / one possessed
with a devyll/ which was both blynde & dom-
me: & he healed hym/ in somoch that he which
was blynd and domme/ both spake and sawe. Blynde
And all the people were amased/ & sayde: Is
not this that sonne of David? But when the
pharisees hearde that/ they sayde: This felow
dyveth y devyls no nother wyse oute but by
the helpe of Belzebus y chiefe of the devyls. Belze-
bus.

But Iesus knewe their thoughtes/ & sayde
to the. Every kingdome devyded is in it sylfe/
shal be brought to naught. Nether shall eny
cite or housholde devyded agēst it sylfe/ cōty-
nue. So if satā cast out satā/ the is he devyded
agēst him sylfe. How shall then his kyngdo-
me endure? Also if I by y helpe of Belzebus
cast oute devyls: by whose helpe do yowre
chyldeyn

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chyldezen cast them out: Therfore they shal be youre iudges. But if I cast out the devyle by the spryte of God: then is the kyngdome of god come on you.

Either how can a man enter into a strong mans house/ and violently take away his goods: except he first binde y strong man/ & the spoyle his house? & he that is not w me/ is agaynst me. And he y gaddereth not w me/ scattereth abroad. Wherefore I say unto you/ all maner of synne & blasphemy shal be forgiven vnto men: but the blasphemy of y spryte/ shal not be forgiven vnto men. And whoso ever speaketh a worde agaynst the sonne of man/ it shal be forgiven him. But whosoever speaketh agaynst the holy goost/ it shal not be forgiven hym: no/ neither in this worlde/ neither in the worlde to come.

Either make y tree good/ & his frute good also: or els make y tree evyll/ & his frute evyll also. For y tree is knowen by his frute. & generaciō of viperes/ how can ye saye well/ whē ye youre selves are evyll: for of y aboundāce of the hert/ y mouth speaketh. A good mā oute of y good treasure of his hert/ bringeth forth good thynges. And an evyll man out of his evyll treasure/ bringeth forth evyll thynges. But I say unto you/ that of every ydell worde that men shal have spoken: they shal geve a countes at the daye of iudgement. For by thy wordes thou shalt be iustified: & by thy wordes thou shalt be condemned. &

Then answered certeyne of the scribes & of the

Of S. Mathew.

Jo. y. vll.

of the pharises sayinge: Master/ we wolde signe sayne se asygne of y. He answered & sayde to the: The evyll & adontrous generaciō seeketh a signe/ but ther shal no signe be geve to the/ save the signe of the prophete Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly: soo shal y sonne of man be thre

dayes & thre nyghtes in y hert of y erth. The men of Ninivie shal rise at the daye of iudge ment with this naciō/ & condemne them: for they amended at y preachinge of Jonas. And beholde/ a greater then Jonas is here. The Quene quene of y south shal ryse at y daye of iudge ment with this generation/ & shal condemne the: for she came fro the vtmost parties of the worlde to hreare the wysdome of Salomon. And beholde a greater then Salomō is here.

When the unclene spryte is gone out of a man/ he walketh throughout dry places/ seeking trest & fyndeth none. Then he sayeth: I will retourne ageyne into my house/ fro whēce I came oute. And when he is come/ he fyndeth the house empty & swepte & garnished. Then he goeth his waye/ & taketh vnto him seven other sprytes worsser then him selfe/ & so entre they in and dwell there. And the ende of that man is worsser then the beginning. Even so shal it be with this evyll naciō.

Whill he yet talked to the people: beholde his mother and his brethren stode without/ desyringe to speake with him. Then one sayde vnto hym: beholde thy mother and thy bre and brethren stonde without/ desyringe to speake w the.

Lm He an

Mar. iij. d
Lu. xij. 8
Blasphe
my.

Luk. vj. 6

As the
frute is/
soche is
the tree.

Ydell
worde.

Lu. xj. 8.

Jon a. ij. a
Signe of
Jonas.

Ninivite
Jonas
liij. 8.

The Quene
quene of y south
shall ryse at y daye of iudge
ment with this generation/ & shal
condemne the.

liij. Reg
p. a. ij. pa
rali. 10. a.

The un
clene spi
rite come
meth a
gayne.

Mar. iij. d
Lu. viij. e

Another
de vnto hym: beholde thy mother and thy bre and brethren
stonde without/ desyringe to speake w the.

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He answered & sayd to him that tolde hym:
Who is my mother? or who are my brethren?
And he stretched forth his hand over his di-
sciples and sayd: Behold my mother and my
brethren. For whosoever dothe my fathers
will which is in heve/thesame is my brother/
sister & mother. R

The viii. Chapter.

Mar. lii. a
L. a. vii. a
A sower.
The same daye wēt Jesus out of y^e house
se/ & sat by the see syde/ & moch people
resorted vnto him/so gretly y^e he wēt &
sat in a shippe/ & all the people stode on y^e sho-
re. And he spake many thynges to the in simi-
litudes/sayinge: Beholde/ y^e sower wēt forth
to sow. And as he sowed/some fell by y^e way-
es syde/ & the fowle came & devoured it vp.
Some fell apō stony grounde where it had not
moche erth/ & anon it sprōge vp/ because it
had no dept^h of erth/ & when y^e sunne was vp/
it caught heet/ & for lacke of rotyngē wēddred
awaye. Some fell amonge thornes/ & the thorn-
es sprōge vp & chooked it. Parte fell in good
ground/ & brought forth good frute: some an hū-
dred fold/ some sixty fold/ some thirty fold.
Whosoever hath eares to heare let him heare.
And the disciples came and sayde to him:
Why speakest thou to the in parabes? He an-
swered & sayde vnto them: it is geve vnto you
to know: y^e secreete of the kyngdome of heve/
but to the it is not geve. For whosoever hath
to him shall be given: and he shall have abound-
ance. But whosoever hath not: fro hym shall
be takyn a waye even that he hath. Therefore
speake

Of S. Mathew. Jo. vii.

speake I to them in similitudes: for though
they se/they se not: & hearinge they heare not:
neither vnderstonde. And in the is fulfilled y^e
Prophecie of Esayas/which prophecie sayth:
with the eares ye shall heare and shall not vn-
derstonde/ and with the eyes ye shall se/ and
shall not perceave. For this peoples hertes
are waxed grosse/ & their eares were dull of he-
ryngē/ & their eyes have they closed/ lest they
shulde se with their eyes / & heare with their
eares/ & shuld vnderstonde with their herte/
& shuld tourne/that I myght heale them.
But blessed are your eyes/for they se: & you
re eares/for they heare. Verely I say vnto you/
that many prophete & persaite mē have desi-
red to se the thinge which ye se/ & have not se-
ne the: & to heare the thinge which ye heare /
& have not herde the. Heare ye therfore y^e simi-
litude of the sower. Whosoever heareth the
worde of y^e kyngdome/ & vnderstonde it not/ &
ther cometh the evyll mā & catcheth awaye y^e
which was sowne in his hert. And this is he
which was sowne by the waye syde. But he y^e
was sowne in y^e stony grounde/ is he which hea-
reth the worde of God/ & anon wth ioye recea-
veth it/ yet hath he no rotte in him selfe/ & ther-
fore dureth but a season: for assone as tribula-
cion or persecucion aryseth because of the wor-
de/ by & by he falleth. He y^e was sowne amonge
thornes/ is he y^e heareth y^e worde of God: but
the care of this worlde/ & the dissaytfulnes of
ryches choke y^e worde/ & so is he made vnfrut-
full. He which is sowne in y^e good grounde/ is
L. iii. he that

another
that they
that loue
it not,
shall lose
it agayne.
and waxe
blynde.
Esa. vi. e
Mar. lii. a
L. u. vii. a
L. Jo. vii. a
L. Act. ii. a
L. Ro. xi. b
L. Lu. x. d

Mar. lii. a
L. Luke
vi. b

The so-
wer is ev-
il

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He þ heareth y worde & vnderſtadeth it/which alſo bereth frute & bringeth forth/some an. l. folde/ ſome ſixtie folde/ & ſome. xxx. folde.

Tares. Another ſimilitude put he forth vnto the ſayinge: * The kyngdome of heve is lyke vnto a man which ſowed good ſeed in his felde. But whyll men ſlepte/ther came his ſoo & ſowed tares amōge y whete/& wēt his waye. When y blade was ſprōge vp & had brought forth frute/thē appered y tares alſo. The ſervaunte came to the houſholder/ & ſayde vnto him: Syr ſowedeſt thou good ſeed in thy cloſſe/ frō whence theſe hath it tares? He ſayde to theſe/ the envious mā hath done this. Then y ſervaunte ſayde vnto him: wilt thou then y we go & gader them? But he ſayde/ nay/ leſt whill ye go aboute to weede out y tares/ ye pluicke vpe alſo wth them y whete by y rotte: let bothe growe to gether tyll harveſt come / & in tyme of harveſt/ I wyll ſaye to the repers/ gather ye fyrſt y tares/ & bind theſe in ſheves to be brett: but gather the wheate into my barn. *

Mar. liij. d. Luke. xliij. d. Mustard ſeed. * Another parable he put forth vnto the ſayinge. The kyngdome of heve is lyke vnto a grayne of muſtard ſeed/ which a mā taketh & ſoweth in his felde/ which is y leſt of all ſeedes. But when it is groune/ it is the greateſt amōge yerbes/ & it is a tre: ſo y the bryddes of the ayer come & bylde in the braunches of it.

Lu. xliij. c. Leven. Another ſimilitude ſayde he to them. The kyngdome of heven is lyke vnto leue which a woman taketh and hydeth in. iij. peeces of meele/ tyll all be lepened.

All

Of S. Mathew. Jo. xv.

All theſe thynges ſpake Jeſus vnto the peo Mark. ple by ſimilitudes/ & with oute ſimilitudes. iij. d. ſpake he nothinge to them / to fulfyll that which was ſpoke by the Prophet ſayinge: I wyll ope my mouth in ſimilitude/ and wyll ſpake forth thinges which have bene kepte ſecrete from the begynninge of the worlde. *

* Then ſent Jeſus y people awaye/ & came to houſſe. And his diſciples came vnto him/ ſayinge: declare vnto vs the ſimilitude of the tares of the felde. Then answered he & ſayde to them. He that ſoweth the good ſeed/ is the ſonne of man. And y felde is the worlde. And the chylde of the kyngdome/ they are y good ſeed. And the tares are the chylde of y wicked. And the enemye that ſoweth theſe/ is y deuell. The harveſt is y end of the worlde. And the repers be y angels. For evē as the tares are gaddred & brett in y ſyre: ſo ſhall it be in y ende of this worlde. The ſonne of man ſhall ſend forth his angels/ & they ſhall gather out of his kyngdome all thinge that offende/ and them which do iniquite/ and ſhall caſt them into a furnes of fyre. There ſhal be waylynge and gnaſſhing of teth. Then ſhall the iuſte men ſhine as bryght as the ſunne in y kyngdome of their father. Whoſoever hath eares to heare/ let him heare. *

* Agayne y kyngdome of heve is lyke vnto a treaſure hidde in the felde/ y which a man fyndeth & hideth: and for ioy therof goeth & ſelleth all that he hath/ & byeth that felde.

Agayne y kyngdome of heve is lyke vnto

L. liij. a man

Tares are expounded.

Apocalyp. viij. c.

Sapien. liij. b.

Treaſure

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Pearles. a marchant that seeketh good pearles/which when he had founde one precious pearle/wet and solde all that he had/and bought it.

Lette. To gayne the kyngdome of heve is lyke vnto a net cast into y^e see/y^e gadereth of all kynde of fysshes:which whē it is full men drawe to lande/z sitte & gadze the good in to vessels/ & cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute /z sever the bad from the good/z shall cast them in to a furnes of fyre: there shall be waylinge and gnasshyng of teth.

Jesus sayde vnto them: vnderstonde ye all these thynges? They sayde/ye Lorde. The sayde he vnto them: Therefore every scribe which is taught vnto the kyngdome of heve/ is lyke an housholder/which bringeth forth / out of hys treasure/ thynges both newe and olde.

New and olde. And it came to passe when Jesus had finis. **Mar. vi. a** Med these similitude/y^e he departed thence / & **Luk. xlii. c** came in to his awne countre/ & taught them in **Joh. iiii. c** their synagoge / in so moche y^e they were asto- **Joh. vi. e** nyed & sayde: whence cometh all this wysdome **Carpenter** & power vnto him? Is not this the carpenters sonne? Is not his mother called Mary? & his brethre be called James & Josces & Simō & Judas? And are not his susters all here wth us? Whence hath he all these thynges. And they were offended by him. The Jesus sayd to the **Prophete** a Prophet is not wth out honoure/ save in hys awne countre/ & amonge his awne kynne. And he dyd not many miracles there/ for there was belefes sake. **CC. The viii. Chapter.**

At that

Of S. Mathew. Fo. vii.

At that tyme Herod the tetrarcha hear. **Ma. vi. b** de of the fame of Jesu/ and sayde vnto **Luk. ix. a** his servantes: This is Jhon y^e baptist. He is risen agayne from deeth/ & therefore are soche myracles wrought by him. For Herod Jhon ba. had taken Jhon and bounde him and put him ptist is in prison for Herodias sake/ his brother Phi. prisoned. lips wyfe. For Jhon sayde vnto him: Yt is **Ma. vi. b** not lawfull for the to have her. And when he **Luk. xii. d** wold have put him to deeth/ he feared the people/ because they counted him as a prophet.

But when Herodes birth daye was come/ the daughter of Herodias daunsed befor them/ & pleased Herod. Wherefore he promised wth an oth/ that he wolde geve hir what soever she wolde aye. And she beinge informed of her mother before/ sayde: geve me here Jhon baptiste herd in a platter. And y^e kynge sorrowed. Never thelesse for his othes sake/ and for their sakis which sate also at y^e table/ he commaunded yt to be geven hir: and sent & beheaded Jhon in the prison/ and his heed was brought in a platter **Johan Baptist is beheaded** & geven to the damsell/ & she brought it to her mother. And his disciples came & toke vp his body/ & buried it: and went and tolde Jesus.

When Jesus hearde that/ he departed thence by shippe in to a desert place out of y^e waye. **Luk. ix. b** And when the people had hearde ther of/ they **Mar. vi. d** folowed him a fote out of thei^r cities. And Je **Jo. vi. a** sus went forth & sawe moche people/ & his heart did melte vpon them/ and he healed of them those that were sicke. When even was come/ his disciples came to him sayinge. This is a **deserte**

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deserte place / & the daye is spent: let the people departe / & they maye go in to y^e tounes / & bye them vntayllis. But Iesus sayde vnto them. They haue no neede to go awaye. Geue ye the to eate. Then sayde they vnto him: we haue here but .v. loaves & two fysshes. And he sayde: bringe the hyther to me. And he commaunded y^e people to syt downe on y^e grasse: & toke y^e.v. loaves / & the .ii. fysshes & loked vp to heven & blessed / & brake and gaue the loaves to his disciples / & the disciples gaue them to y^e people. And they dyd all eate / and were suffised. And they gadered vp of y^e gobberte that remayned xlii. baskete full. And they y^e ate / wherein was about .v. M. men / besyde women & chylidren.

fine lo-
ues & two
fysshes.

Mar. vi. f
Joh. vi. b

And straight waye Iesus made his disciples enter into a shippe / and to goo over befo-
re him / whill he sent y^e people awaye. And as-
sone as he had sent the people awaye / he went
vp into a mountayne alone to praye. And when
nyght was come / he was there him self alone.
And the shippe was now in the middes of the
see / and was toost with waves / for it was a co-
trary wynde. In the fourth watche of y^e nyght
Iesus came vnto them walkynge on the see.
And when his disciples sawe him walkynge
on the see / they were troubled / sayinge: it is so-
me spirite / & cryed out for feare. And streyght
waye Iesus spake vnto them sayinge: be of
god cheate / it is I / be not afrayed.

Iesus
walked
on y^e sea.

Peter
walketh
on the wa-
ter.

Peter answered him / & sayde: master / if thou
be he / bid me come vnto the on the water.
And he sayde: come. And when Peter was co-
me dou-

Of S. Matthew fo. xxi.

me donne out of y^e shippe / he walked on y^e wa-
ter / to go to Iesus. But when he sawe a mygh-
ty wynde / he was afrayed. And as he beganne
to synke / he cryed sayinge: master save me.
And immediatly Iesus stretched forth his ha-
nd / & caught him / & sayde to him: O thou of ly-
tell faith / wherefore diddest thou doubt? And as-
sone as they were come in to y^e shippe / y^e wynde
ceased. Then they that were in the shippe /
came and worshipped him / sayinge: of a truth
thou arte y^e sonne of God. And when they were
come over / they went in to y^e londe of Gena-
zareth. And when y^e men of y^e place had know-
ledge of him / they sent out in to all y^e countre
rounde about / & brought vnto him / all that we-
re sicke / & besought him / that they myght tou-
che the hemme of his vesture only. And as ma-
ny as touched it were made safe.

Mar. vi. g
Genaza-
reth.

Heimne. |

The .xx. Chapter.

Then came to Iesus scribes & pharisees
from Ierusalem / sayinge: why do thy
disciples transgresse the tradicions of y^e
elders? for they wesshenot their honde / when
they eate bread. He answered / and sayde vnto
them: why do ye also transgresse y^e commaund-
ment of God / thozowe youre tradicions? for
God commaunded / sayinge: honoure thy father
& mother / & he that curseth father or mother /
shall suffer deeth. But ye saye / every mā shall
saye to his father or mother: That which thou
desyrest of me to helpe y^e with: is geuen God:
& so shall he not honoure his father or his mo-
ther. And thus haue ye made / y^e commaund-

Ma. xxi. a

Tradici-
ones.
Exodi.
xx. e.
Mat. v. b
ephe. vi. a
exo. xx. b
leu. xx. b
pro. xx. c

ment

The Gospell

Of S. Mathew.

Fo. xviii.

Esai.
i. p. d.

Mcnes
recep.
tes.

ma. vii. c

What de
fileth a
man.

Plantes.

Lu. vi. f.

Blynde
leaders.

ma. vii. c

With
what a
ma is de
filed.

ment of God is with out effecte/through you
re tradicions. Ypocrite well prophesped of you
Esay sayinge: This people draweth nye vnto
me with their mouthes/and honoureth me
with their lippes/howbe it their hertes are far
re from me; but in vayne they worshippinge me
teachinge doctrines/whiche are nothing but
mens precepts.

And he called the people vnto him/ & sayde
to them: heare and vnderstande. That which
goeth in to the mouth/ defyleth not y man:
but that which cometh out of the mouth/
defyleth the man.

Then came his disciples/ and sayde vnto
him. Perceavest thou not/ how that the phari
ses are offended in hearinge thy sayinge? He
answered/ & sayde: all plantes which my heve
ly father hath not planted/ shall be plucked vp
by the rotes. Let them alone/ they be the blynde
leaders of the blynde. If the blynde leede
the blynde/ bothe shall fall in to the dyche.

Then answered Peter & sayd to him: declare
vnto vs this parable. Then sayde Iesus: are
ye yet with oute vnderstandinge? perceape ye
not/ that what soever goeth in at the mouth/
descendeth doune in to the belly/ & is cast out
in to the draught. But those thingis which
procede out of the mouth/ come from the herte
te/ and they defyle the man. For out of the herte
come evyll thoughtis/ murder/ breakyng of
wedlocke/ whordom/ therste/ false witnessberyng
ge/ blasphemye. These are the thingis which
defyle a man. But to eat with vncleane
hondes/

hondes/ defyleth not a man. &

And Iesus went thence/ & departed in to Cap. Sij
the costis of Tyre and Sidon. And beholde a
woman which was a Cananite came out of y The wo
same costis/ & cryed vnto him/ sayinge: have man of
mercy on me forde the sonne of David / my Cananye
daughter is prtyously vexed with a devyll.
And he gave her never a worde to answer.
Then came to him his disciples/ & besought
him sayinge: sende her awaye/ for she foloweth
vs cryinge. He answered/ and sayde: I am not
sent/ but vnto y loost shepe of y housse of Is
rael. Then she came & worshipped him/ sayin
ge: master helpe me. He answered & sayde: it is
not good/ to take the chyldrens bread/ & to cast
it to whelpes. She answered and sayde: truthe
forde: neverthelesse the whelpes eate of the
cromes/ which fall from their masters table.
Then Iesus answered and sayde vnto her.
O woman grate is thy faith/ be it to the/ even
as thou desyrest. And her daughter was ma
de whole even at that same houre. &

Then Iesus went awaye from thence & ca. ma. vii. c
me nye vnto the see of Galile/ and went vp in
to a mountayne and sat doune there. And mo
che people came vnto him/ havinge with the
halt/ blynde/ domme/ maymed/ and other ma
ny/ and cast them doune at Iesus fete. And he
healed them/ in so moche that the people won
dred/ to se the dome speake/ the maymed who
le the halt to go/ and y blynde to se. And they
glorified the God of Israel.

Then Iesus called his disciples to him/
& sayde:

The Gospell

Marc.
vii. a.

Seven
loves.

Marc. viij.
B. Luk.
3 ii. 2.

Signe of
Jonas.
Jona. ij. a

and sayde: I have compassion on y^e people/ because
they have continued with me now. iij. dayes/
and have nought to eate: and I wyl not let them
departe fasting/ lest they perishe in y^e waye.
And his disciples sayd vnto him: wher shuld
we get somuche breed in y^e wilderness/ as shuld
suffise so greute a multitude? And Iesus say-
de vnto them: how many loaves have ye? And
they sayde: seven/ and a fraxe litle fysshes.
And he commaunded y^e people to syt doune on y^e
ground: and toke the seven loves/ and the fysshes/
and gave thankes/ and brake them/ and gave to
his disciples/ and the disciples gave them to the
people. And they dyd all eate/ and were suffisid.
And they toke vp of the broke meate that was
left. vii. basketes full. And yet they that ate
were. iiii. M. men/ besyde women/ and chylidren.
And he sent awaye the people/ and toke ship-
pe and came into the parties of Magdala.

The. xvi. Chapter.

Then came the pharises/ and saduces/ and did
tempte him/ desyringe him to shewe
them some signe from heven. He answe-
red/ and sayde vnto the. At even ye saye/ we shall
have sayre wedder/ and y^e because y^e skye is reed:
and in the morninge ye saye/ to daye shall be fou-
le wedder/ and that because the skye is cloudy
and reed. O ye ypocrites/ ye can discerne y^e fa-
sion of the skye/ and can ye not discerne y^e signes
of the tymes? The frowarde nacion/ and adou-
trous seketh a signe/ and there shall none other
signe be geven vnto them/ but the signe of the
prophet Jonas. So left he them/ and departed.

And

Of S. Mathew. Jo. vij. a.

And when his disciples were come to the other
side of the water/ they had forgottē to
take breed with the. Then Iesus sayd vnto
them: Take hede and beware of the leuē of y^e
pharises/ and of y^e saduces. And they thought
in them selves sayinge: because we have
brought no breed with vs. When Iesus vn-
derstode that/ he sayd vnto the. O ye of lytell
faith/ why are your mindes cumbered because
ye have brought no breed? Do ye not yet per-
ceave/ nether remēber those. v. loves when
there were. v. M. men/ and how many baskettes
toke ye vp? And the. vii. loves/ when there
were. iiii. M. and how many baskettes toke ye
vp? Why perceave ye not then/ y^e I spake not
vnto you of breed/ wher I sayde/ beware of the
leuē of the pharises/ and of the saduces? The
understode they/ how that he bad not them be-
ware of the leuē of breed/ but of the doctrine
of the pharises/ and of the saduces.

¶ When Iesus cam in to the coste of the
cite which is called Cesarea philippi/ he asked
his disciples sayinge/ whom do men saye y^e I
the sonne of man am? They saide/ some saye y^e
thou arte Ihon Baptist/ some Elias/ some
Jeremias/ or one of y^e prophete. He sayde vnto
the: but whō saye ye y^e I am? Simon Peter an-
swered/ and sayde: Thou arte Christ y^e sonne of
the lyvinge God. And Iesus answered/ and say-
de to him: happy arte thou Simon/ the sonne
of Jonas/ for fleshe and bloud hath not opened
vnto the y^e/ but my father which is in heven.
And I saye also vnto the/ y^e thou arte Peter.

and

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and upon this rocke I wyll blyde my congregacion. And the gates of hell shall not prevail agaynst it. And I wyll geve vnto the / the keyes of the kyngdom of heven: and what so ever thou byndest vpon erth / shall be bounde in heven: and what so ever thou loosest on erth / shall be loosed in heven. R

* where our
ght is say
de or do
ne, that
shuld mo
ue to pry
de: he dat
ther the
in the re
the with
his deathe
& passion.

Peter is
Satan.

Christes
disciples

Marc.
vlij. d.
Lu. x. g.
Jo. vij.

Judge-
ment.

Wedes.
Rom. j. a.

Then he charged his disciples / y they shuld tell no man / y he was Iesus Christ. From y tyme forth / Iesus began to shewe vnto his disciples / how y he must go vnto Ierusalem / & suffer many thinge of y Elders / & of y hye prestes / & of the scribes / & must be killed / & cryse agayne y thirde daye. But Peter toke him a syde / & began to rebuke him sayinge: master save thy sylfe this shall not come vnto the. Then touned he aboute / & sayde vnto Peter: come after me Satan / thou offendest me / because thou fauourest not godly thinge / but wordly thinge.

Iesus then sayde to his disciples. If any man wyll folowe me / lett him forsake him sylfe / and take vp his crosse and folowe me. For who so ever wyll save his lyfe / shall lose it. And who so ever shall lose his lyfe for my sake / shall fynde it. What shall it proffet a man / though he shulde wyne all the whoolc world: yf he loose his owne soule? Or els what shall a man geve to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father / w his angels: & then shall he rewarde every man accordinge to his dedes. Verely I saye vnto you / some ther be a monge them that here stonde / which shall not taste

Of S. Mathew.

Jo. xvij.

taste of deeth / tyll they shall have sene the sonne of man come in his kyngdomen. Mar. ix. a. Lu. ix. c.

The. viij. Chapter.

And after. vi. dayes Iesus toke Peter & James & Iohn his brother / & brought them vp into an hye mountayn: out of the waye / and was transfigured before them: and his face did shyne as the sunne / & his clothes were as whyte as the light. And beholde ther appered vnto the / Moses & Helias / talkinge with him. Then answered Peter / & sayde to Iesus: master here is good beinge for vs. If thou wyll / lett vs make here. iij. tabernacles / one for the / & one for Moses / and one for Helias. Whyll he yet spake / beholde a bright cloude shadowed them. And beholde there came a voyce out of y cloude sayinge: this is my deare sonne / in whom I delite / heare him. And when the disciples heard that / they fell on their faces / and were soore afrayed. And Iesus came and touched them / and sayde: aryse and be not afrayed. And when they looked vp / they saw no man / save Iesus onely.

And as they came doune from the mountayne / Iesus charged them sayinge: se y ye shewe the vision to no man / vn tyll the sonne of man be rysen agayne from deeth. R And his disciples ayed of him / sayinge: Why then saye the scribes / y Helias muste fyrst come? Iesus answered / & sayd vnto them: Helias shall fyrst come / and restore all thinge. And I saye vnto you / y Helias is come alredy / and they knewe him not: but have done vnto him what so ever they

The Gospell

Johan
Baptist is
Helyas.

Mar. ix. c
Lu. ix. c.

Lu. x. li. d

Unbelefe

Prayer &
fastynge.

Mar. ix. e
Lu. ix. c.

Passion.

they lusted. In lyke wyse shall also the sonne
of man suffre of the. Then y disciples percei
ved that he spake vnto them of Jhon baptist.

And when they were come to y people: ther
cam to him a certayne man/ & knelled doune to
him/ & sayde: Master have mercy on my sonne
for he is franticke: & is sore vexed. And oft ty
mes he falleth into the fyre/ & oft into y water.
And I brought him to thy disciples/ & they
could not heale him. Jesus answered & say
de: O generacion faythles & croked: how lon
ge shall I be with you & how longe shall I
suffre you? Bring him hiddet to me. And Je
sus rebuked the devyll/ and he ca out of him.
And y child was healed even y same houre.

Then came the disciples to Jesus secretly
& sayde: Why could not we cast him out? Je
sus sayd vnto the: Because of youre unbelefe
for I saye verily vnto you: yf ye had saythe
as a grayne of musterd seed/ ye shuld saye vnto
this mountayne/ remove hence to yonder pla
ce/ & he shuld remove: nether shuld eny thinge
be impossible for you to do. How be it this kyn
de goeth not oute/ but by prayer and fastinge.

As they passed the tyme in Galile/ Jesus
sayde vnto them: the sonne of man shall be
trayed into the hondes of men/ and they shall
kill him/ and the thyrde daye he shall ryse agay
ne. And they sorowed greatly.

* And when they were come to Capernall/
they y were wont to gadre poss money/ came
to Peter & sayde: Dosth youre master paye tri
bute? He sayd: ye. And when he was come in
to the

Of S. Mathew.

Jo. xv. vi.

to the house/ Jesus spake fyrst to him/ saying
What thinkest thou Simon? of whome do y Tribute
kyng of the erth take tribute or poss moneyr
of their chyl dren/ or of straungers? Peter say
de vnto him: of straungers. Then sayd Jesus
vnto him agayne: Then are the chyl dren fre.
Neverthelesse/ lest we shuld offende the: goo
to y see & cast in thyne angle/ & take the fyssh
y fyrst cometh vp: & when thou hast opened
his mouth/ thou shalt fynde a peece of twen
tie pence: y take & paye for me and the. R

The. viii. Chapter. *

The same tyme the disciples came vnto
Jesus saying: who is y greatest in the
kyngdome of heve? Jesus called a chyl
de vnto him/ & set him in the middes of them:
& sayd. Verely I say vnto you: except ye tour
ne/ & become as chyl dren/ ye cannot enter into
the kyngdom of heven. Whosoever therfore
humble him sylfe as this chylde/ the same is
the greatest in y kyngdome of heve. And who
soever receaveth suche a chylde in my name/
receaveth me. But whosoever offende one of
these lytel ones/ which beleve in me: it were bet
ter for him/ that a milstone were hanged abou
te his necke/ and that he were drowned in the
depth of the see. Wo be vnto the world becau
se of offences. How be it/ it cannot be avoided
but y offences shall be geven. Neverthelesse
woo be to y man/ by whos the offence cometh.

Wherfore yf thy honde or thy fote offende
the/ cut him of and cast him from the. It ys
better for the to enter into lyfe halt or may
med/

W. ill. med/

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med/rather then thou Shuldest haveinge two
hondes or two fete/be cast into everlasting fy-
re. And yf also thynne eye offende the/plucke
him oute and caste him from the. It is better
for the to enter into lyfe with one eye then ha-
ving two eyes to be cast into hell fyre.

Se that ye despise not one of these lytelons.
For I saye unto you/in heaven their angels
alwayes behold the face of my father/which
is in heaven. & He and the sonne of man is co-
me to saue that which is lost. How thinke yet
If a man have an hondred shepe/and one of
them begone astray/doth he not leue nynty
and nyne in y^e moultains/and go and seke that
one which is gone astray? If it happen that
he fynd him/verely I say unto you: he reioy-
seth more of that shepe/then of the nynty & ny-
ne which went not astray. Even so it is not
the wyll of youre father in heaven/that one of
these lytelons Shulde perishe.

* Moreover yf thy brother trespace agens-
t the. Go and tell him his faute betwene him
& the alone. * If he heare the/thou hast wone
thy brother: But yf he heare the not/then take
yet with the one or two/that in the mouth of
two or thre witnesses/all thinges maye be sta-
blissed. If he heare not them/tell it unto the
congregacion. If he heare not y^e congregacion/
take him as an hethen man/ & as a publican.
Verely I say unto you/what soever ye synde
on erth/Shalbe bounde in heaven. And what soe-
ver ye loose on erth/Shalbe loosed in heaven.

Agayn I say unto you/that yf two of you
shall

Hundred
Shepe.

Lu. xix. 8
Lu. xv. 4

* How
me synde
& loose.
Lu. xv. 4
Leui. xix
Eccl. xix
Jaco. v. d.
ij. Wozin.
xiiij.
Heb. v. c.
Jo. viij. c.

Jo. xv. 8

Of S. Mathew.

Jo. xv. 4.

shall agree in erth upon any maner thyng /
what soever they shall desyre: it shall be geven
them of my father which is in heaven. For whe-
re two or thre are gathered togedder in my na-
me/there am I in the myddes of them.

Then came Peter to him/and sayde: master
Howe ofte shall I forgeve my brother/yf he
synne agaynst me/ seven tymes? & Jesus sayd
unto him: I saye not unto the seven tymes:
but seventy tymes seventy times. & Therfo-
re is y^e kingdome of heaven lykened unto a cer-
tayne kynge/which wolde take a countie of
his servauntis. And when he had begone to
reken/one was broughte unto him / which
ought him ten thousande talentis: whome be-
cause he had nought to paye his master com-
maunded him to be solde/and his wyfe/ & his
chylde/and all that he had/and payment to
be made. The servaunt fell doune & besought
him sayinge: Sir/ geve me respyte/and I wyll
paye it every whit. Then had the lord ptye
on that servaunt/and loosed him/and forga-
ve him the det.

And y^e sayde servaunt wēt oute & founde one
of his felowes/which ought him an hundred
pence/and leyed hondes on him/and toke him
by the throte/sayinge: paye me y^e thou owest.
And his felowe fell doune and besought him
sayinge: have pacience with me/and I wyll
paye the all. And he wolde not/ but went & cast
him into prison/tyll he shulde paye the det.
When his other felowes sawe what was do-
ne/they were very sozry/ & came and tolde unto

D. iii. the

In the
myddes.

Lu. xv. 4

Seven
tymes.

Covenan-
unt to y^e
vnmersu-
full.

their lord all y had happened. Then his lord called him/a sayde vnto him. D evyl'servant I forgave the all that det/because thou prayedst me: was it not mite also y thou shuldest have had compassion on thy fellow/coven as I had pitie on y? And his lord was wrooth/ & delivred him to the iaylers/till he shuld paye all that was due to him. So lyke wyse Shall my heavenly father do vnto you / except ye forgive with youre herte/each one to his brother their trespasses. **¶** The. xij. Cha

Mar. p. a **A**nd it came to passe/when Jesus had fyrrished those sayinges / he gat him from Galile/and came into the coastes of Jewry beyonde Jordan/and moche people folowed him/and he healed them there.

Devoice. Then came vnto him the pharisees tenting him/and sayinge to him: Is it lawfull for a man to put away his wyfe for all maner of causes? He answered and sayd vnto them: Have ye not redde/how that he which made man at the beginninge / made them man and woman and sayde: for this thinge/ Shall a man love father and mother and cleve vnto his wyfe/a they twayne shalbe one fleshe. Wherfore now are they not twayne/But one fleshe. Let not man therfore put a sunder/that which God hath cuppeld to gedder.

Ben. i. d. **Ben. ij. d.** **Sphe. v.** **1. cor. vj. d** The sayde they to him: why did Moses commaunde to geve a testimoniall of divorcement & to put hyr awaye? He sayde vnto them: Moses because of the hardnes of youre hertes suffered you to put awaye youre wyfe: But from

from y beginnyng it was not so. I saye therfore vnto you/whosoever putteth awaye his wyfe (except it be for fornicacion) & marryeth another/Breaketh wedlocke. And whosoever marryeth her which is divorced / doeth commit adultery.

B Then sayde his disciples to him: yf the matter be so betwene man and wyfe / then is it not good to mary. He sayde vnto them: all men can not awaye with that sayinge save they to whom it is geve. Ther are chaste/which were so borne out of their mothers belly. And ther are chaste/which be made of men. And ther be chaste/which have made them selves chaste for the kyngdome of hevns sake. He that can take it/let him take it.

Then were brought to him yonge chylde/ that he shuld put his honde on them & praye. And the disciples rebuked them. But Jesus sayde: suffer the chylde and forbid them not to come to me: for of such is the kyngdome of hevyn. And when he had put his handes on them he departed thence.

C And beholde one came & sayde vnto him: good master/what good thinge shall I do/that I maye have eternall lyfe? He sayde vnto him: why callest thou me good? there is none good but one/a that is God. But yf thou wilt enter in to lyfe/ kepe the commandementes. The other sayde to him/Which? And Jesus sayde: breake no wedlocke/ kill not/steale not/ beare not false witnes: honoure father & mother/and love thyne neighbour as thy sylfe. **D. iij.** And

Mar. ix. d
Lu. xv. d
1. cor. vij. d

Chaste.

Mar. p. d
Lu. x.
p. vij. c.
Chylde.

Mar. p. d
Lu. x.
p. vij. d.

Comau
demetes.

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And the younge man sayde vnto him: I have observed all these thingis from my youth/ what lacke I yett And Iesus sayde vnto him yf thou wylt be perfecte/goo & sell that thou hast/& geve it to the poore/& thou shalt have treasure in heven/& come & folowe me. When y younge mā hearde y sayinge/he wēt awaye mourninge. For he had greate possessions.

Then Iesus sayde vnto his disciples: Vere ly I saye vnto you: yt is harde for a ryche mā to enter into y kyngdome of heaven. And moreover I saye vnto you: it is easier for a camell to go through the eye of a nedle/then for a ryche man to enter into the kyngdome of God. When his disciples hearde that / they were exceedingly amased/sayinge: who then can be saved? Iesus behelde thē / & sayde vnto them: with men this is vnpossible/but with God all thinges are possible.

* Then answered Peter/and sayde to him: Beholde/we have for saken all & folowed the/ what shall we have? Iesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in y seate of his maieste/ye which folowe me in y seconde generacion shall syt also vpon xii. scatē/& iudge y. xii. tribe of Is- rael. And whosoever forsaketh houshes/or bre- thren/or f: sters/other father/or mother/or wy- fe/or chyldren/or landes/ for my names sake/ y same shall receave an hundred fold/& shall inheret everlastynge lyfe. & Many that are fyrste shall be laste/& the laste shall be fyrste.

The. xx. Chapter.

For the

Of S. Mathew. Jo. xxv.

In the kyngdome of heven ys lyke vnto an housholder/which went out early in the morninge to hyre labourers into wyneyar- des. And he agreed w the labour- ers for a peny a daye/& sent them into his wy- neyarde. And he went out about the thyrde houre/& fawde other standing ydell in the mar- ket place/and sayd vnto them / go ye also into my wyneyarde: & whatsoever is right/ I will geve you. And they went there waye. Agayne he wēt out about the * fyfte & nynthe houre/ and dyd lyke wyse. And he went out abou- te the eleventhe houre and founde other ston- dyng ydell/& sayde vnto them: Why stonde ye herte all the daye ydell? They sayde vnto hym: because noman hath hyred vs. He sayde to them: goo ye also into my wyneyarde/and what so ever is right/that shall ye receave.

When even was come/the lord of the wy- neyarde sayde vnto his steward: call the la- bourers/and geve them their hyre/beginnyng at y laste/tyll thou come to y fyrste. And they which were hyred aboute the eleventhe hou- re/came & receaved every man a peny. Then came y fyrst/supposyng y they shuld receave moare: & they like wyse receaved every man a peny. And when they had receaved it / they murmured agaynst the good man of the hous- se saying: These laste have wrought but one houre/& thou hast made them equal vnto vs which have born y burthe & heet of the daye.

He answered to one of thē sayinge: frende I do the no wronge: dydest thou not agre w me for

* The Ies-
us reken-
one, whe-
the sonne
is vp an
houre.

Camell

Cove-
naunt.

An hun-
dred fol-
de.

The Gospell.

Last that
be fyrst.
Manye
called.

Mar. p. d.
Lu. p. liij. f
Mar. p. e.
Luke.
p. diij. e.

Passion.

Mar. p. e.
Mother
of zebe-
des chyl-
dren.

me for a peny: Take that which is thy duty
and go thy waye. I will geve vnto this last
as moche as to the. Is it not lawfull for me
to do as me listeth with myne owne? Is thy
ne eye evyll because I am good? So the laste
shal be fyrste/and the fyrste shal be laste. For
many are called and fewe be chosen. &

And Jesus ascended to Jerusalem/a to
ke the. vii. discipl. & a parte in the waye/a say
de to the. Beholde we goo vp to Jerusalem/a
the sonne of ma. shal be betrayed vnto y chefe
priestes/a vnto the scribes/a they shal condē
ne him to deeth/and shal delivre him to the
gētils/to be macked/to be scourged/ and to be
crucified: & y thyrde daye he shal ryse agayne.

Then came to hym the mother of zebe-
des chyl dren with her sonnes/wozshippynge
him/and desyringe a certayne thinge of him.
And he sayd vnto her: what wilt thou have?
She sayde vnto him: Graunte that these my
two sonnes may sit/y one on thy right hond/
& the other on y lyste hond in thy kyngdome.

Jesus answered & sayd: Ye wot not what
ye aske. Are ye able to drynke of the cuppe y I
shall drynke of/a to be baptised w the bapty-
me that I shal be baptised with? They answe-
red to him/that we are. And he sayd vnto the:
Ye shall drynke of my cup/and shal be bap-
tised with the bapty me that I shal be baptised
with. But to syt on my ryght hond & on my
lyst hond/is not myne to geve: but to them
for whom it is prepared of my father. &

And when the ten hearde this/they disday-
ned at

Of S. Mathew. Fo. xxx.

ned at y two brethre: But Jesus called them
vnto him & sayde: Ye knowe y the lordes of
the gentyle have dominaciō over them. And
they that are great/ exercise power over the.
It shall not be so amōge you. But whosoever
wyl be greate amōge you/let him be youre mi-
nister: & whosoever wil be chefe/let him be you-
re servaunt/evē as the sonne of man came/ not
to be ministered vnto/ but to minister/a to geve
his lyfe for the redempcion of many. &

And as they departed fro Hierico / moche Hiericho
people folowed him. And beholde two blinde
men sittinge by y way syde/ whē they hearde
Jesus passe by/cryed sayinge: Thou lord y
sonne of David have mercy on vs. And y peo-
ple rebuked them/be cause they shulde holde
their peace. But they cryed y moare/ sayinge:
Have mercy on vs thou lord which arte y son-
ne of David. Then Jesus stode styll/ & called
the/a sayde: what wilt ye that I shulde do to
you? They sayd to him: Lord that oure eyes
maye be opened. Jesus had cōpassion on the/
& touched their eyes. And immediatly their
eyes receaved syght. And they folowed him.

The. xxi. Chapter.

When they drewe nere vnto Jerusa-
lem/a were come to Bethphage/ vnto ge.
moute olivete: then sent Jesus two
of his disciples / saynge to the. Go in to the
toun that lyeth over agaynst you / & anōne
ye shall fynde an asse bounde/a her colte with
her lose them & brynge them vnto me. And if a colte.
eny man saye ought vnto you / saye ye y the
lorde

The Gospell

forde hath heade of them: and strenght waye
he will let them go. All this was done to ful-
fyll that which was spoken by the Prophet/
sayinge: Tell ye the doughter of Sion: Schol-
de thy kynge cometh vnto the meke/ & sittur-
ge vpon an asse & a colte / the fole of an asse
used to the pooke. The disciples went & dyd
as Iesus commaunded them/ & brought y asse
and the colte/ and put on them their clothes/
and set him thereon. And many of the people
spreed their garmente in y waye. Other cut
dounne braunches frō the trees / and strawed
them in the waye. Moreover the people that
went before/ & they also that came after/ cryed
sayinge: Hosanna to y sonne of David. Bless-
ed be he that cometh in the name of the Lor-
de/ Hosanna in the hiest. &

And when he was come in to Ierusalem/
all the cpte was moved sayinge: who is this? &
And the people sayde: this is Iesus the pro-
phet of Nazareth a cpte of Galile. And Iesus
went in to the temple of God/ and cast out all
them that soule and bought in the temple/ &
overthrew the tables of the mony chaungers/
& the seates of them that solde doves / & say-
de to them: It is wyrtten / my housse shall be
called the housse of prayer. But ye have ma-
de it a denne of theves. And the blinde & the
halt came to him in y tēple/ & he healed the.

When the chiefe preste & scribes sawe the
marveylles that he dyd/ & the chyldren cryin-
ge in the tēple & sayinge/ Hosanna to the son-
ne of David/ they disdayned/ and sayde vnto
him:

Of S. Mathew. Jo. xxvj.

Him: Hearest thou what these saye? Iesus say-
de vnto them yee: have ye never redde/ of the
mouth of babes & suckelinge thou haste ordey-
ned prayser/ And he leste the/ & wet out of y ci-
te vnto Bethanie/ & had his abydgē there. &

In the mornynge as he returned in to the
cite ageyne/ he hungred/ & spied a fygge tre
in the waye/ & came to it/ and founde nothin-
ge ther on/ but leues only/ & sayd to it / never
fruite growe on the hence forwarde. And and
the fygge tree wyddered awaye. And when
his disciples sawe that/ they marvelled sayin-
ge: Howe sone is the fygge tree wyddered
awaye? Iesus answered/ and sayde vnto the:
Verily I saye vnto you/ yf ye shall have faith
and shall not dout/ ye shall not only do that
which I have done to the fygge tree: but also
yf ye shall saye vnto this moiltayne/ take thy
silf awaye/ and cast thy silf into the see / it
shall be done. And whatsoever ye shall aye in
prayer (if ye beleve) ye shall receave it.

And when he was come in to the tēple/ &
the chiefe prestes and the elders of the people
came vnto him as he was teachinge/ & sayde:
By what auctorite doest thou these thinge? &
who gave the this power? Iesus answered/
and sayde vnto them: I also will aye of you a
certayne question/ which if ye aswole me/ I in
lyke wyse wyll tell you by what auctorite I
do these thinge. The baptyme of Iohn: when
ce was it? frō hevē or of men? Then they rea-
soned amōge them selves sayinge: yf we shall
saye frō hevē/ he will saye vnto vs: why dyd
ye not

Esa. lviij.
q. zach. ix
S. Iohn
xij. 8

Hosanna
psalm.
cxv. d

Mar. xij. 8
Lu. xix. g

Wyers &
sellers.

Esa. lviij. c

Mic. vij. 8

psalm.
viiij. 8.
Mar. xij. 8

fygge
tree.

Mar. xij. c

Mar. xij. d
Lu. xix. a

Baptyme
of Iohn
whence.

The Gospell

ye not then beleve hym? But and if we shall
saye of men/then feare we the people. For all
men helde John as a Prophet. And they an-
swered Jesus and sayde: we cannot tell. And
he lyke wyse sayd vnto them: nether tell I
you by what auctorite I do these thinges. &

**Two son-
nes.**

What saye ye to this? A certayne man
had two sonnes/ & came to y^e elder & sayde: son
ne go & worke to daye in my vineyarde. He an-
swered & sayde: I will not: but afterwarde re-
pentid & went. Then came he to the second/ &
sayde lyke wyse. And he answered and sayde:
I will sy: yet w^et not. Whether of the tway
ne dyd the will of the fath^r? And they sayde
vnto hym: the fyrst. Jesus sayde vnto the: ve-
rily I saye vnto you/ that the publicans & the
harlotes shall come into y^e kyngdome of God
before you. For John came vnto you in the
waye of rightewesnes / and ye beleved hym
not. But the publicans and the harlotes bele-
ved hym. And yet ye (though ye sawe it) we-
re not yet moved with repentance/ that ye
myght afterwarde have beleved hym. &

**Publi-
cans.**

Harlotes

**Mat. xij.
a. Lu. xij.
B. G. a. B.
m. hic. ij. d
Wynyar-
de that is
et oute
t. yer.**

& Berken another similitude. Ther was a
certayne housholder/ which planted a vineyar-
de/ & hedged it rounde about/ & made a wynepres-
se in it/ & bilt a tower/ & let it out to husban-
men/ & w^et in to a straunge countre. And when
the tyme of the frute dieroe neate/ he sent his
seruaunte to the husbndmen/ to receave the
frute of it. And y^e husbndmen caught his ser-
uaunte & bet one/ kyllid another / and stoned
another. Agayne he sent other seruaunte/ more
then

Of S. Mathew. Jo. xvij.

then the fyrst: & they served them lyke wyse.
But last of all/ he sent vnto the his awne son
ne sayinge: they will feare my sonne. But
when the husbndmen sawe the sonne/ they
sayde amonge the selves: This is the heyre: co-
me/ let vs kyll him / & let vs take his inheri-
taunce to oure selves. And they caught him &
thrust him out of the vineyarde/ & stowe him.
When the lord of the vyneyarde commeth
what will he do wth those husbndmen? They
sayde vnto him: he will cruellye destroye tho-
se evyll persons/ & wyl set out his vyneyarde
vnto other husbndmen/ which shall delyver
him the frute at tymes convenient.

Jesus sayde vnto the: dyd ye never redde in
the scriptur^e? The stone which y^e b^{ld}ers re-
fused/ y^e same is set in y^e principall parte of y^e
corner: this was the lordes doinge/ & yt is mer-
velous in oure eyes. Therfore saye I vnto
you/ the kyngdome of God shall be take from
you/ & shall be g^{ve}n to the g^etyls / which shall
brynge forth the frutes of it. And whosoever
shall fall on this stone / he shall be broken/ but
on whosoever it shall fall vpon / it will g^{ve}n
de him to powder. And when the chiefe p^{re}ste
& phariseos hearde these similitudes/ they per-
ceaved y^e he spake of the. And they w^et about
to laye honde on him/ but they feared y^e peo-
ple/ because they tooke him as a Prophet. &

**Psalm.
p. vli. d.
Act. iiii. B
i. p. c. ii. a
Ro. ix. a.**

**Esai.
p. xlii. d.**

The. xvii. Chapter.

Ad Jesus answered and spake vnto
them agayne/ in similitudes sayinge.
& The kyngdome of heve is lyke vnto

**Luke
p. xlii. d.
Apocaly.
p. p. B.**

a ceto

Mariage

a certayne kynge/which maryed his sonne/ & sent forth his seruante/to call them that were bidden to the weddinge/ & they wolde not come. Agayne he sent forth other seruante/saying: Tell them which are bidden: Beholde I have prepared my dynner/myne open and my fattinges are kylled/and all thinges are redy/come vnto the mariage. But they made light of it/and went their wayes: one to his ferme place/ a nother about his marchaundise / the remnaunt toke his seruantes and intreated them vngodly & slawe them. When the kynge hearde that/ he was wroth/ and send forth his waiters and destroyed those murderers/ and brent vp their cyte.

Then sayde he to his seruantes: the weddinge was prepared. But they, which were bidden/were not worthy. So yetherfore out into y hye wayes/ & as many as ye finde/byd them to the mariage. The seruante went out into the hye wayes/ & gaddered to gedder as many as they coulde fynde/ both good & bad/ and y weddinge was furnysshed with geste. Then the kynge came in/ to viset the geste/ & spyed there a man which had not on a weddinge garment/ and sayde vnto him: frende/ how fortunéd it that thou comest in hither & hast not on a wedding garment? And he was without spechlesse. Then sayde the kynge to his ministers: take and bynde hym hand and fote/ and caste hym into utter darchnes / there shall be wepinge & gnasshinge of teth. For many are called and fewe be chosen. &

Weddynge garment.

Manye are called

*** Then**

* Then went the Pharises & toke counsell how they might cagle him in his word. And they sent vnto him their disciples with Herodes seruantes sayinge: Master/we knowe y thou art true/ & teachest the waye of god true/ lie/nether carest for eny man / for thou conspdyrest not mennes estate. Tell vs therfore: how thynkest thou? Is it lawfull to geve tribute vnto Cesar or not? Jesus perceaved their wickednes/ and sayde: Why tempte ye me ye hypocrites? Let me se y tribute money. And they toke hym * a peny. And he sayde vnto them: whose is this ymage and superscription? They sayde vnto him: Cesars. Then sayde he vnto them. Geve therfore to Cesar / that which is Cesars: & geve vnto god/ that which is goddes. * When they heard that/ they marvelled/ and lefte hym & went there waye.

The same daye the Saduces came to him (which saye that there is no resurreccion) & asked him sayinge: Master/ Moses bade/ yf a man dye havinge no chylde/ that the brother mary his wyfe/ & reyse vp seed vnto his brother. Ther were id vs seven brethren/ & the fyrste married & deccased w oute yssue/ & lefte his wyfe vnto his brother. Lyke wise the seconde and y thyrde/ vnto the seveth. Laste of all the woman dyed also. Now in the resurreccion/ whose wyfe shall we be of the seven? For all had her. Jesus answered and sayde vnto the: ye are deceaved/ & vnderstonde not the scriptures/ nor yet the power of God. For in the resurreccion they nether mary nor are maryed:

But are

Tribute to Cesar
* A penie is ever taken for that the Iewes call a sicke, and is worth x. pence sterling.

Saduces
Mar. xij. Lu. xx. d Actum xliij. Du. xv. d

The Gospell

Of S. Mathew. Jo. xxxviii.

Resurrec-
tion.

Ex. iij. 8

Mathe
xij. c. Lu
ke. xij. c

Mathe
xij. c. Lu
ke. xij. c

Mathe
xij. d. Lu
ke. xv. d.
Davids
sonne.
psalm.
cxviii.

But are as the angels of God in heaven.

As touchinge the resurrection of the dead: have ye not redde what is sayde vnto you of God? which sayeth: I am Abrahams God / & Ysaacks God / & the God of Jacobs? God is not the God of the deed: but of the lyvinge. And when the people hearde that / they were astonyed at his doctrine.

¶ When the Pharises had hearde / how y^e had put the Saduces to silence / they drewe togedder / & one of them which was a doctoure of lawe / asked a question sayinge: Master which is y^e chiefe commaundment in the lawe? Jesus sayde vnto him: Love the Lorde thy God wth all thine herte / with all thy soule / & with all thy mynde. This is the first & the chiefe commaundment. And ther is another lyke vnto this. Love thynne neighbour as thy selfe. In these two commaundmentes hang all the lawe and the Prophetes.

¶ Whylle the Pharises were gaddered togedder / Jesus asked the sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne of David. He sayde vnto the: how then doest David in spirite / call him Lorde sayinge: The Lorde sayde to my Lorde: sitt on my right hand: tyll I make thynne enemies thy fote stole. If David call him Lorde: how is he then his sonne? And none coulde answer him ageyn one worde: nether coulde any from that daye forth / aske him any more questions. ¶

The. xxiii. Chapter.

¶

¶ Then spake Jesus to the people / & to his disciples sayinge. The Scribes & the Pharises sit in Moses seate. All therefore what soever they sayd you observe / that observe and do: but after their workes do not: for they saye / & do not. For they synde hevy burthenes & grevous to be borne / & ley the same on mennes shulders: but they them selves wth one of their fingers. All their workes they do / for to be sene of men. They let abroad their phylacteries / and make large borders on their garmettes / & love to sit uppermooste at feastes / and to have the chiefe seates in the synagoges / and gretinges in the marketes / and to be called of men Rabbi.

¶ But ye shall not suffre youre selves to be called Rabbi. For one is youre master: that is to wth Christ / & all ye are brethren. And call no man youre father vpon the erth / for there is but one youre father / & he is in heaven. He not called masters / for there is but one youre master / and he is Christ. He that is greatest amonge you / shall be youre servaunte. But whosoever exalteth himselfe / shall be brought lowe. And he that humblyth himselfe / shall be exalted. ¶

¶ Woe be vnto you Scribes & Pharises / hypocrites / for ye shutt up the kyngdome of heven before men: ye pourt selves goo not in / nether suffre ye them that come to enter in.

¶ Woe be vnto you Scribes & Pharises / hypocrites: ye devour widowes houses / & that vnder a coloure of praying longe prayers: es howe therefore ye shall receave greater damnacion. ¶

¶ Woe be

* Moses seate is Moses doctryne, as Christes seate is Christes doctrine. Beavie burthen. Lu. xij. c. Philateries. These seates. Gretynges.

Rabi.

Greates.

Exalte.

The kyngdome is shut.

Woe be

The Gospell

Who be unto you Scribes & Pharisees ypocrites/which compassse see & longe / to bringe one in to youre belefe: & when he ys brought/ ye make him two folde more the chylde of hell/then ye youre selves are

Temple.

Altar.

Mynt

Ans.

Luk. xj. f

Judge-
ment and
mercy.

Blinde
gydes.

Unne
syde.

Who be unto you blinde gydes/ which saye whosoever sweare by the tēple/it is no thinge: but whosoever sweare by the golde of the temple/he offendeth. Ye folles & blinde: whether is greater/ the golde/ or the tēple that sanctifieth y golde. And whosoever sweareth by the altar it is nothinge: but whosoever sweareth by y offeringe y lyeth on y altre/offendeth. Ye folles & blinde: whether is greater y offeringe/ or y altre which sanctifieth y offeringe? Whosoever therefore sweareth by y altre/sweareth by it/ & by all y there on is. And whosoever sweareth by the tēple/sweareth by it/ & by hym y dwelleth therein. And he that sweareth by heve/sweareth by the seate of God & by hym that sitteth ther on.

Who be to you Scribes & Pharisees ypocrites/ which saye mynt anyse & comen/ & leave the wayghtyng matters of y lawe undone: iudgemēt/mercy/ & fayth. These ought ye to have done/ & not to have left the othe undone. Ye blinde gydes which strayne out a gnat and swalowe a cammyll.

Who be to you scribes & pharisees ypocrites/ which make cleane y utter syde of the cuppe/ & of the platter: but within they are full of brybery & exesse. Thou blinde pharise/ cleanse first the out syde of the cup and platter/ that the

Of S. Mathew. Jo. xxxv.

the ynneside of them maye be cleane also.

Who be to you Scribe & Pharisees ypocrite/ for ye are lyke unto paynted tombes which apere beautifull ourwarde: but are w in full of dede bones & of all fylthynes. So are ye/ for ourwarde ye appere righteous unto mē/ when within/ ye are full of ypocrisie and iniquite.

Who be unto you Scribes & pharisees ypocrites: ye blyde the tombes of the prophetes/ & garnyshe the sepulchres of the righteous/ & saye: If we had bene in the dayes of our fathers/ we wolde not have bene parteners with them in the bloud of the prophetes. So then ye be witnesses unto youre selves / that ye are the chylde of them which killed the prophetes. fulfil ye lyke wyse the measure of youre fathers. Ye serpentes and generacion of vipers/ how shuld ye scape y dāpnaciō of hell?

Wherfore/ behold I sende unto you/ prophete/ wyse men & scribes/ & of the ye shall kyll & crucifie: & of the ye shall scourge in youre synagoge/ & persecute from cyte to cyte/ that vpon you maye come all the righteous bloud that was shed vpon the erth/ fro the bloud of righteous Abel/ unto y bloud of zacharias the sonne of Barachias/ whō ye slewe betwene the tēple & y altre. Verely I say unto you/ all these thinges shall light vpon this generacion. Hierusalem / Hierusalem which kyllest prophetes/ & stonest the which are sent to the: how often wolde I have gathered thy chylde to gether/ as the henne gathereth her chylde vnder her winge/ but ye wolde not:

paynted
sepul-
chres.

Ye buyl-
de the id-
bes.

ij. Paral.
xviii. f.
Innocēt
bloude.

Luk. xiiij.
g. iij. S
dix. i. e.

L. iii. de not;

The Gospell

de not: Beholde youre habitaciō shalbe lefte vnto you desolace. for I saye to you/ye shall not seme hēce forth/tyll that ye saye: Blessed is he that cometh in the name of y^e lord. R

The. xxiij. Chapter.

Marke.
xiiij. a.
Destruc-
cion of
the tēple

And Jesus went out & departed fro the tēple: & his disciples came to hym / for to shewe him the byldinge of the tēple. Jesus sayde vnto the: se ye not all these thinges: Verely I saye vnto you: ther shall not be here lefte one stone vpon another / that shall not be cast doune.

Luke.
xix. g.

And as he sat vpon the mount Oliuete/his disciples came vnto hym secretly sayinge. Tell vs when these thinges shalbe: & what signe shalbe of thy comynge/ & of the ende of the worlde? And Jesus answered / and sayde vnto them: take hede that no mā deceave you. for many shall come in my name sayinge: I am Christ / and shall deceave many.

Eph. v. 6
colo. ij. d
Ante-
christ.

Ye shall heare of warres/ & of the fame of warre: but se y^e ye be not troubled. for all the se thinges must come to passe/ but the ende is not yet. for naciō shall ryse agaynste naciō/ & realme agaynste realme: & ther shalbe pestilence/honger and erth quakes in all quarters. All these are the beginninge of sorowes.

Jo. xv. c.
q. xvi. a.

Then shall they put you to trouble/ & shall kill you: & ye shalbe hated of all naciōs for my names sake. And then shall many be offended/ and shall betraye one another / and shall hate one the other. And many false prophetes shall aryse/ and shall deceave many. And because

False
prophete

Of S. Mathew. Ho. xxxij.

Because iniquite shall haue the vpper hande/ the love of many shall abate. But he that endureth to the ende/ the same shalbe safe. And this glad tidyngees of the kyngdome shall be preached in all the worlde/ for a witnes vnto all naciōs: and then shall the ende come.

B When ye therfore shall se y^e abhominaciō that betokeneth desolacion/ spoken of by Daniell the Prophet/ stonde in y^e holy place: let him that redeth it/ vnderstonde it. Then let them which be in Turp/ flye into the mountaynes. And let him which is on y^e house toppe/ not come downe to fet eny thinge out of his house. Neither let him which is in y^e felde/ returne backe to fetch his clothes. Wo be in those dayes to the that are w^{ch} chylde/ & to the y^e geve sucke. But praye y^e youre flight be not in y^e winter/ nether on y^e saboth daye. for then shalbe greate tribulaciō/ suche as was not fro the beginninge of the worlde to this tyme/ ne shalbe. Ye & except those dayes shuld be shor tened/ there shuld no fleshe be saved: but for y^e chosens sake/ those dayes shalbe shortened.

Dan. ix.

Wynter

Electes

Then yf eny mā shall saye vnto you: lo/ he is Christ/ or there is Christ: beleve it not. for there shall arise false christes/ & false prophetes/ & shall do great myracles & wondres. In so moche yf it were possible/ y^e verie electe shuld be deceaved. Take hede/ I have tolde you before. Wherfore if they shall saye vnto you: beholde he is in y^e desert/ go not forth: beholde he is in y^e secret places / beleve not. for as y^e lightynge cometh out of y^e east &

Mar. xij.
Luke.
p. xij. e.

L. iij. Wynth

The Gospell

Shyneth vnto the weest: so shall the comynge of the sonne of mā be. For wheresoever a deede karkas is/evē thytther will the egles resorte.

Mat. xliij.
Luk. xxi.
Ezech. xliij.
Esa. xliij.
Johe. iij. c.
Immediately after the tribulaciōs of those dayes/ shall the sunne be derkened: & y^e mōne shall not geve hit light/ & the starre shall fall from hevē/ & the powers of hevē shall move. And then shall appere the sygne of the sonne of man in hevē. And then shall all the kynredde of the erth moorne/ & they shall se the sonne of man come in the cloudes of hevē with power & greate glorie. And he shall sende his anges with the greate voyce of a trōpe/ and they shall gadre to gether his chosen/ from the fower wyndes/ and from the one ende of the worlde to the o^rher.

fygge tree.
Mat. xliij.
Luk. xxi.
Learne a similitude of the fygge tree: when his braunches are yet tender & his leves sprido ge/ ye knowe that sommet is nye. So lyke wyse ye/ when ye see all these thynges/ be ye sure that it is nere/ even at the doores. Verely I saye vnto you/ that this generacion shall not passe tyll all these be fulfilled. Heven & erth shall perisse: but my wordes shall abyde. But of that daye and houre knowith no man/ no not y^e anges of hevē/ but my father only.

Benesis vii. 6.
Noe.
As the tyme of Noe was/ so lyke wyse shall the cominge of y^e sonne of man be. For as in y^e dayes before y^e floud: they dyd eate & drynke/ marry & were married/ evē vnto y^e dape that Noe entred in to the shyppe/ & knewe of no thyng/ tyll the floude came & toke them all awaye. So shall also the comynge of the sonne

Of S. Mathew.

Fo. xxiij.

Some of man be. Then two shall be in the felde/ the one shall be receaved/ & the other shall be refused/ two shall be gryndinge at y^e myll: y^e one shall be receaved/ & y^e other shall be refused.

D Wake therfore/ because ye knowe not what houre your master wyll come. Of this be sure/ that yf the good man of the housse knewe what houre the thefe wolde come: he wolde surely watche/ and not suffre his housse to be broke vppe. Therfore be ye also redy/ for in y^e houre ye thinke he wolde not/ wyll the sonne of mā come. If there be any faithfull servaunt and wyse/ to whom his master hath made ruler over his housholde to geve the meate in season convenient: happy is that servaunt whom his master (when he cometh) shall finde so doinge. Verely I saye vnto you/ he shall make him ruler over all his goodes. But & yf that evill servaunt shall saye in his herte/ my master wyll defer his comynge/ & beginne to smyte his felowes/ ye and to eate and to drinke with the dronke: that servaunte master wyll come in adaye when he loketh not for him/ & in an houre y^e he is not ware of/ & wyll devyde him/ and geve him his rewarde with ypocrites. There shall be wepinge & gnasshinge of teth.

The xxij. Chapter.

2 Then y^e kyngdome of hevē shall be lyke ned vnto. x. virgins/ which toke their lampes/ & went to mete the brydgrome: fyve of them were folyssh/ & fyve were wyse. The folyssh toke their lampes/ but toke no oyle wth the. But y^e wyse tooke oyle wth the. **L. v.** in their

Luk. xxiij. 3

Mat. xliij. c.
Wake!
Luk. xliij. c.

faithful
servaunt.
Evell
servant.

Virgins.

The Gospell

In their vessels wth their lampes also. Whilst the brydgrome tarped all slombred & slepte. And even at mydnyght there was a crye made: behold eth the brydgrome cometh / goo out against him. Then all those virgins arose / & prepared their lampes. And y^e folysse he sayde to y^e wyse: geve us of your oyle / for our lampes goe out: but y^e wyse answered sayinge. Not so: lest ther be not ynough for us & you: but goo rather to them y^e sell / & by for your selves. And whill they went to bye / y^e brydgrome came: & they y^e were redy went in with him to y^e weddinge: & the gate was shett up. Afterwarde came also y^e other virgins sayinge: master master / open to us. But he answered & sayde: verely I saye vnto you: I knowe not you. Watche there fore: for ye knowe neither the daye nor yet the houre when the sonne of man shall come.

* Lykwyse as a certeyne ma^r redy to take his iorney to a straunge countre / called his servantes & delivered to them his goodde. And vnto one he gave. v. talente / to another. ii. and to another one: to every man after his abilitie and strenght waye departed. Then he that had receaved the fyve talentes went and bestowed them / and wanne other fyve talente. Lykwyse he that receaved. ii. gayned other. ii. But he y^e receaved y^e one went & digged a pit in the erth & hid his masters money. After a longe season y^e lord of those servaunte came & reckened with the. Then came he y^e had receaved fyve talente / & brought other fyve talentes

Of S. Mathew. fo. xlviii.

Centes sayinge: master / thou deliveredst vnto me fyve talente: behold I have gayned wth the fyve talente moo. The his master sayde vnto him: well good servaunt & faithfull. Thou hast bene faithfull in lytell / I will make the ruler over moche: entre in into thy masters ioye. Also he that receaved. ii. talente / came & sayde: master / thou deliveredst vnto me. ii. talentes: behold I have wone. ii. other talentes with them. And his master sayde vnto him: well good servaunt & faithfull. Thou hast bene faithfull in lytell / I will make the ruler over moche: go in into thy masters ioye. &

Then he which had receaved y^e one talent / came / & sayde: master / I considered y^e thou wast an harde man / which repest where thou sowdest not / & gadderest where thou strawdest not / & was therfore asfayde / & went & hid thy talent in y^e erth: Beholde / thou hast thyn awone. His master answered and sayde vnto him: thou evyll servaunt & sleuthfull / thou knewest y^e I repe where I sowed not / & gadder where I strawed not: thou oughtest therfore to have had my money to y^e chaulgers / & then at my comynge shuldest thou have receaved myne axone with vantage. Take therfore the talent from him / & geve it vnto him which hath. v. talente. Couena^{nt} for vnto every man that hath shall be geven / and he shall have aboundance: and from him that hath not / shall be taken awaye / even that he hath. And cast y^e unprofitable servaunt into utter dercknes: there shall be wepyng and gnasshing of teeth.

* When

Watche

Luce
xlviii.

Talente

Couena^{nt}
unt.
Mar. liij.
c. lvi. Blis
c. & xlviii.

The Gospel

**The iud-
gement.** **¶** When the sonne of mā cometh in his glo-
rie/ & all the holy angels wth him/ then shall he
syt vpon the seate of his glorie/ & before him
shall be Waddied all nacions. And he shall se-
parate the one from another/ as a Shepheard
denideth the Shepe from the gootes. And he
shall set the Shepe on his right honde/ & the
gootes on the lyfte. Then shall the kynge saye
to them on his right honde: Come ye blessed
chylidren of my father/ inheret ye the kyngdō
prepared for you from the beginninge of the
worlde. For I was an hongred / and ye gave
me meate. I thirsted/ and ye gave me drinke.
I was herbourlesse/ and ye lodged me. I was
naked & ye clothed me. I was sicke & ye visi-
ted me. I was in prison and ye came vnto me.
Then shall y^e righteous answer him sayinge
master, whē sawe we y^e an hongred/ & feed the?
or a thirst/ & gave y^e drinke? when sawe we y^e
herbourlesse/ & lodged the? or naked & clothed
the? or when sawe we the sicke or in prison?
& came vnto the? And y^e kynge shall answer
& saye vnto them: verely I saye vnto you: in as
moche as ye have done it vnto one of y^e leest
of these my bretheren/ ye have done it to me.

Then shall the kynge say vnto them that
psal. vi. c. shall be on the lyfte hand: departe from me ye
Lu. xij. f. cursed into everlastinge fyre which is prepa-
red for the devyll and his angels. For I was
an hungred/and ye gave me no meate. I thurst
and ye gave me no drinke. I was her-
selesse/and ye lodged me not. I was naked/
and ye clothed me not. I was sicke and in pris-
on/

of S. Matthew.

फो.स.स.स.स.

son/and ye visited me not.

Then shall they also answer him sayinges
master when sawe we thean hungred / or a
thurst / or herbourlesse / or naked / or sicke / or in
preson / and did not minstre vnto the : Then
shall he answer the and saye: Verely I saye **Loves**
vnto you / in as moche as ye did it not to one naunt.
of y leest of these / ye did it not to me. And the
se shall go into everlastinge payne : And the **Joan. 8. e**
righteous into lyfe eternall. R

The. p. vi. Chapter.

And it came to passe/when Iesus had finished all these sayings/he sayd vnto his disciples: * Reknowre that after ii. dayes shalbe ester/ & the sonne of man shal be deliuered to be crucified.

Then assembled together the chiefe prestes
and the scribes and the elders of the people to
the palice of the hie preste/called Cayphas/
and heelde a counsell/how they mygt take Je
sus by suttelste and kylle him. But they sayd/
not on the holy daye/lest eny vproure aryse a
monge the people.

When Iesus was in Bethany/in the house of Symon the leper / ther came vnto him a woman/which had an alabaster bove of precious oymntment/and powred it on his heed/as he sate at the bourde. When his disciples sawe that/they had indignacion sayinge:what neded this wast? This oymntmet myght have bene well solde/& geuen to the poore. When Iesus vnderstod that/he sayde vnto the:why trouble ye the woman? She hath wrought a good

good worke apon me. For ye shall have poure folcke alwayes with you: but me shall ye not have all wayes. And in y^e she casted this oyntment on my bodye/He dyd it to burye me wth all. Verely I saye vnto you/wheresoeuer this gospell shall be preached throughout all the worlde/there shall also this that she hath done/be tolde for a memoriall of her.

He is fol
de.
Mar.
xiii. 8.
Lu. xxi.
4.

Then one of the twelve called Judas Isca
riot/went vnto the chiefe prestes/and sayde
what wilt ye geue me/and I will deliuer him
vnto you. And they apoynted vnto him thir
ty peces of syluer. And from that tyme he
sought oportunitie to betraye him.

Mar.
xiii. 8.
Lu. xxi.
4.

The fyrst daye of swete breech y^e disciples
cam to Iesus sayinge vnto him: where wylle
thou that we prepare for y^e to eate y^e pas. hall
lambe? And he sayde: Go into the cite/vnto so
che a man/and saye to him: the master sayeth/
my tyme is at hande/ I will kepe myne este
at thy house with my disciples. And the di
sciples did as Iesus had apoynted them/and
made redy the easterlambe.

When the even was come/He sate downe wth
the. xii. And as they dyd eate/He sayde: Verely
I saye vnto you/that one of you shall betraye
me. And they were excedinge sorrowfull/ & be
ganne every one of the to saye vnto him: is it
I master? He answered & sayde: he y^e deppeth
his honde wth me in y^e disshel/ the same shall be
traye me. The sonne of man goeth as it is writ
ten of him: but wo be to y^e man/ by whom y^e son
ne of man shall be betrayed. It had bene good
for

for that man/ yf he had never bene borne.

Then Judas wich betrayed him/answered
and sayde: is it I master? He sayde vnto him:
thou hast sayde. As they dyd eate/ Iesus toke
breech & gave thankes/ brake it/ & gave it to the
disciples/ & sayde: Take/ eate/ this is my body.
And he toke the cup/ and thanked/ and gave
it them / sayinge: drinke of it every one. for
this is my bloude of the new testament/ that
shall be shedde for many/ for the remission of
synnes. I saye vnto you: I will not drinke
hence forth of this frute of the vyne tre: / vn
tyll that daye / when I shall drinke it new
with you in my fathers kyngdome.

The insti
tucion of
the sacra
ment.

1. cor. x. 16.
1. 4. p. 11.

And when they had sayde grace/ they went
out into mounte olyuete. Then sayd Iesus
vnto them: all ye shall be offended by me this
night. for it is written. I will smyte y^e shepe
herde/ & the shepe of y^e flocke shall be scattered
abroode. But after I am rysen agayne/ I will
goe before you into Galile. Peter answered/
& sayde vnto him: though all men shulde be
offended by y^e/ yet wolde I neuer be offended.
Iesus sayde vnto him. Verely I saye vnto y^e/
that this same night before the cocke crowe
thou shalt denye me thryse. Peter sayde vnto
him: If I shulde dye with y^e/ yet wolde I not
denye y^e. Lyke wyse also sayde all y^e disciples.

Mar. xiii.
c. Luk.
xxii. 31.
Jo. xv. 16.
a. gal. 1.
xii. 10.
mar. xiii.
c. 4. p. 11.

Then went Iesus with them into a place
which is called Gethsemane/ and sayde vnto
the disciples/ svt ye here/ whyll I go & praye
ponder. And he toke with him Peter and the
two sonnes of zebede/ & began to wepe sorow
full

Mar. xiii.
c. Lu. xxi.
3. Jo. 18.
xii. 10.

Mar. xiii.
c. Luk.
xxii. 31.
Jo. 18.
xii. 10.

The Gospell

He arme
th him
selfe aga
ynst the
passion.

full and to be in an agony: Then sayd Jesus vnto them: my soule is hevy even vnto the deeth. Tary ye here & watche wth me. And he went a lytell aparte/and fell flat on his face/and prayed sayinge: O my father/ys it be possible/let this cuppe passe from me: nevertheless/not as I wyll/but as thou wyll. And he came vnto the disciples/and founde them a slepe/and sayde to Peter: what/coulde ye not watche wth me one houre: watche & praye/that ye fall not into temptacion. The spirite is willynge/but the fleshe is weake.

He went awaye once moare/& prayed/sayinge: O my father/ys this cuppe can not passe away from me/but y^e I drinke of it/thy wyll be fulfilled. And he came/& founde the a slepe agayne. For their eyes were hevy. And he left them & went agayne and prayed y^e thrid tyme sayinge y^e same wordes. Then came he to his disciples & sayd vnto them: Slepe hence forth & take your rest. Take hede the houre is at hande/& y^e some of man shal be betrayed into y^e handes of synners. Kysse/let vs be goinge: beholde/he is at hande y^e shal betraye me. Whylle he yet spake: lo/Judas one of y^e xii. came & wth him a greate multitude wth swerdes & staves/sent from the chiefe prestes & elders of the people. And he that betrayed him/had given the a token/sayinge: whosoever I kysse/y^e same is he/sey hande on him. And forth wth all he came to Jesus/& sayde: Hayle master/and kysed him. And Jesus sayde vnto him: frende/wherfore arte thou come? Then came they

Mat.
xiii. c.
lu. xxi. c.
Johan.
p viij. a.

He is be-
trayed.

Of S. Matthew.

ffo. xli.

they and layed handes on Jesus & toke him. And beholde/on: of them which were wth Jesus/stretched oute his hande and drue his swerde/and stroke a servaunt of the hye prieste/and smote of his eare. Then sayde Jesus vnto him: put vp thy swerde into his sheathe. For all that ley hand on y^e swerde/shal be perisshe wth y^e swerde. Either thinkest thou that I cannot now praye to my father/& he shal geve me moo then. xii. legions of angels? But how then shuld the scriptures be fulfilled: for so must it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ wth swerdes & staves for to take me. I sate daylie teachinge in the temple amōge you and ye toke me not. All this was done that the scriptures of the prophetes myght be fulfilled. Then all the disciples forsoke him and fled. And they toke Jesus and led him to Cayphas the hye prieste/where the scribes and the Elders were assembled. And Peter folowed him a farre of/ vnto the hye prestes place: and went in/and sate wth the servautes/ to se the ende.

The chiefe prestes and the elders / and all the counsell/ sought false witness agens^t Je-
sus/ for to put him to deeth/ but founde none in somoche that when many false witnesses came/ yet founde they none. At the last came two false witnessses and sayd: This fellowe
sayde: I can dystroye the temple of God/ and
bylde it agayne in. iij. dayes.

¶ And

The Gospell

And the chiefe preste arose / & sayde to him
answercst thou nothinge? How is it y these
beare witness agaynst the? But Iesus helde
his peace: And the chiefe preste answered /
and sayd to him: I charge the in the name of
the lyvinge God / that thou tell vs whether
thou be Christ the sonne of God. Iesus sayd
to him: thou haste sayd. Neverthelesse I saye
vnto you / hereafter shall ye se the sonne of ma
nyettinge on the right honde of power / and co
me in the cloudes of the skye.

Then the hye preste rent his clothes sayin
ge: He hath blasphemed: what nede we of any
moore witnesses? Behold now ye have hearde
his blasphemy: what thinke ye? They ans
wered and sayd: he is worthy to dye. Then
spat they in his face / and boffeted him with
fistes. And other smote him with the palme
of their hondes on y face / sayinge: tell vs thou
Christ / who is he that smote the?

Mar. xliij
Lu. xviij
Jo. viij
Peter de
nyeth.

Peter sate with out in the pallice. And a
damself came to him sayinge: Thou also wa
ste w Iesus of Galilee: but he denyed before
the all sayinge: I woot not what thou sayst.
When he was goone out into the porche /
a nother wench sawe him / & sayde vnto them
that were there: This felowe was also with
Iesus of Nazareth. And agayne he denyed
with an othe that he knew the man. And af
ter a whyle came vnto him they y stode by /
and sayde vnto Peter: surely thou arte every
one of the / for thy speache bewreth y. Then
beganne he to curse & to sweare: that he knew
we not.

Of S. Mathew.

Jo. xlii.

we not the man. And immediatly the cocke
kew. And Peter remembred the wordes of
Iesu which sayde vnto him: before the cocke
crowe / thou shalt deny me thrise: and went
out at the doores and wepte bitterly.

The. xxvii. Chapter.

When the mornynge was come / all y chiefe
prestes & the elders of y people
helde a counsaile agaynst Iesu / to put
him to deeth: & brought him bounde & delive
red him vnto Poncius Pilate the debite.

Mar. xv.
a. Luk.
xviii. a.
He is de
lyvered
to Pilate

Then when Judas which betrayed him /
saw that he was condemned / he repented
him sylfe / and brought agayne the. xxx. plat
tes of sylver to y chiefe prestes & elders sayin
ge: I have synned betrayinge the innocent
bloud. And they sayde: what is that to var? He
thou to that. And he cast doune the sylver
plattes in the temple and departed / and went
and hounge him sylfe.

Judas

And the chiefe prestes toke the sylver plat
tes and sayd: it is not lawfull for to put them
in to the treasury / because it is the pryce of
bloud. And they toke counsell / and bought
with them a potters felde to bury strangers
in. Wherfore that felde is called the felde of
bloud / vntill this daye. Then was fulfilled /
that which was spoken by Jeremy the pro
phet sayinge: & they toke. xxx. sylver platte /
the pryse of him that was valued / w hom they
bought of the chyldren of Israel / and they ga
ve them for the potters felde / as the lorde ap
poynted me.

Actu. i.

zach. xij. a

f. ii. Iesus

The Gospell.

Mat. xv.
a. Luk.
xxiii. a.

He hol.
deth his
peace.

Barra
bas

Mat. xv.
b. Luk.
xxiii. b.
Jo. xviii.
g. p. p. c.

Jesus stode before the debite: and the debite
teyded him sayinge: Arte thou the kynge of
y Juew? Jesus sayd vnto him: Thou sayest/
and when he was accused of y these prestes &
elders he answered nothinge. Then sayd Pi-
late vnto him: Hearest thou not how many
thinges they laye agaynste y? And he answe-
red him to never a worde: in somoche that the
debite marvelled greatlie.

At that feest the debite was wonte to deli-
ver vnto y people a prersoner/whom they wol-
de desyer. He had then a notable prersoner/cal-
led Barrabas. And when they were gadered
together/Pilate sayde vnto the: whether wyll
ye that I geve losse vnto you/Barrabas or Je-
sus which is called Christ? for he knewe
well/that for envie they had delivred him.

When he was set doune to geve iudgemēt/
his wyfe sent to him sayinge: Have thou na-
thinge to do with that iuste man. for I ha-
ve suffered many thinges this daye in adrea-
me about him.

But the these prestes and the elders had
perswaded the people/that they shulde aye
Barrabas/a shulde destroye Jesus. Then the
debite answered and sayde vnto them: whe-
ther of the twayne wyll ye that I let loose
vnto you? And they sayde/ Barrabas. Pilate
sayde vnto them: what shall I do then with
Jesus which is called Christ? They all say-
de to him: let him be crucified. Then sayde
the debite: what covyll hath he doner? And they
cryed the more sayinge: let him be crucified.

When

Of S. Mathew.

Jo. xlii.

When Pilate sawe that he prevayled no-
thinge/But that moare busines was made/he
toke water and wasshed his hondes before y
people sayinge: I am innocent of the bloud of
this iuste person/a that ye shall se. Then an-
swered all the people and sayde: his bloud be
on vs/and on oure chyl dren. Then let he Bar-
rabas loose vnto them / and scourged Jesus
and delivered him to be crucified.

Then the souldours of the debite toke Je-
sus vnto the comen hall / and gaddered vnto
him all the company. And they stripped him
and put on him a purpyll roobe/and platted a
croune of thornes and put vpon his heed/a
rede in his ryght honde: and bowed their kne-
es before him/and mocked him/ sayinge: Hail
kinge of the Jewes: a spitted vpon him/a to-
ke the rede and smote him on the heed.

And when they had mocked him/they toke
the robe of him ageyne/and put his awne rey-
mēt on him/a leed him awaye to crucify him.
And as they came out/they founde a man of
Cyren/named Simon: him they compelled to
beare his crosse. And whē they cam vnto y pla-
ce/called Golgotha (that is to saye/a place of keth vene-
deed mens sculles) they gave him veneger ger a gal
to drinke mengled with gall. And when he
had tasted therof/he wolde not drinke.

When they had crucified him/they parted
his garmentes/and did cast lottes: to fulfyll
that was spoken by the prophet. They deu-
ded my garmēt amonge them: a upon my ve-
sture did cast lottes. And they sate and wat-
ched

ff. iii. ched

* His iude
ge cosel
sech him
an iano
cent.

He is
scourged

Mar. xv.
b. Jo. xlii
a. He is cro-
wned.

Mar. xv.
b. Luk.
xxiii. d.

He drin-
ge ven-
eger ger
a gal

He is cru-
cified.

The Gospell

ched him there. And they set vp over his heed the cause of his deeth written. This is Jesus the kynge of the Jewes. And ther were two theves crucified with him/one on y right hande/and a nother on the lyfte.

He is ray-
led on.

They that passed by/revyled him waggynge ther heeddes and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes/save thy sylfe. If thou be y sonne of God/come doune from the crosse. Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: He saved other/him sylfe he can not save. If he be y kynge of Israel: let him now come doune from the crosse/and we will beleve him. He trusted in God/let him deliver him now/yf he will have him: for he sayde/I am the sonne of God. That same also the theves which were crucified with him/cast in his tette.

From the sixte houre was there dercknes over all the londe vnto the nyntth houre. And about y nyntth houre Jesus cryed with a lowde voyce/sayinge: Eli Eli lama asbathani. That is to saye/my God/my God/why hast thou forsaken me? Some of them that stode there/when they herde that/sayde: This man calleth for Helias. And streyght waye one of them ranne & toke a sponge and filled it full of vineger/and put it on a reede/and gave him to drinke. Other sayde/let be: let vs se why ther Helias will come and deliver him. Jesus cryed agayne with a lowde voyce & yelded vp the goost.

Psalm.
xxj. a

He ge-
veth vp
y goost

And he

Of S. Mathew. Jo. viiij.

And beholde the vayle of the temple dyd rent in twayne from y toppe to the bottome/ & the erth dyd quake/and the stones dyd rent/ and graves dyd open: & the bodie of many saintes which slept/arose and came out of y graves after his resurreccion/and came into the holy cite/and appered vnto many.

The vap-
lerenteth
Deed bo-
dies ar-
se.

When the Centurion and they that were with him watchinge Jesus/sawe y erth quake and those thinges which hapened/they feared greatly sayinge. Of a surete this was the sonne of God.

And many women were there/Beholdinge him a farre of/which folowed Jesus fro Babilen ministringe vnto him. Amonge which was Mary Magdalen/ & Mary the mother of James & Ioseph/ & y mother of zebedees chyldren.

When the even was come/there came a ryche man of Aramathia named Ioseph/which d. Iuh. same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the body to be delivered. And Ioseph toke the body/and wrapped it in a cleene lynnyn clooth/and put it in his newe tombe/which he had hewen out/even in the tyed. roke/and rolled a grate stone to the doore of y sepulchre/and departed. And there was Mary Magdalene & the other Mary sittynge over agaynste the sepulchre.

The nexte daye that foloweth good frydaye/the hye prestes & pharises got them selves to Pilate and sayde: Syr/we remember/ y this deceaver sayde whyll he was yet alive

ff. iiii. After

The Gospell

After thre dayes I will aryse agayne. Commaunde therfore that the sepulcre be made sure vntyll y^e thyrde daye/lest peradventure his disciples come/and steale him awaye/a save attached vnto the people/he is rysen from death/a the for rysing laste erroure be worse then the fyrst. Pilate ge againe sayde vnto them. Take watche men: Go/and make it as sure as ye can. And they went and made the sepulcre sure with watche men/and sealed the stone. ✠

The. xxviii. Chapter. ✠

Mar. p. 27
Lk. Jo. p. 22
c. The Sabbath daye at even which dawns
neth the morowe after the Sabbath/ Mary
Magdalene and the other Mary
came to se the sepulcre.

And beholde ther was a grate erth quake. For the angell of y^e lord descended from heven: a came and rolled backe the stone from the doore/and sate upon it. His countenance was lyke lychtynge/and his raimēt whyte as snowe. And for feare of him the keepers were aslunnep/and he came as dred men.

The angell answered/and sayde to the women/ feare ye not. I knowe y^e ye seke Jesus which was crucified: he is not here: he is risen as he sayde. Come/and se the place where the lord was put: a goo quickly and tell his disciples y^e he is rysen from death. And beholde/ he will go before you into Galile/there ye shall se him. So I have tolde you. ✠

✠ And they departed quickly from the sepulcre with feare and grate Joyr: a did runne to bringe his disciples worde. And as they went

Of S. Mathew. Jo. p. 23.

went to tell his disciples: beholde/ Jesus met them sayinge: All halle. And they came and held him by the fete/ a worshipped him. The sayde Jesus vnto them: be not astrapde. Go/ a tell my brethren/ that they goo in to Galile/ a there shall they se me.

✠ When they were gone: beholde/ some of the keepers came in to the cite/ and shewed vnto the hie prestes/ all the thinges that were hapened. And they gaddered them to gedder with the elders/ and toke counsell/ a gave large money vnto the soudiers sayinge: Saye that his disciples came by nyght/ a stole him awaye whill ye slept. And if this come to the rulers eares/ we wyll please him/ a save you harmeles. And they toke the money/ a dyd as they were taught. And this sayinge is nopsed amonge the Jewes vnto this daye. ✠

✠ Then the. xii. disciples went awaye into Galile/ in to a mountayne where Jesus had appoynted them. And when they sawe hym/ they worshipped him. But some of them doubted. And Jesus came and spake vnto them sayinge: All power ys geve vnto me in heve/ a in erth. Go therfore and teache all nacions/ baptysinge them in the name of the father/ a of the sonne/ a the holy goost: Teachinge them to observe all thynges/ what soever I commaunded you. And lo I am with you alwaye/ even vntyll the ende of the worlde. ✠

Here endeth the Gospell
of S. Mathew.

J. v.

The Gospel of S. Marke.

The fyrste Chapter. ✠

Mat. iij.
a. Lu. iij. a

Mal. iij. a

Esa. xl. a
John. j. c.



The beginnyng of the Gospel of Iesu Christ the sonne of God/as yt is wrytten in the Prophetes: beholde I sende my messenger before thy face/which shall prepare thy way before y. The voyce of a cryer in the wilderness: prepare ye the waye

of the Lorde/make his pathes streyght.

John baptised.
Mat. iij. a

John dyd baptise in the wylernes / & preache the baptyme of repentance/ for the remission of synnes. And all the londe of Furie & they of Ierusalem/went out vnto him/ & were all baptised of him in the ryver Jordan/ confessinge their synnes.

Mat. iij. e
Lu. iij. c
John. j. d.

John was clothed with cammysles heer/ & with a girdyll of a skyn a bout hye loynes. And he dyd eate locustes & wylde hony / and preached sayinge: a stronger then I cometh after me/ whose shoe latcher I am not worthy to stoupe doune and vnlose. I have baptised you with water: but he shall baptise you with the holy goost. R

Jesus is baptised.
Mat. iij. d
Lu. iij. d

And yt came to passe in those dayes / that Jesus cam from Nazareth/ a cyte of Galilee: & was baptised of John in Jordan. And assone as he was come out of the water / John sawe heauen open/ and the holy goost descending vpon hym/ lyke a dove. And ther came a voyce

Of S. Marke. Jo. v. lvi.

a voyce from heauen: Thou arte my dere sonne in whom I deelyte.

And immediatly the sprete drave him into wilderness: and he was there in the wilderness 40 dayes/ and was tempted of Satan/ & was Iesus fasted with wilde bestes. And the aungels ministered vnto him.

After John was taken/ Iesus came in to Galilee/ preachinge the gospel of the kyngdome of God/ and sayinge: the tyme is come/ & the kyngdome of God is at hande/ repent and beleve the gospel.

As he walked by the see of Galilee/ he sawe Simon & Andrew his brother/ castinge nettes in to the see/ for they were fysshers. And Iesus sayde vnto them: folowe me/ and I will make you fysshers of men. And strayght waye/ they forsoke their nettes/ and folowed him.

And when he had gone a lytell further thence/ he sawe James the sonne of zebede/ & John his brother/ even as they were in the shyppe mendinge their nettes. And anon he called them. And they left their father zebede in the shyppe with his hyred servauntes/ and went their waye after him.

And they entred in to Capernaum: & straight waye on the Saboth dayes/ he entred in to the synagoge & taught. And they marvelled at his learninge. for he taught them as one that had power with him/ & not as the Scribes.

And there was in their synagoge a man vexed with an unclene spirite/ & cried sayinge: let us see what have we to do with the thou Iesus of Nazareth.

The Gospell

The vn-
cleane
spirite is
cast oute.

of Nazareth? Arte thou come to destroye vs?
I knowe the what thou arte/ euē that holy of
god. And Iesus rebuked him sayinge: hoolde
thy peace & come out of him. And y vnclene
spirite tare him/ & cryed with a loude voyce/ &
came out of him. And they were all amased/
in so moche that they demaunded one of ano-
ther amōge them selues sayinge: what thinge
is this? what newe doctryne is this? for he
cōmaundeth the foule spirites with power/ &
they obeye him. And immediatly his fame
spreed abroad througoute all the region
borderinge on Galile.

Mat. viij.
6. Luke
ix. f.
Simons
mother
lawe.

And forth with/ assone as they were come
out of the synagoge/ they entred in to y housse
of Symon and Andrew. with James & Ihon.
And Symons mother in lawe lay sicke of a
fever. And anone they tolde him of her. And
he came and toke her by the honde and lifte
her vp: and the fever forsoke hir by and by: &
he ministred vnto them.

And at even when the sunne was downe/
they brought to him all that were diseased/
& them that were possessed with devyls. And
all the cite gaddred to gedder at the dore/ & he
healed many y were sicke of diuerso diseases.
And he cast out many devyls/ and suffred not
y devyls to speake/ because they knewe him.

And in the morninge very erly/ Iesus aro-
se and went out in to a solitary place/ & there
prayed. And Simon and they that were with
him folowed after him. And when they had
founde him/ they sayde vnto him: all men see-
ke for

Of S. Marke. ffo. xlviij.

ke for the. And he sayd vnto them: let vs go
in to the next tounes/ that I maye preache
there also: for truly I cam out for that purpo-
se. And he preached in their synagoge/ throu-
ghout all Galile/ and cast the devyls out.

And there came a leper to him / beseechinge
him/ & knelled doune vnto him/ & sayde to him:
yf thou wilt/ thou canst make me cleane. And
Iesus had cōpassion on him/ & put forth his
honde/ & touchd him/ & sayde to him: I will be
thou cleane. And assone as he had spokē/ imme-
diatly y leprosy departed frō him/ & was clen-
sed. And he charged him/ & sent him awaye
forthwith & sayd vnto him: Se thou saye no
thinge to any man: but get the hence & shewe
thy silfe to y preste/ & offer for thy clensinge/
those thinge which Moses cōmaunded/ for a
testimoniall vnto them. But he (assone as he
was departed) beganne to tell many thinge/ &
to publyshe the dede: in so moche that Iesus
coude no more opely entre in to the cite / but
was with out in desert places. And they came
to him frō every quarter. The. ii. Chapt.

After a fewe dayes/ he entred into Ca-
pernaum agayne/ & it was noysed that
he was in a housse. And anone many
gadered to gedder/ in so moche that now there
was no rōume to receave them: no/ not so mo-
che as a bout the dore. And he preached the
worde vnto them. And there came vnto him
that brought one sicke of the palsie/ borne of falseye.
fower men. And because they coude not co-
me nye vnto him for prece / they vncouered y
rose of

A leper.
Mat. viij.
at Lu. 9. 6

Mat. ix. a
Luke. 9. 6

Palseye.

rose of the house where he was. And when they had broken it open they let down y^e bed where in y^e sicke of the palsie laye. When Jesus sawe their fayth he sayde to the sicke of the palsie/sonne thy synnes are forgiven the.

And ther were certayne of y^e scribes sittinge there/a reasoninge in their herte: how doeth this fellowe so blasphemers? Who can forgive synnes/But God only? And immediatly when Jesus perceived in his spere/y^e they so reasoned in thei^r selves/he sayde unto them:why thinke ye soche thinge in your herte? Whether is it easie to saye to y^e sicke of y^e palsie/ thy synnes are forgiven the: or to saye/aryse take up thy bed/and walke? That ye maye knowe y^e the sonne of man hath power in erth to * forgive synnes/he spake unto y^e sicke of the palsie: I saye unto y^e/aryse & take up thy bed/& get y^e hence in to thyne owne house. And by and by he arose/toke up the bed/and went forth before them all: in so moche that they were all amazed/and glorified God sayinge: we never sawe it on this fashion.

And he went agayne unto the see/and all the people resorted unto him/and he taught thei^r. And as Jesus passed by/he sawe Levy y^e sonne of Alphrey syt at the receyte of custome/& sayde unto him: folowe me. And he arose & followed him. And it came to passe/as Jesus sat at meate in his house / many publicans & synners sate at meate also with Jesus & his disciples. For there were many that followed him. And when the Scribes & Pharisees sawe him

* The visible miracle was a signe of the invisible power

Mat. ix. a
Luk. v. f.

Levy.

toe him eate with publicans and synners they publicans sayde unto his disciples: how is it that he eateth & synners teth & drynketh with publicans and synners? eate with When Jesus hearde y^e/he sayde unto them. Christ. The whole have no nede of the phisician/ but the sicke. I came not to call the righteous/ but the synners to repentance.

And the disciples of John & the Pharisees i. Timoth. dyd faste: & therefore came & sayde unto him. i. c. Mat. Why do y^e disciples of John & of the Pharisees faste/ & thy disciples fast not. And Jesus Luk. v. f. sayde unto them: can the chylde of a weddinge faste/ while the brydgrome is w^{ith} them. As long as they have the brydgrome with them/they cannot faste. But the dayes will come when the brydgrome shall be taken from them/ & then shall they faste in those dayes.

Also no man seweth a pece of newe cloth vnto an olde garment/ for then taketh he awaye y^e newe pece fro the olde/ & so is the rent worse. In lyke wyse/ no man poureth newe wyne in to olde vessels: for yf he do/ the newe wyne breaketh the vessels/ and the wyne runneth out/ and the vessels are marred. But new wyne must be poured in to new vessels.

And it chanced that he went thorow y^e corne feldes on the Saboth daye: and his disciples as they went on their waye/ beganne to plucke the eares of corne. And the Pharisees sayde unto him: behold/ why do they on the Saboth dayes y^e which is not lawfull? And he sayde to them: have ye never rede what David dyd/ when he had nede/ & was anghered/ bothe

i. Timoth. i. c. Mat. ix. b. and Luk. v. f. Christes disciples faste not

Mat. ix. a
Luk. v. f. new & olde agree not.

Mat. xij. a. Luke vij. a. They pluck the eares on the Saboth daye

The Gospell

J. Regum bothe he & they that were with him: How he
xxi. 8 went into the housse of God in the dayes of
The Sa Abiathar y^e hye preste/ & dyd eate y^e halowred lo
 both was ves/ which is not lawfull to eate/ but for y^e pre
 made for stes only: & gave also to the which were with
 man. him: And he sayde to them: the Saboth daye
 Christ is was made for man/ and not man for the Sa
 worde o both daye. Wherfore the sonne of man is Lord
 rer the de evl of the Saboth daye. **The. iii. Cha. R**
 Saboth.

Whether
 red had.

And he entered agayne into y^e synagoge/ &
 & there was a man there which had a
 withered honde. And they watched him
 to se/ whether he wolde heale him on the Sa
 both daye/ y^e they might accuse him. And he
 sayde vnto y^e man which had y^e withered hon
 de: arise & stonde in y^e middes. And he sayd to
 them: whether is it lawfull to do a good dede
 on y^e Saboth dayes/ or an evyll: to save life or
 kyll: But they helde their peace. And he lo
 ked round aboute on them angerly/ mourny
 ge on the blindness of their hertes/ and say
 de to the man: stretch forth thyne honde. And
 he stretched it oute. And his honde was re
 stored/ even as whole as the other. **R**

And y^e Pharisees departed/ & streyght waye
 gaddred a counsell with the that belonged to
 Herode agaynst him/ y^e they might destroye
 him. And Jesus avoyded wth his disciples to
 y^e sea. And a greete multitude folowed him
 fro Galile & fro Jurie/ & fro Hierusalem/ &
 fro Idumea/ & fro beyonde Jordane: & they
 dwelled about Tyre & Sidon/ a greete mul
 titude: which whil they had herde what thin

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Jo. Philip.

ges he dyd/ came vnto him.

And he commaunded his disciples/ y^e a Wip
 pe shulde wayte on him/ because of the people/
 lest they shuld througe him. For he had hea
 led many/ in somoche that they pleased apon
 him/ for to touche him/ as many as had pla
 ges. And when the unclene sprite sawe him/
 they fell doune before him/ & cryed sayinge:
 thou arte the sonne of God. And he straghtly
 charged them that they shuld not utter him.

And he wet vp into a mountayne/ & called **Mat. x. 1**
 vnto him whom he wolde/ & they came vnto **Lu. x. 1. 6**
 him. And he ordeyned y^e vii. that they shuld
 be wth him/ & that he myght sende the to prea.
 che: and that they might have power to heale **The apo**
 syknesses/ & to cast out devyls. And he gave **stles are**
 vnto Simon/ to name Peter. And he called Ja **chosen.**
 mes the sonne of zebede & John James bro
 ther/ & gave them Bonarges to name/ which
 is to save the sonnes of thounder. And An
 drew/ & Philip/ & Bartlemew/ & Matthew/ &
 Thomas/ & James the sonne of Alphrey/ and
 Taddeus/ & Symon of Cana/ & Judas Isca
 riot/ which same also betrayed him.

And they came vnto housse/ & the people **Mat. ix. 33**
 assembled togedder agayne/ so greatly that **and. xii. 8**
 they had not leesar so moche as to eate bread. **Lu. x. 1. 6**
 And when they that longed vnto him hearde
 of it/ they went out to holde him. For they
 thought he had bene beside him selfe. And y^e
 Scribes which came fro Jerusalem/ sayde: he
 hath Belzebub/ & by y^e power of the chefe de
 vyll/ casteth out devyls. And he called them sub.
 vnto

unto him / & sayde vnto them in similitudes.
How can Satan drive out Satan? for yf a realme be devided agaynste it selfe / that realme cannot endure. Or yf a housse be devided agaynste it selfe / that housse cannot continue: So yf Satan make insurreccion agaynste him selfe and be devided / he cannot continue / but is at an ende. No man can entre into a stronge mans housse / & take awaye hys gooddes / excepte he fyrst synde that stronge man / and then spoyle hys housse.

Mat. xij. a. lu. xij. b. The syn. of the holy goost. Verely I saye vnto you / all synnes shall be forgiven vnto mens chyldren & blasphemie wherewith they blaspheme. But he that blasphemeth y^e holy goost / shall never have forgiveness: but is in daunger of eternall damnacion: because they sayde / he had an unclene spete.

Mathe. xij. d. Lu. ke. xij. c. Then came his mother & his brethren / & stood without / & sent vnto him and called him. And the people sate aboute hym / & sayde vnto him: beholde thy mother & thy brethren seke for the with out. And he answered them sayinge: who is my mother and my brethren? And he loked rounde about on his disciples which sate in compasse about hym / & sayde: beholde my mother & my brethren. for who soever doeth y^e will of God / he is my brother my syster and mother.

Mathe. xij. a. Lu. ke. xij. a. The. iiii. Chapter. * And he began agayne to teache by the sea syde. And there gadered to gedder vnto him moche people / so greatly y^e he entred into a ship / and sate in the see / & all the pro-

the people was by the see side on the shoore. Sower. And he taught them many thynges in similitudes / and sayde vnto them in his doctrine: Herken to. Beholde / There went out a sower to sow. And it fortuned as he sowed / that some fell by the waye syde / and the fowles of the ayre came and devoured it vp. Some fell on stony grounde / where it had not moche erth: and by and by sprang vp / because it had not depth of erth: but assone as the sunne was vp it caught heet / and because it had not rotyng / wyddered awaye.

And some fell amonge the thornes / and the thornes grewe vp and choked it / so that it gave no frute. And some fell vpon good grounde and dyd yelde frute that sprang and grewe / and brought forth: some thirty folde / some sixty folde and some an hundred folde. And he sayde vnto them: he that hath eares to heare / let him heare. *

B And when he was alone / they y^e were aboute the se / te him with y^e vii. ayed him of y^e similitude. And he sayde vnto the. To you it is geve to knowe the mystery of the kyngdome of God. But vnto them that are without / shall all these thynges be done in similitudes: y^e when they see / they shall see / & not discern: & when they heare / they shall heare / & not vnderstand: lest at any tyme they shulde tourne / & their synnes shuld be forgiven the. And he sayde vnto the: Perceave ye not this similitude? how then shulde ye vnderstande all other similitudes? The sower soweth y^e worde. And they that

wer is e
wer is e
Esai. lvi. c
Mat. xij. b. Lu. xij. b. Jo. xij. f. Actu. xviij. f. Roman. xj. b

The Gospell

are by the wayes syde/where the worde is sowne/are they to whom as sone as they have herde it/Satthā cometh immediatly/ & takith awaye the worde that was sowne in their hertes. And likewise they that are sowne on the stonye grounde/are they: which when they have harde the worde/atonce receave it wth gladnes/yet have no rotes in them selues / & so endure but a tyme: & anone as trouble & persecucion aryseth for y^e wordes sake/ they fall immediatly. And they that are sowne amonge the thornes/are soche as heare y^e worde: and y^e care of this worlde & y^e disseytfulnes of y^e ches & the lustes of other thinge/entre in & chooke y^e worde/ & it is made vnfrutfull. And those that weare sowne in good grounde/ are they that heare the worde and receave it/ and bringe forth frute/some thirty folde / some sixty folde/some an hundred folde.

Mat. 13. 8. And he sayde vnto them: is y^e candle light-
Lu. 8. 16. ted/to be put vnder a bushell/ or vnder y^e ta-
and. 13. 12. ble/ & not rather to be put on a candlestick: for
Mat. 13. 35. there is nothinge so pryncypall/ that shall not be
Lu. 8. 17. opened: nether so secret / but that it shall co-
Landell. me abroad. If any man have eares to heare/ let him heare. And he sayde vnto them: take hede what ye heare. With what measure ye mete/with the same shall it be measured vnto you agayne. And vnto you that heare shall more be geve. * For vnto him y^e hath/ shall it be geuen: and from him that hath not/ shall be taken awaye/ even that he hath.

Wynancos And he sayde: so is the kyngdome of God/ even

Of S. Marke.

ffo. li.

even as yf a man shuld sowe seede in y^e ground ther with de/ & shuld slepe & ryse vp night & day: and the seede shuld springe & growe vp/ he not wa- dede: and re. For y^e erth bringeth forth the frute of her sil another fe: first the blade / then the eares / after that to them full corne in the eares. And as sone as the frute it not, that te is brought forth/ and he throusteth in y^e it shalbe syckell/ because the heruest is come. their des- truction.

And he sayde: where vnto shall we lyke the kyngdome of God: or with what cōpareson shall we cōpare it? It is lyke a grayne of mu- Mustard seede. stardseed/ which when it is sowne in the erth/ Mathe. is the leest of all seedes that be in the erth: viij. c. Lu- but after that it is sowne/ it groweth vp/ and ke. viij. d. is greatest of all yerbes: & bereth greete brail- ches/ so that y^e fowles of the ayre maye dwell vnder the shadowe of it.

D And with many soche similitude he pre- ched the worde vnto the/ after as they myght heare it. And with out similitude spake he no thinge vnto them. But when they were a par- te/ he expounded all thinges to his disciples. And the same daye when even was come/ he sayde vnto them: let vs passe over vnto the other syde. And they lefte the people / & toke him even as he was in the ship. And ther were also with him other shippes.

And ther arose a great storme of wynde/ & Jesus sle daffed y^e waves into the ship/ so that it was pethin y^e full. And he was in the sterne a slepe on a pe- ship. lowe. And they awoke him/ & sayde to him: Master/ carest thou not y^e we perissh? And he rose vp/ & rebuked the wynde/ & sayde vnto E. iii. the

Mathe.
 viij. d. Lu-
 ke. viij. d.

the see: peace & be still. And the winde alayed/
and ther folowed a greate calme. And he say-
de vnto them: why are ye so fearfull? How is
it that ye have no fayth? And they feared ex-
ceedingly/ & sayde one to another: what felo-
we is this? for booth winde & see obey him.

The .v. Chapter.

Gadere-
nites.
Mathe.
viii. d. Lu-
ke. viij. d.

And they cam over to the other syde of y
see in to the countre of y Gadarenites.
And when he was come out of y My-
ppe/ there met him out of the graves a man
possessed of an unclene spiete / which had
his abydinge amoge the graves. And no man
coude bynde him: no not with cheynes/ becau-
se that when he was often bounde w fethers
& cheynes/ he plucked y chaynes asundre / &
brake the fethers in peace. Neither coude eny
man tame him. And alwayes bothe nyght &
daye/ he cryed in y moiltaynes & in y graves/
& bet him silfe w stones. When he had spied
Jesus a farre of/ he rane & worshipped him/ &
cryed w a lowde voyce & sayde: what have I
to do w the Jesus y sonne of the moost hvest
God? I requyre y in the name of God y thou
tormet me not. for he had sayd vnto hym: co-
me out of the man, thou foule spiete. And he
ayed him: what is thy name? And he answer-
ed sayinge: my name is Legion/ for we are ma-
ny. And he prayd him instantly/ that he wol-
de not sende the awaye out of the countre.

Legion.

And ther was there nye vnto y moiltayns
a greate heerd of swyne feedinge/ & all the de-
vyls besought him sayinge: sende vs into the
herde

heerde of swyne/ y we maye enter in to them. Swyne
And anone Jesus gave them leave. And the
unclene spiete wet out & entred in to y swy-
ne. And the heerd starteled / & ran hedling in
to the see. They were a bout. ii. M. swyne/ &
they were drowned in the see. And the swyne
heerde fled/ & tolde it in y cyte/ & in the coun-
tre. And they came out for to se what had ha-
pened: & came to Jesus/ & sawe hym that was
veped w the fende & had the legid/ spt/ booth clo-
thed & in his right mynde/ and were afrayed.
And they that sawe it tolde them/ how it had
happened vnto him that was possessed with
the devyll: & also of the swyne. And they be-
gane to praye him/ that he wolde departe frd
their coostes. And when he was come in to
the Myppe/ he that had y devyll/ prayed him
that he myght be with him. Howbeit Jesus
wolde not suffre him / but sayde vnto him:
goo home in to thyne awne housse and to thy
frendes/ & shewe the what great thinge y has
de hath done vnto the/ & how he had copas-
sion on the. And he departed/ & begane to pu-
blisse in y ten cyties/ what great thinge Je-
sus had done vnto him/ & all mē dyd merveyle.

And when Jesus was come over agayne by
Mypp vnto the other syde/ moche people gade
red vnto him/ & he was nye vnto the see. And
Beholde/ ther came one of the rulers of y Sy-
nagoge/ whose name was Jairus: & when he
sawe him/ he fell doune at his fete/ & besought
hym greatly sayinge: my doughter lyeth at
poynt of deeth/ I wolde thou woldest come
G. iiii. and

Mat. ix. c
Lu. viij. f
The Ru-
lers dau-
ghter.

The Gospell

Blondye
issue.

and laye thy honde on her / that she myght be
safe and live. And he wēt with him / a moche
people folowed him / and thronged him.

And ther was a certen woman / which was
diseased of an yssue of bloude. vii. yerres a had
suffred many thinge of many phisicians / and
had spent all y she had / a felte none amendmēt
at all / but weyed worssse a worssse. When she
had herde of Iesus: she came into the preace
behynde him / a touched his garmēt. for she
thought: yf I maye but touche his clothes /
I shall be whole. And streyght ware her foll-
owynge of bloude was dyped vp / and she felt in
her body / that she was healed of the plage.

And Iesus immediatly felt in him selfe / y
vertue that wēt out of him / and touned him
rounde aboute in the preace / a sayde: who tou-
ched my clothes? And his disciples sayde vn-
to him: seist thou y people thrust the / and yet
a pest / who dyd touche me? And he looked rou-
nd about / for to se her that had done that thinge.
The woman feared and trembled (for she
knew what was done with in her) a she came
a fell doune before him / a tolde him y truth
of every thinge. And he sayde to her: Doughter
thy fayth hath made the whoale: goo in
peace / and be whole of thy plage.

Whyl he yet spake / ther came fro the ru-
ler of y synagoges housse / certayne which say-
de: thy daughter is deed: why diseasest thou y
master eny further? Assone as Iesus herde
that worde spokē / he sayde vnto the ruler of y
synagoge: be not afeared / only beleve. And he
suffred

Of S. Marke.

fo. lxx.

suffred no man to folowe him moo then Peter
and James and Iohn the brother of James.
And he came vnto the housse of the ruler of y
synagoge / a sawe y wō on drynge / a them that
wepte and wayled greatly / a went in a sayde
vnto them: why make ye this adoo a wepe?
The maydē is not deed / but slepyth. And they
laught him to scoorne. Then he put them all
out / and toke y father a the mother of y may-
den / and them that were with him / a entred in
where the mayden laye / a toke the mayden by
the honde / a sayde vnto hyr: Tabitha / cumi:
which is by interpretacion: maydē I saye vn-
to the / aryse. And streyght the mayden arose /
and went on her fete. for she was of the age
of twelve yerres. And they were astonied at it
out of measure. And he charged the straitely
that no man shuld knowe of it / a cōmaunded
to geve her meate. ¶ The. vi. Chap. *

¶ And he departed thence / a cam into his
owne countre / a his disciples folowed
him. And whē the sabbath daye was co-
me / he beganne to teache in y synagoge. And
many that hearde him were astonied / a sayde:
from whens hath he these thinges? a what
wysdō is this that is geve vnto him? a suche
vertues y are wrought by his honde? Is not
this that carpenter Maryes sonne / y brother of
James a Ioses and of Iuda a Simon? a are
not his systers here with vs? And they were honou-
offended by him. And Iesus sayde vnto the:
a prophet is not despyed but in his ownē coun-
tre / a amonge his ownē kynne / a amonge the
trees.

¶ That

Mat. xxiij.
Lk. xij.
Jo. iij. f

¶ Carpen-
ter.

¶ A prophe-
te is not
honou-
red in his
owne coun-
tre.

The Gospel

that are of the same Householde. And he coulde there shewe no miracles/But leyd his handes upon a feawe sicke foolke and healed the. And he merueyled at their vnbelefe. &

Mat. p. a.

Lu. ix. a.

The end

fields are

sent forth

Actu.

prij.g.

Dust.

Диплом

22.

Qatq.

10111-0

24.10.0.

And he went about by y^e townes y^e laye on
every syde/teachynge. And he called y^e twelve
and beganne to sende them/two and two/and ga
ve them power over unclene spretes. And com
maunded the^m/that they shuld take nothinge
vnto their Jorney/save a rodde onely: Neither
scrippe/nether breed/nether mony in their
purses: but shuld be shod with sandales.
And that they shuld not put on two coottes.
And he sayd vnto the^m: whetsoever ye entre in
to an house/there abyde tyll ye departe thence
And whosoever shall not receave you/nor hea
re you/when ye departe thence/Make of the
duste that is under youre fete/for a witnesse
vnto them. I saye verely vnto you/it shalbe
easyer for sodom and Gomor at the daye of
iudgement/then for that cite.

And they went out and preached/that they
 shuld repent:and they caste out many deuy-
 les. And they annoynted many that were sic-
 ke/with oyle and healed them.

And kynge Herode berde of him (for his name was spreed abroad) and sayd: Iohn Baptiste is ryſen agayne from death / & therfore miracles are wrought by him. Moother ſayd / it is Helyas: and ſome ſayd: it is a Prophet or as one of y^e Prophetes. But when Herode hearde of him / he ſayd: it is Iohn whom I beheaded / he is ryſen from death agayne.

* 100

உதவி. 5. உதவி:

fo. litt :

✠ For Herode him sylfe/had sent forth and
had taken Iohn/and bounde him & cast him
into prison for Herodias sake which was his
brother Philippes wyfe. For he had married
her. Iohn sayd vnto Herode: It is not lawfull
for the to have thy brothers wyfe. Herodias
layd waite for him/& wolde have killed him/
but she coulde not. For Herode feared Iohn/
knowynge y he was a iuste man and an holye
& gave him reverence:& when he hearde him
he dyd many thinge/and hearde him gladly.

But when a convenient daye was come: He
 rode on his birth daye made a supper to v lords
 /captayns/ & chiefe estate of Calile. And v
 daughter of y sayde Herodias came in & danc
 sed/and pleased Herode and them that sate at
 Bourde also. Then y kynge sayd vnto y may
 den: aye of me what thou wilt/ & I will geve
 it y. And he sware vnto hyr/ whatsoever thou
 shalt aye of me/ I will geve it y/ even vnto y
 one halfe of my kyngdome. And she wet forth
 and sayde to her mother: what shall I aye?
 And she sayde: Iohn Baptistes heed. And she
 cam in streyght waye with haste vnto y kyn
 ge/ & ayed sayinge: I will, that thou geve me
 by & by in a charger y heed of Iohn Baptist.
 And y kynge was fory: how be it for his othes
 sake/ and for their sakes which sate at supper
 also/ he wolde not put her besyde her purpose.
 And immediatly y kynge sent y hangman and
 comaunded his heed to be brought in. And he
 went and beheaded him in the prison / and
 brought his heed in a charger/ & gave it to the
 mayden/

The Gospell

mayden/ & the mayden gave it to her mother.
And when his disciples heard of it/ they came & toke vp his body/ & put it in a tounbe. &

Math.
xiii. 3.
Lu. ix. 6.

And the apostles gathered them selves together to Iesus/ & tolde him all thinge/ booth what they had done/ & what they had taught.
And he sayd vnto them: come ye aparte into the wyldernes/ & rest a while. For there were many comers and goers/ that they had no leasure so moche as to eat. And he wēt by ship out of the waye into a deserte place. But the people spied them when they departed: and many knewe him/ & ranne afote thither out of all cities/ and came thither before them/ & came togedder vnto him. And Iesus went out and sawe moche people/ and had compassion on them / because they were lyke shepe which had no shepherde. And he beganne to teache them many thinges.

Mat. ix. d

Math.
xiii. 3.
Lu. ix. 6.
Joh. vi. a

And when y daye was nowe farre spent/ his disciples came vnto him sayinge: this is a deserte place/ and now the daye is farre passed/ let the departe/ that they maye goo into the countrey rounde about/ & into the townes/ & bye the bread: for they have no thinge to eate. He answered & sayde vnto them: geve ye the to eate. And they sayde vnto him: Shall we go & bye ii. C. penyworth of bread/ & geve the to eate? He sayde vnto the: how many loaves have ye? Goo and loke. And when they had serched/ they sayde: v. & ii. fysshes. And he commaunded them to make them all sit doune by companies upon the grene grasse. And they sate doune

fyve loaves & ii. fysshes.

Of S. Marke.

Fo. l. v.

donne here a rowe and thete arowe/ by hundredes & by fyfties. And he toke y. v. loaves & y. ii. fysshes/ & loked vp to heven & blessed & brake the loaves/ & gave them to his disciples to put before the: & the. ii. fysshes he deuyded amonge them all. And they all dyd eate/ & were satisfied. And they toke vp twelve baskettes full of the gobbettes & of y. fysshes. And they that ate were about fyve thousand men.

And streyght waye he caused his disciples to goo into the ship/ & to goo over the water before vnto Bethsaida/ whylst he sent awaye the people. And assone as he had sent them away/ he departed into a mountayne to praye. * And when even was come/ the ship was in the midde of the see/ & he alone on the sonde/ and he sawe the troubled in rowynge/ for the wynde was contrary vnto them. And aboute y fourth quartre of y nyght/ he came vnto the/ walkinge upon the see/ and wolde have passed by the. When they sawe him walkinge upon the see/ they supposed it had bene a spiete/ & cryed out: for they all sawe him/ and were afrayed. And anon he talked with them/ & sayde vnto them: be of good chere/ it is I/ be not afrayed. And he went vp vnto them into the shippe/ & the wynde ceased/ and they were sore amased in them selves beyonde measure/ & marveyled. For they remembered not/ of the loaves/ because their hertes were blynded.

Math.
xiii. c.
Joh. vi. 6

Jesus
walketh
on the sea

And they came over/ & went into the sonde of Genesareth/ and drue vp into the haven. And assone as they were come out of y ship/ streyght

Math.
xiii. d.

The Gospell

pe/ streyght they knewe him / and ran forth
throughout all y region rounde about / and be-
gan to cary aboute in breedde all y were sicke/
to the place where they heard tell y he was.
And whyther soever he entred into tomes/
cities oz villages / they layde their sicke in the
stretes / and prayed him / that they myght tou-
che / and it were but the edge of his vesture.
And as many as touched him were safe. &

The vii. Chapter.

Edge oz
hemme.

mat. p 8 a

Wras.
Men hon-
des.

And y pharises came togedder vnto him
a dyvers of y scribes which came from
Jerusalem. And whē they sawe certay-
ne of his disciples cate breed w comen honde
(that is to saye / w unwesshen honde) they co-
playned. For the pharises and all the Jewes /
excepte they washe their honde ofte / cate not
observinge the tradicions of the elders. And
whē they come from the market / excepte they
washe / they ate not. And many other thinge
ther be / which they have taken apoy them to
observe / as the wasshinge of cuppes and cru-
ses / and of brasen vessels / and of tables.

Then ayed him the pharises a scribe / why
walke not thy disciples accordinge to y tradi-
cions of the elders / but cate breede with un-
wesshen hondes? He answered and sayde vnto
them: well prophesied Esaias of you ypocri-
tes / as it is writte: This people honoretth me
with their lyppes / but their hert is farre from
me: In vayne they worshippe me / teachinge
doctrines which are nothings but y commaun-
dementes of men. For ye laye the commaunde-
ment

Esaias.
p 10 d.
Whennes
comaun-
dement.

Of S. Marke.

Fo. lvi.

ment of God aparte / a observe the tradicions
of men / as the wasshinge of cruses and of cup-
pes / and many other suche lyke thinge ye do.

And he sayde vnto them: well / ye cast a sy-
de the comaundement of God / to mayntayne
yours owne tradicions. For Moses sayde: Ho-
noure thy father a thy mother: a whosoever
curseth father oz mother / let him dye for it.
But ye saye: a man shall saye to father oz mo-
ther Loiban: which is: that thou despyest of
me to helpe the with / is geuen God. And so ye
suffre him no more to do ought for his father
oz his mother / makinge the worde of God of
none effecte / through youre owne tradicions
which ye have ordeyned. And many soche
thinges ye do.

Epo. p 8
c. Deu. 5
b. Ephe.
6. 1. a. Ep
p. 1. c.
Deu. p 8
p. 1. c.
p. 1. c.
Loiban

And he called all the people vnto him / a say-
de vnto them: Herken vnto me / every one of
you a vnderstonde. There is no thinge with
out a man that can defyle him when it en-
treth into him: but thoo thinges which proce-
de out of him are those which defyle y man.
If eny man have cares to heare / let him heare
And whē he came to house awaye frō the peo-
ple / his disciples ayed him of the similitude.
And he sayd vnto the: Are ye so without vn-
derstandinge? Do ye not yet perceave / y what
soever thinge from w out entreth into a man /
it can not defyle him / because it entreth not in
to his hert / but into y belly: and goeth out in.
That co-
to the draught that porgeth oute all meates. meth ou-
And he sayde: y defileth a mā which cometh te of a mā
oute of a man. For frō w in / even oute of the defileth.

mat. p 8 b
That go-
eth in / de-
fileth not

berte

The Gospell

Herde of men/proceade euill thoughtes: adu-
trp/fornicacion/murder/theeft/coveteousnes/
wickednes/dicryte/vncleannes/a wicked eye/
blasphemyp/pryde/solpssynes: all these euill
thinges come from with in and defile a man.

Mat. p. 23 c And from thence he rose & went into y^e bor-
ders of Tyre & Sidon/& entred into an hous-
se/& wolde that no man shuld have knowen:
But he coulde not be hyd. For a certayne wo-
man whose daughter had a foule spiete harde
of him/& came & fell at his fete. The woman
was a Breke ouce of Syrophenicia/& she be-
sought him & he wolde caste out y^e devyll oute
of her daughter. And Jesus sayde vnto her:
let the chylidren fyrst befeed. For it is not me-
te to take the chylidrens breed/& to caste it vnto
to whelpe. She answered and sayde vnto
him: even soo master neverthelesse/the whelp-
pes also eate vnder the table of the chylidrens
cromes. And he sayde vnto her: for this say-
inge goo thy waye/the devyll is gone out of
thy daughter. And when she was come ho-
me to her housse/she founde the devyll depa-
ted/and her daughter lpyng on the bed.

Mat. p. 23 c * And he departed agayne from the coastes
of Tyre & Sidon/& came vnto the see of Gali-
le thorow & midde of the coastes of y^e p. ci-
ties. And they brought vnto him one y^e was
deffe & stambled in his speche/& prayde him
to laye his honde upon him. And he toke him
a syde from y^e people/& put his fyngeters in his
eares/& dyd spyt & touched his tounge/and lo-
ked vp to heven and sygthed/and sayde vnto
him:

Of S. Marke.

Fo. l. vii.

to him: ephatha/that is to saye/be openned.
And stryght waye his eares were openned/
and the stringe of his tounge was loosed/& he
spake playne. And he commaunded them that
they shuld tell no man. But the more he for-
bad them/soo moche the more a greate deale
they publesshed it: and were beyonde measu-
re astonyed/sayinge: He hath done all thinges
well/and hath made booth the deffe to heare/
& the dōme to speake. * **The. viii. Cha. ***
¶ And those dayes whē ther was a very gre-
ate compaignie/& had nothinge to eate/
Jesus called his disciples to him & sayd
vnto the: I have cōpassion on this people/be-
cause they have nowe bene with me. iiii. dayes
& have nothinge to eate: And yf I shuld sende
the awaye fastinge to their owne houses/they
shulde faynt by the waye. For dyvers of the
came from furre. And his disciples answered
him: where shuld a man have breade here in
the wilderness to satisfie these? And he ayed
them: how many loaves have yet? They sayde:
seven. And he commaunded the people to syt
dōne on the ground. And he toke the. vii. lo-
ves/gave thankes/broke/& gave to his disci-
ples/to set before them. And they dyd set the
before the people. And they had a fewe sma-
le fysshes. And he blessed them & commaunded
them also to be set before them. And they ate
& were suffysed: And they toke vp yf the bro-
ken m. rate that was lefte. vii. baskettes full.
And they y^e ate/werein nomber aboute foure
thousand. And he sent them awaye. *

¶ And a

Gene. 1. d
Eccl. 1. d
p. p. p. c.

Mat. p. 23. d.

Seven
loaves.

The Gospell

Mat. xvi.
a. Lu. vi.
g.
A signe.

And anon he entred into a ship wth his di-
sciples/ & came into the parties of Dalmanu-
tha. And the pharises cam forth/ & begane to
dispute with him/ & kinge of him a signe fro
heven and temptinge him. And he spyghed in
his spiete and sayde: why doth this genera-
cion seeke a signe? Verely I saye vnto you/
ther shall no signe be geuen vnto this genera-
cion. And he leste the and went into the ship
agayne/ and departed over the water.

Math.
xvi. a

And they had forgottē to take breed wth the/
nether had they in the ship with them more
then one loofe. And he charged the sayinge.

Leuen.

* Take hede/ & beware of y^e leuen of y^e phari-
ses/ & of y^e leuē of Herode. And they reasoned
amonge the selues sayinge: we have no breed
And whē Iesus knewe y^e / he sayde vnto the:
why take ye thought because ye have no bre-
ad & perceave ye not yet/ nether vnderstonde?
Have ye youre hertes yet blynded? Have ye
eyes & se not? & have ye eares and heare not?

Jo. vi. 8

Do ye not remember? When I brake v. loaves
amonge. v. M. How many baskettes full of
brokē meate toke ye vp? They sayde vnto him
twelve. When I brake. vii. a monge. iiii. M.
How many baskette of the levinge of brokē
meate toke ye vp? they sayde. vii. And he say-
de vnto the: how is it y^e ye vnderstonde not?

A blynde
is Healed

* And he came to Bethsaida/ & they brought
a blynde man vnto him and desyred him to
touche him. And he caught the blynde by the
honde/ and leade him out of the tounē/ & spat
in his eyes and put his handes upon him/
and aye

Of S. Marke.

Jo. l. viii.

and ayed him whether he saw ought. And he
looked vp and sayde: I se y^e men: for I se the
walke/ as they were trees. After that he put
his honde agayne upon his eyes & made him
see. And he was restored to his sight/ and sa-
we every mā clerly. And he sent him home to
his housse sayinge: nether goo into the tou-
ne/ nor tell it to any in the tounē. R

And Iesus went out and his disciples into math.
the tonnes that longe to the cite called Cesa-
rea Philippi. And by the waye he ayed his di-
sciples sayinge: whom do men saye y^e I am? xvi. 8.
Luk. ix. 6
Cesarea
Philippi
And they answered: some saye that thou arte
John Baptiste: some saye Helyas: and some/
one of the Prophetes. And he sayde vnto the:
But whom saye ye that I am? Peter answer-
ed & sayd vnto him: Thou arte very Chryste.
And he charged them/ that they shuld tell no
man of it. And he beganne to teache them/
how that the sonne of man must suffre many
thinges/ and shuld be reproved of the elders
and of the hye prestes and scribes/ and be kyl-
led/ and after thre dayes aryse agayne. And he
spake that sayinge openly. And Peter toke
him a syde/ and began to chide him. Then he
turned aboute and looked on his disciples/ The pas-
sion.
& rebuked Peter sayinge: Goo after me Sa-
tan. for thou savcrest not y^e thinges of God
but the thinges of men. Peter is
Satan.
Mat. xvi.
b. ca. 6.

And he called the people vnto him / with
his disciples also/ and sayd vnto them: Whoso
forver will folowe me / let him forsake him
ylse/ and take vp his crosse/ and folowe me. Luk. ix. 6
x. viii. f.
Christe
disciple

Th. ii. For

The Gospell

Mat. x. d.
Lu. iv. c.
and. xij. b

Math.
xv. d.
Lu. ix. c.

Math.
xv. d.
Lu. ix. d
Transfi-
guration

Heare
him.

For whosoever will save his lyfe / Shall lose it
But whosoever shall lose his lyfe for my sake
& y^e gospels / y^e same shall save it. What shall
it profet a mā / yf he shuld wyne all y^e worlde
& loose his owne soule / or els what shall a mā
give / to redeme his soule agayne? Whosoever
therfore shall be ashamed of me & of my
worde / amonge this advoutous and fufull
generacion: of him shall the sonne of man be
ashamed / when he cometh in the glory of his
father wth the holy angels. And he sayde vnto
them: Verely I say vnto you: There be some
of the that stonde here / which shall not taste
of deeth / tyll they have sene the kyngdome of
God come wth power. The. ix. Chap.

And after. vi. dayes Jesus toke Peter /
James / and John and leede them up A
into an hre mountayne out of y^e waye
alone / and he was transfigured befoze them.
And his rayment dyd shyne / and was made
very whyte / even as snow: so whyte as noo
fuller can make upon the erth. And ther appe-
red vnto them Melyas with Moses: and they
talked wth Jesu. And Peter answered & say-
de to Jesu: Master / here is good bringe for
vs / let vs make. iij. tabernacle: / one for the
one for Moses / and one for Melyas. And yet
he wist not what he sayde: for they were as-
trayed. And ther was a cloude that shadowed
the. And a vorce came out of the cloude
sayinge: This is my dere sonne / here him.
And sodenly they loked rounde aboute them /
& sawe no man moze then Jesus only wth the.
And as

Of S. Marke.

Fo. lix.

And as they came doune from the hyl / he Mat. xv. d.
charged the: that they shuld tell no mā what
they had sene / tyll the sonne of man were ry-
sen fro^m deeth agayne. And they kepte that
sayinge wth them: & demaunded one of a no-
ther / what y^e rysinge from deeth agayne shuld
meane? And they ayed him sayinge: why then
saye y^e scribe / that Melyas muste fyrste come?
He answered & sayde vnto them: Melyas were
lye shall fyrst come and restore all thinges.
And also y^e sonne of mā as it is wyttē / shall
suffre many thinges / & shall be set at nought.
Wherouer I saye vnto you / that Melyas is
come / and they have done vnto him whatsoe-
ver pleased them: as it is wyttē of him.

* Menciō
of the pas-
sion folow-
eth the
hys visio.

Malach.
liij. b.
Esa. liij. b
Math.
xv. c.
Lu. ix. c.

And he came to his disciples / & sawe moche
people aboute them / & the scribes disputinge
wth them. And streyght waye all the people
when they behelde him / were amased / & ran
to him and saluted him. And he sayde vnto
the scribes: what dispute ve wth them?
* And one of the cōpanye answered & sayde:
Master / I have brought my sonne vnto the /
which hath a dōme spirite. And whensoever
he taketh him / he teareth him / and he someth /
& gnasseth wth his tethe / & pyneth awaye.
And I spake to the disciples that they shuld
caste him out / and they coulde not.

He answered him & sayd: O generacion wth
out faith how longe shall I be wth you?
How longe shall I suffre you? Bringe him
vnto me. And they brought him vnto him.
And assone as y^e sprete sawe him / he tare him.

B. lii. And he

The Gospell

And he fell downe on the grounde walowynge and fomyng. And he asked his father: how longe is it a goode / sene this hath happened him? And he sayde / of a chylde: a ofte tymes casteth him into the fyre / a also into the water / to destroye him. But yf thou canste do eny thinge / have mercy on vs / and helpe vs. And Iesus sayde vnto him: yf thou couldest beleve / all thinges are possible to him yf he wylle. And strenghty waye the father of the chylde cryed with teares sayinge: Lorde I beleve / helpe myne vnbelefe.

Helpe
myne vn-
belefe.

The dē-
mee & def-
fe spirite
is cast ou-
te.

Prayer
and fa-
stynge.

Math.
xviij. d.
Lu. ix. c.
Passion.

When Iesus sawe / that the people came runnyng togedder vnto him / he rebuked the foule spryte / sayinge vnto him: Thou domme & deffe spryte / I charge the come out of him / and entre no more into him. And the spryte cryed / a rent him sore / and came out: And he was as one that had bene deyd / in so moche yf many sayde / he is deyd. But Iesus caught his honde / and lyfte him vp: and he roose. And when he was come into the housse / his disciples asked him secretly: why coulde not we caste him out? And he sayde vnto them: this kynde can by no nother meanes come forth / but by prayer and fastynge.

* And they departed thence / and toke their iorney thorow Galile: a he wolde not that eny man shuld have knowen it. For he taught his disciples / and sayde vnto them: The sonne of man shalbe deliuered into yf hondes of men / and they shal kyll him / and after that he is kylled he shal aryse agayne the thyrde daye. But

Of S. Marke.

Jo. ix.

But they wiste not what that sayinge meant / and were affrayed to aske him.

And he came to Capernaum. And when he was come to housse / he asked the: what was it that ye disputed bytwene you by the waye? And they helde their peace: for by the waye they reasoned amonge the selves / who shuld be the cheffest. And he sate doune and called the twelve vnto him / and sayd to them: yf eny man desyre to be fyrst / the same shalbe last of all / and seruaunt vnto all. And he toke a chylde a set him in yf middes of them / a toke him in his armes and sayde vnto them. Whosoever receave eny soche a chylde in my name / receaveth me. And whosoever receaveth me / receaveth not me / but him that sent me.

John answered him sayinge: * Master / we sawe one castynge out devyls in thy name / which foloweth not vs / and we forbade him / because he foloweth vs not. But Iesus sayde: * forbid him not. For ther is no man that shal do a miracle in my name / that can lightlyge speake evyll of me. Whosoever is not agaynste you / is on youre parte. And whosoever shal geve you a cuppe of water to drinke for my names sake / because ye belonge to Christ / verely I saye vnto you / he shal not loose his * rewarde.

And whosoever shal offende one of these lytel ones / yf he beleve in me / it were better for him / yf a mylstone were hanged aboute his necke / a yf he were cast into yf see: wherfore yf thy hande offende yf / cut him of. It is better for yf /

to entre

* If he pre-
ache Chri-
st truly /
though he
folow not
with the
in thy ce-
remonies
or tradis-
cions let
him alone
* Whatso-
ever is do-
ne for Chri-
stes sake /
shalbe re-
warded
with the
rewarde
that Christ
hath deser-
ved for vs

Offende.

The Gospell

to entre into lyffe maymed/then havyng two bondes/goo into hell/into fire y never walbe quenched/where there worne dyeth not/a the fyre never goeth oute. Lyke wyse yf thy fote offendeth/cut him of. For it is better for the to goo halt into lyffe/then havyng two fete to be cast into hell/into fyre that never walbe quenched:where there worne dyeth not/a the fyre never goeth oute. Even so yf thynne eye offendeth/plucke him oute. It is better for the to goo into the kyngdom of god with one eye/then havyng two eyes / to be caste into hell fyre:where there worne dyeth not/a the fyre never goeth oute. R

Every man therefore shalbe salted w fyre: And every sacrifice shalbe seasoned with salt. Salt is good. But yf y salt be unsavory: what shal ye salte therewith? Se y ye have salt in youte selves: & have peace amonge youte selves/one with another. ¶ The .v. Chap.

And he rose from thence/ & went into y coostes of jurie throughe the region y is beyonde Jordan. And y people resorted vnto him afresh: and as he was wont/ he taught them agayne. And the pharises came & asked him a question: whether it were lawfull for a mā to put away his wyfe: to prove him. And he answered & sayd vnto the: what dyd Moses byd you do? And they sayd: Moses suffred to wyte a testimoniall of devorise ment/a to put hyr away. And Jesus answered & sayd vnto the: for y hardnes of youte herte he wrote this precept vnto you. But at the

Of S. Marke.

Ho. lvi.

the fyrste creacion/ God made the man & wo man. And for this thinge sake shal mā leve his father & mother/ & bide by his wyfe/ & they twayne shal be one fleshe. So then are they now not twayne / but one fleshe. Therefore what God hath cuppled/ let not mā separat. Gene. i. li. d. i. Co. int. vi. d. Eph. v. g.

And in the housse his disciples asked him agayne of y matter. And he sayde vnto them: Whosoever putteth away his wyfe & marryeth another/ breaketh wedlocke to herwarde. And yf a woman forsake her husband and be married to another/ she committeth advoutrie. I. Corint. vii. d.

And they brought chyldren to him/ that he should touche the. And his disciples rebuked the: that brought the. When Jesus sawe that/ he was displeased/ & sayd to the: Suffer the chyldre to come vnto me & forbid the not. For of suche is y kyngdome of God. Verely I saye vnto you/ whosoever shal not receave y kyngdome of God as a chyld/ he shal not entre therein. And he toke the vp in his armes & put his honde vpon them/ & blessed the. Mat. xix. b. Luke. x. c. Chylde.

And when he was come in to the waye/ ther came one runninge & kneeled to him/ and asked him: good master/ what shal I do/ that I maye enheret eternall lyfe? Jesus sayde to him: why callest thou me good? There is no mā good but one/ which is God. Thou knowest the commaundementes: break not matrimony: kill not: steale not: bere not falce wytnes: defraude no man: honoure thy father & mother. He answered & sayde to him: master/ all these I have observed frō my youth. Jesus be

Esai. lvi. g.

fyre and salt.

fyre is tribulacion: and salt is Godes worde.

Devorise ment. Deute. xxi. Math. xix. a.

Mat. xix. b. & Luke. x. c.

Sp. pp. c.

The Gospel

* The Ry
che men/
maye abid
de no crof
fe: that is
to faye
perfecuo
eion.

his beſeſelde him & had a fauour to him/and ſayde vnto him:one thynge is lackinge vnto the. Boo and ſell all that thou haſt/ and geue to the poure/and thou ſhalt haue treaſure in heven/and come and folowe me/ and take vp thy * crosse. But he was diſcuſorted with y^e ſayinge/and roſt awaye morninge/ for he had greate poſſeſſions.

And Iesus looked rounde aboute / & sayde vnto his disciples: what an harde thinge is it for them that haue riches / to entre into the kyngdome of God. And his disciples were astonnyed at his wordes. But Iesus answered agayne / & sayde vnto them: chylde / how harde is it for them / that trust in riches / to entre in to the kyngdome of God. It is easer for a camell to go thorowe y^e eye of an nedle / then for a riche man to entre into the kyngdome of God. And they were astonnyed out of measure / sayinge betwene them selves: who then can be saved? Iesus looked vpon them / & sayde: with men it is vnpossible / but not with God: for with God all thynges are possible.

And Peter began to say vnto him: Lo we
have forsaken all/ & have folowed the. Iesus
answered and sayde: Verely I saye vnto you
ther is no man that forsaketh house / or bre-
thren / or sisters / or father / or mother / or wyfe /
or other chyl dren / or londes / for my sake & the
gospelle / which shall not receave an houn-
dred folde more in this lyfe: houses / and bre-
thren / & sisters / & mothers / & chyl dren / & lon-
des with persecutions: & in the worlde to co-
me / etern

Hundred
folde.
Mat. xij
d. and. v
B. Luke.
v. v. i. e.

of S. S. S. S.

ffo.lytt.

the eternal lyfe. Many that are fyrst/shal be last: & the last/fyrst. And they were in y way goinge vp to Ierusalem. And Iesus went before them: and they were amased/and as they folowed/were affrayde.

And Iesus toke y. vii. agayne / & began to tell thē what thinge shuld happē vnto him. Beholde we goo vp to Ierusalem / & the sonne of man shalbe deliuered vnto the hie priestes & vnto the Scribes: & they shal condemne him to death / & shal deliuer him to the gentiles: and they shal mocke hym / & scourge him / and spit vpon hym / and kyll him. And the thirde daye he shal rise agayne.

And then James & John y^e sonnes of zebedee came vnto him sayinge: master/we wolde that thou shouldest do for vs what soever we desyre. He sayde vnto them: what wolde ye? They sayd vnto him: graunt vnto vs that we maye sitte one on thy right honde/ & the other on thy lyfte honde / in thy glozy. But Iesus sayd vnto the: Ye wot not what ye aske. Can ye dryncke of the cup that I shall dryncke of/ & be baptised in y^e baptisme that I shall be baptised in? And they sayde vnto him: that we can. Iesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of/ & be baptised with the baptisme that I shall be baptised in: but to sit on my right honde and on my lyfte honde ys not myne to geue/ but to them for whom it is prepared.

And when the p. heard that they begd to: Matthe.
disdayne at James & Iohy. But Iesus cal- v. 11. c.
led them

The Gospell

Grete.

led the vnto him/ & sayde to them: ye knowe that they which seme to beare rule amonge the gentyls/ raygne as lordes over the. And they that be grete amōge them/ exerce auctorite over them. So shall it not be amonge you/ but whosoever of you wilbe grete amōge you/ shall be poure minister. And whosoever wilbe chiefe/ shall be seruaunt vnto all. For eue the sonne of man came not to be ministred vnto: but to minister/ and to geve his lyfe for the redemption of many.

Hierico.
Mat. xx.
D. . Luke.
x. lii. f.
Barthi-
meus the
blinde.

And they came to Hierico. And as he went oute of Hierico with his disciples/ & a grete nobre of people: Barthimeus y sonne of Thi-
meus which was blinde/ satte by y hye way-
es syde begginge. And when he hearde that it was Iesus of Nazareth/ he began to crye and to saye: Iesus the sonne of David/ have mer-
cy on me. And many rebuked him/ y he wuld holde is peace. But he cryed the moore a grea-
te deale/ thou sonne of David have mercy on me. And Iesus stode still/ and commaunded hym to be called. And they called the blinde/ sayinge vnto him: Be of good conforte: ryse/ he calleth the. And he threwe awaye his cloo-
ke/ and roose and came to Iesus. And Iesus answered & sayde vnto hym: what wilt thou that I do vnto the? The blynde sayde vnto hym: master/ that I myght see. Iesus sayde vnto him. go thy waye/ thy faith hath saved the. And by and by he receaved his sight/ and folowed Iesus in the waye.

The. vi. Chapter.

And

Of S. Marke.

Jo. lxi.

And when they came nye to Hierusalem vnto Bethphage & Bethanie/ besydes mount olivete/ he sent forth two of his
disciples/ & sayde vnto the: Go poure wayes
into the tounne that is over agaynst you. And
assone as ye be entred into it/ ye shall fynde a
colte bounde/ wheron never man sate: loose
him & bringe him. And if eny man saye vnto
you: why do ye soo? Saye that the Lorde hath
nede of him: & straight waye he will sende
him hidder. And they wēt their waye/ & found
a colte tyed by the dore with out in a place
where two wayes met/ & they losed him. And
divers of the that stode there/ sayde vnto the:
what do ye loosinge y colter? And they sayd
vnto them eue as Iesus had comaunded the.
And they let them goo. And they brought y
colte to Iesus/ & caste their garmēt on him:
and he sate vpon him. And many spredde there
garmētes in the waye. Other cut doune brail
chres of the trees/ & strawed them in y waye.
And they went before & they that folowed/
cryed sayinge: Hosanna: blessed be he that cometh
in y name of y Lorde. Blessed be y king
dome that cometh in y name of him y is Lorde
of oure father David. Hosanna in y hest.
B And y Lorde entred in to Hierusalem/ & into
the tēple. And when he had loked roundabout
vpon all thinge/ & now y eue tyde was come/
he went out vnto Bethany/ with y twelve.
And on the morowe when they were come
out frō Bethany/ he hungred/ & spied a fygge
tree a farte of havinge leues/ & wēt to se the tree.
ther he

Mat. xxi.
a. Luke.
xix. c.
Bethphage.

Colt.

Jo. xxi. 6.

Hosanna

Mat. xxi.
6. Luke.
xix. g.

Fygge

The Gospell

ther he myght finde eny thinge ther on. But when he came therto/he foud no thinge but leues: for the tyme of sygges was not yet. And Iesus answered and sayde to it: never man eate frute of the here after whill y worlde stondith. And his disciples hearde it.

Sellers & buyers are cast out.
And they came to Ierusalem. And Iesus went into the temple/ & begane to cast out y sellers & buyers in the temple/ & overthrowe the tables of the money chaungers/ and the stoles of them that solde doves: & wolde not suffer that eny man caried a vessel thorow the temple. And he taught sayinge vnto them/ is it not writen: my housse shalbe called the house of prayer vnto all nacions: But ye haue made it a den of theues.

Matthew vii. c.
And the Scribes & hye prestes hearde yt & sought howe to dystroye him. For they feared him / because all the people marveled at his doctrine. And when evl was come/ he went out of the cite. And in the mornynge as they passed by/ they sawe the sygge tree dyed vp by y rotes. And Peter remembred/ & sayde vnto him: master/ beholde/ the sygge tree which thou cursedest/ is widdred awaye. And Iesus answered/ & sayde vnto them: Have confidence in God. & verely I saye vnto you/ that who soever shall saye vnto this mountayne: take awaye thy selfe/ & cast thy selfe in to the see/ & shall not waver in his herte/ but shall beleve y those thinges which he sayeth shall come to passe/ what soever he sayeth / shall be done to him. Therefore I saye vnto you/ what soever ye

Of S. Marke. Fo. lxxii.

ver ye desyre when ye praye / beleve y ye shall have it/ & it shall be done vnto you. And when ye stand & praye/ forgive/ yf ye have eny thinge done agaynste eny man/ y youre father also which naunt. is in heven/ maye forgive you youre trespasses. Ecclesia. vii. c.

D And they came agayne to Ierusalem. And as he walked in the temple/ ther came to him y Mathew hye prestes/ & the Scribes/ and the elders / & sayd vnto him: by what auctorite doest thou these thinges? & who gave the this auctorite/ to do these thinges? Iesus answered & sayde vnto them: I will also ave of you a certayne thinge: & answer ye me/ & I will tell you by what auctorite I do these thinges. The baptytyme of Iohn/ was it from heven or of men? Answer me. And they thought in them selves. We will saye why then dyd ye not beleve him? But if we shall saye/ of men: then feare we y people. For all men counted Iohn/ that he was a verie prophete. And they answered & sayd vnto Iesus: we cannot tell. And Iesus answered & sayd vnto them: nether will I tell you/ by what auctorite I do these thynges. &

The vii. Chapter.

A And he beganne to speake vnto them in similitudes. A certayne man planted a vineparde/ & compassed it with an hedge/ & ordeyned a wyne presse/ and bylt a toure in yt. And set yt out to hye vnto husbandmen/ and went into a straunge countre. And when the tyme was come / he sent to the tennauntes a seruaunt/ that he myght receave of the tennauntes

tenauntes of the frute of the vyneyarde. And they caught him & bet him & sent him agayne emptye. And mozeover he sent vnto them another seruaunt/ & at him they cast stones & brake his heed/ and sent him agayne all to re- vyled. And agayne he sent another / and him they kyllled: and many other / bretynge some/ and kyllinge some.

Yet had he one sonne whom he loved tenderly/ him also he sent at the last vnto them sayinge: they wyll feare my sonne. But the tenauntes sayde amongst them selves: this is the heyric: come let vs kyll hym/ & y inheritaill ce shal be oures. And they toke him and kyllid him/ & cast him out of the vyneyarde. What shal then the lord of the vyneyarde do? He will come & destroye y tenaunte/ & let out the vyneyarde to other. Have ye not redde this scripture? The stoon which y bylders dyd refuse is made y chiefe stoon in y corner: this was done of y lord/ & is marvelous in oure eyes. And they went about to take him/ but they feared the people. For they perceaved that he spake that similitude agaynst them. And they left him and went their waye.

And they sent vnto him certayne of y pharisees with Herodes servante/ to take him in his wordes. And assone as they were come/ they sayd vnto him: master we knowe y thou arte true/ & carest for no man: for thou considerest not the degre of men/ but teachest the waye of God truly: ys it lawfull to paye tribute to Cesar. bute to Cesar/ or not? Dught we to geve / or ought

Psalm.
cxviii. d.
Esaie.
xlviii.
Act. iiii. 6
Roman.
ix. g. i. p. de
xii. ij. a.

Mathe.
xxiii. 6.
Lu. xx. d.

Tribute
to Cesar.

ought we not to geve? He vnderstode their simulation/ and sayde vnto them: Why tēpte ye me? Brynge me a peny/ that I maye se yt. And they brought. And he sayde vnto them: Whose ys this ymage and superscription? And they sayde vnto him/ Cesars. And Jesus answered & saide vnto the: Then geve to Cesar that which belongeth to Cesar: & to God/ that which pertyneth to God. And they marvelled at him.

Then came the Saducees vnto him/ which saye ther is no resurreccion. And they ayed hym sayinge: Master/ Moses wroote vnto vs yf eny mans brother dye/ & leue his wyfe be hynde him/ & leue no chyldren: that then his brother shuld take his wyfe/ & reyse vp seed vnto his brother. Ther were seven brethren: and the fyrst toke a wyfe / and when he dyed leest no seed behynde him. And the seconde toke hir/ & dyed: nether leest eny seed. And the thyrde lyke wyse. And seve had her/ and leest no seed behynde them. Last of all the wyfe dyed also. In the resurreccion then/ when they shal ryse agayne/ whose wyfe shal we be of them? For seven had her to wyfe. Jesus answered and sayde vnto them: Are ye not therefore deceaved and vnderstonde not the scriptures/ nether the power of God? For when they shal ryse agayne frō dertth/ they nether marrye/ nor are marryed: but are as the angels which are in heven. As touchynge the deed/ that they shal ryse agayne: have ye not redde in the booke of Moses / howe in the bush he

Roman.
xiiij. c

Mathe.
xxiii. c

Lu. xx. d

Mathe.
xxiii. b

Saducees

Resurrec.
cion.

I God

The Gospell

Ex. lii. 5 God spake vnto him sayinge: I am the God
Matthew. xvi. 5. of Abraham/and God of Isaac/and the God
Luke. x. c. of Jacob: He is not the God of the deed/ but
 the God of the liuynge. Ye are therfore great
 ly deceaved.

And ther came one of the scribes that had
 hearde them disputynge to godder / and per-
 ceaved that he had answered them well/and
 ayed him: Which is the fyrste of all the com-
 maundementes? Jesus answered him: the fyr-
 ste of all the commaundementes is. Heare I s-
Deutero. v. a. rael: The Lorde God/is one Lorde. And thou
 shalt love the Lorde thy God with all thy
 hert/and with all thy soule/and with all thy
 mynde/ and with all thy strength. This is
 the fyrste commaundement. And the seconde
 is lyke vnto this: Thou shalt love thy negh-
 bour as thy silfe. Theris none other com-
 maundement greater then these.

And the Scribe sayde vnto him: well ma-
 ster/thou hast sayd y truthe/that ther ys one
 God/and that ther is none but he. And to lo-
 ve him with all the herte/a with all the myn-
 de/a with all the soule/a with all the strength:
 and to love a mans neghbour as him silfe/ys
 a greater thinge then all burntofferings a sa-
 crifices. And when Jesus sawe that he an-
 swered discretly/he sayde vnto him: Thou ar
 te not farre from the kyngdome of God. And
Mat. xxii. 12. no man after that/durst aye him eny questiō.

And Jesus answered and sayde/teachynge
 in the temple: how saye the Scribes y Christ
 is the sonne of David: for David him selfe
 inspyred

Of S. Marke. Fo. lxxi.

inspyred with the holy goost/sayde: The Lord psalm:
 de sayde to my Lorde/syt on my right honde/ i. p. a.
 tyll I make thynne enemyes thy fote stole.
 Then David hym silfe calleth him Lorde: a
 by what meanes is he then his sonne? And
 moche people hearde him gladly.

And he sayde vnto them in his doctrine: be
 ware of the Scribes which love to goo in lon-
 ge clothinge: and love salutations in y mar-
 ket places /and the chiefe seates in the syna-
 goges/and to syt in the vppermost rounes at
 feastes/and devoure widowes houses/a that
 vnder coloure of longe prayinge. These shall
 receave greatet dampnacion.

* And Jesus sat over agaynst the treasu-
 ry/and behelde how the people put money in
 to the treasury. And many that were ryche/
 cast in moch. And ther cam a certayne povre
 widowe/and she threwe in two mytes/ which
 make a farthynge. And he called vnto him
 his disciples and sayde vnto them: Verely I
 saye vnto you/that this povre widowe hath
 cast moare in/then all they which have caste
 into the treasury. For they all dyd cast in of
 their superfluyte: but she of her poverte / dyd
 cast in all that she had/evē all her liuynge. R

The. xiii. Chapter.

And as he went out of the temple one of
 his disciples sayde vnto him: Master/ what
 se what stones / and what byldynge The de-
 are here. And Jesus answered and sayde vnto
 him: Seist thou these greates byldinges? The of the tē-
 te shall not be lefte one stone vpon a ano- ple.
 I. ii. ther/that

Matthew.
 xvi. 5.
 Luke. x. 1.
 Longe
 clothes.
 Saluta-
 cions.
 These
 frates.
 widowe
 houses.
 Luke.
 x. 1.
 Povre
 widowe.

The Gospell

Heven shall fall: and the powers which are in Heven shall move. And then shall they see the sonne of man coming in the cloudes / with great power and glory. And then shall he send his angels / and shall gather together his electe from the four wyndes / and from the one ende of the worlde to the other.

Fygge tree.

Learn a similitude of y^e fygge tree. When his branches are yet tender / & hath brought forth the leves / ye knowe that sommer is neare. So in lyke maner when ye see these thinges come to passe: understand that it ys nye even at the doore. Verely I saye vnto you / y^e this generacion shall not passe / till all these thinges be done. Heven and erth shall passe / but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the angels which are in heven: neither the sonne him selfe / save the father only.

That daye knoweth no man.

Matthew x. viii. Watche & praye.

Take hede / watche & praye / for ye knowe not when the tyme ys. As a man which is gone in to a straunge countrey / & hath left his house / and given auctorite to his servautes / and to every man his worke / and commaunded the porter to watche. Watche therfore / for ye knowe not when the master of y^e house will come / whether at eve or at mydnyght / whether at the cocke crowinge or in the dawnyng: lest yf he come sodenly / he fynde you slepyng. And that I saye vnto you / I saye vnto all men / watche.

The. viii. Chapter.

After

Of S. Marke. Fo. lxxviii.

After two dayes followed ester / and the Mathew. d. xxi. a. dayes of swete bread. And the hye prestes and the Scribes sought meanes / how they myght take hym by craft and put him to deeth. But they sayde: not in the feast daye / lest eny busynes aryse amonge the people.

When he was in Bethania / in the house of Simon the leper / even as he sat at meate / ther came a womā hauyng an alabaster boxe of oymment called narde / that was pure and costly: and she brake the boxe and powdered it on his head. And ther were some that were not content in thim selves / & sayde: what neded this waste of oymment / for it myght have bene solde for more then thre hundred pens / and bene geve vnto the poore. And they grudged agaynst hir.

And Jesus sayde: let hir be in reest / why trouble ye hir? She hath done a good worke on me. For ye shall have poore with you all wayes: and when soever ye will / ye maye do them good: but me ye shall not have alwayes. She hath done that she coulde: she came a fowre honde to anoynt my body to his buryinge warde. Verely I saye vnto you: wheresoever this gospell shall be preached thorowout the whole worlde: thys also that she hath done / shall be rehearsed in remembraunce of her.

B And Judas Iscariot / one of the twelve / went awaye vnto the hye prestes / to betraye hym vnto them. When they herde that / they were gladd / & promised y^e they wolde geve hym

Matthew. d. xxvi. a. He is betrayed.

The Gospell

ther/that shall not be throwen doune.

And as he sate on moultre olive/over agēst the tēple/Peter/a James/a John/a Andrew ayed him secretly: tell vs/when shall these thinges be? And what is y^e signe whē all these thinges shall be fulfilled? And Jesus answered thē/a begā to saye: take hede lest eny man deceave you. For many shall come in my name sayinge: I am Christ/a shall deceave many.

When ye shall heare of warre and tydinge of warre/be ye not troubled. For soche thinges muste needs be. But the ende is not yet. For ther shall nacion aryse agaynste nacion/ and kyngdome agaynste kyngdome. And ther shall be erth quakes in all quarters/a famysment and troubles. These are the begynnynge of sorowes.

But take ye hede to youre selves. For they shall bringe you vp to y^e counsels a into y^e synagoges/and ye shall be beaten: ye and shall be brought before rulers a kynges for my sake/ for a testimoniall vnto them. And the gospell must fyrste be publysshed amōge all nacions.

But when they leade you and present you/ take noo thought afore honde what ye shall saye/nether ymagion: but whatsoever is geveⁿ you at the same tyme/that speake. For it shall not be ye that shall speake/ but y^e holy goost. Ye and the brother shall delivore the brother to deeth/a the father the sonne/a the chylde shall ryse agaynste their fathers a mothers/ a shall put them to deeth. And ye shall be hated of all men for my names sake. But who

forever

Of S. Marke. Jo. xviii.

forever shall endure vnto the ende/ the same shall be safe.

E Moreover whē ye se the abhominaciō that Mathew. betokeneth desolacion/ wherof is spoken by Daniel the Prophet / stonde where it ought not/let him that redeth vnderstonde. Then Daniel let them that be in Iurie/fle to the mountaynes. And let him that is on the housse toppe/ not descende doune into the housse/nether entre therin / to fetch eny thinge oute of his housse. And let hym that is in the felde/ not tourne backe agayne vnto the thinges which he leest behynde him/for to take his clootheres with him. Woe is then to them that are wchylde/a to them that geve soucke in thoose dayes. But praye/that youre flyght be not in the wynter. For ther shall be in thoose dayes suche tribulacion/as was not from the begynninge of creatures which God created/ vnto this tyme/nether shall be. And excepte y^e the Lorde wuld shorten those dayes/no mā shuld be saved. But for the electes sake / which he hath chosen/ he hath shortened those dayes.

And then/yf eny man saye to you: loo/here is Christ: loo /he is there/believe not. For fals Christes shall aryse/and falsce Prophetes and shall shewe myracles and wondres / to deceave yf it were possible/ evyn the electe. But take ye hede: beholde I have shewed you all thinges before.

Moreover in thoose dayes/after that tribulaciō/the sunne shall wepe darke/and the moone shall not geve her light/and the starres of heven

Anti-
christ.

Mat. v. 6.

The sp.
rite an-
swereth.

Wynter

Electe.

Mathew.

xxviii.

Luk. xxi.

xxv.

Ezech.

xxviii. 6.

Esa. xlii.

Joel. ii.

li. 6.

The Gospell

Heven shall fall: and the powers which are in Heven shall move. And then shall they see the sonne of man in company in the cloudes / with greate power and glory. And then shall he send his angels / and shall gather together his electe from the four wyndes / and from the one ende of the worlde to the other.

Fygge tree.

Learn a similitude of y^e fygge tree. When his branches are yet tender / & hath brought forth the leaves / ye knowe that sommer is neare. So in lyke maner when ye see these thinges come to passe: vnderstande that it ys nye even at the doores. Verely I saye vnto you / y^e this generacion shall not passe / vntill all these thinges be done. Heven and erth shall passe / but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the angels which are in heven: neither the sonne him selfe / save the father only.

That daye ye knoweth no man.

Matthew xliij. Watche & praye.

Take hede / watche & praye / for ye knowe not when the tyme ys. As a man which is gone in to a straunge countrey / & hath left his house / and given auctorite to his servautes / and to every man his worke / and commaunded the porter to watche. Watche therefore / for ye knowe not when the master of y^e house will come / whether at eve or at mydnyght / whether at the cocke crowinge or in the dawnyng: lest yf he come sodenly / he should fynde you slepyng. And that I saye vnto you / I saye vnto all men / watche.

The viii. Chapter.

Acta

Of S. Marke. Jo. by Bitt.

After two dayes followed ester / and the dayes of swete bread. And the hye prestes and the Scribes sought meanes / how they myght take hym by craft and put him to deeth. But they sayde: not in the feast daye / lest eny busynes arys amonge the people.

When he was in Bethania / in the house of Simon the leper / even as he sat at meate / ther came a womā haupinge an alabaster bo. of oymment called narde / that was pure and costly: and she brake the bo. and powdered it on his heed. And ther were some that were not content in them selves: & sayde: what neded this waste of oymment: for it myght have bene solde for more then thre hundred pens / and bene geven vnto the poore. And they grudged agaynst hir.

And Jesus sayde: let hir be in reest / why trouble ye hir? She hath done a good worke on me. For ye shall have poore with you all wayes: and when soever ye will / ye maye do them good: but me ye shall not have alwayes. She hath done that she coulde: she came a fowle honde to anoint my body to his buryinge warde. Verely I saye vnto you: wheresoever this gospell shall be preached thorowout the whole worlde: thys also that she hath done / shall be rehearsed in remembraunce of her.

B And Judas Iscariot / one of the twelve / went awaye vnto the hye prestes / to betraye hym vnto them. When they herde that / they were gladd / & promised y^e they wolde geve hym

Matthew xxiij. He is betrayed.

The Gospell

him money. And he sought/ howe he myght conveniently betraye him.

Matthew.
xxvj.
Luke
xxij. a.

And the fyrste daye of swete breed/ when men offer y pascall lambe/ his disciples sayd vnto him: where wilt thou that we goo & prepare / that thou mayst eate the ester lambe? And he sent forth two of his disc'ples / & sayde vnto them: Goo ye into the cyte / and there shall a man mete you beringe a pitcher of water/ folowe him. And whither soeuer he goeth in/ saye ye to y good man of y housse: the master akerh where is the gerst chambze/ where I shall eate y ester lambe with my disciples. And he will shewe you a greete parlour / paved & prepared: there make ready fr. 2 vs. And his disciples went forth & came to the cyte/ & founde as he had sayd vnto them: and made ready the ester lambe.

Ester
lambe.

Matthew.
xxvj.
lu. xxvj.
Jo. xij.

And at even he came with the. xii. And as they sate at borde and ate/ Jesus sayde: Vtre ly I saye vnto you: that one of you shall betraye me/ which cateth with me. And they began to moorne/ & to saye to him one by one: ys it I? And a nother sayde: ys it I? He answered and sayde vnto them: It ys one of the. xii. and the same deppeth with me in the platter.

psal. xl. c

The sonne of man goeth/ as it ys witten of him: but woo be to that man/ by whome the sonne of man is betrayed. Good were it for him/ if that man had never bene borne.

Jo. xij. c

And as they ate/ Jesus toke breede/ blessed & brake & gave to them and sayde: Take/ eate/ this ys my body. And he toke the cup/ gave thanks

Of S. Matthe.

fo. lxxv.

thanks/ and gave it to them/ & they all dran- ke of it. And he sayde vnto them: This is my bloude of the new testament which is shed for many. Verely I saye vnto you: I will drin- ke no moore of this frute of the vyne/ vntyll that daye/ that I drinke it new in the kyngdo- me of God. And when they had sayd grace / they went out to mount Olyvete.

And Jesus sayde vnto them: All ye shall be offended thorow me this nyght. For it is wyttē: I will smyte y shepheard/ & the shepe shall be scattered. But after that I am risen agayne/ I will goo into Galile before you. Peter sayde vnto him: And though all men shuld be offended/ yet wolde not I. And Je- sus sayd vnto him: Verely I saye vnto y/ this daye even in this nyght/ before y cocke crowe twyse/ thou shalt denye me thryse. And he spa- ke boldly: no/ yf I shulde dye w the/ I will not deny the. Lyke wyse also sayd they all.

And they came into a place named Gethse- mani. And he sayde to his disciples: Hye ye here/ whyll I goo aparte & praye. And he toke with him Peter/ James & John / & he began to waue abasshed & to be in an agonye & say- de vnto the: My soule is very hevy even vnto the deeth/ tary here and watche. And he went forth a lytle and fell doune on y groun- de & prayed: that yf it were possible/ the houre myght passe from him. And he sayd: Abba fa- ther/ all thinges are possible vnto the / take awaye this cup from me. Nevertheless not that I will/ but that thou wilt/ be done.

J. v. And he

The Gospell

And he cam & founde the slepinge/ & sayd to Peter: Simon / sleepest thou? Couldst not thou watche with me one houre? watche ye & praye/ leest ye entre into temptation: y^e spire is redy/ but y^e flesshe is weake. And agayne he went awaye & prayde/ & spake y^e same wordes. And he returned and founde them a slepe agayne/ for their eyes were hevy: nether wist they what to answer him. And he cam the thyrde tyme/ & sayd vnto the: slepe hens forth & take your ease/ it is ynough. The houre is come/ beholde y^e sonne of man shalbe deliuered into y^e hondes of synners. Ryse vp/ let vs goo. For he that betrayeth me/ is at hande.

Mathew
xxvi. Lu.
xxii. e.
Jo. xviii.

* He is betrayed of Judas, which also gave them a token to know him, by. The. liij. d.

And immediatly whyll he yet spake/ came Judas one of the twelve/ & with him a great number of people with sweardes & staves from the hye prestes and scribes and elders. And he that betrayed him/ had given them a generall tokē sayinge: whosoever I do kisse/ he it is: take him & leade him awaye warily. And as sone as he was come/ he went streyght waye to him/ and sayd vnto him: master makester/ and kissed him. And they layde their hondes on him/ & toke him. And one of them that stode by/ drew out a swearde/ and smote a seruaunt of the hye preste/ and cut of his eare.

And Jesus answered & sayd vnto the: ye be come out as vnto a thefe wth sweardes & with staves/ for to take me. I was dayly with you in y^e temple teachinge & ye toke me not: but y^e scriptures shuld be fulfilled. And they all forsoke him & ranne awaye. And ther followed him

Of S. Marke.

fo. lxx.

him a certene yonge man/ cloothed in linnen upon y^e bare/ & the yongemen caught him/ & he lefte his linnen and fled from them naked.

And they led Iesus awaye to y^e hyest preste of all/ and to him came all the hye prestes/ and the elders/ and the scribes. And Peter followed him a greete waye of/ even into the pallys of the hye preste/ & sat with the seruauntes/ and warmed him sylfe at the fyre.

And the hye prestes & all y^e counsell sought for witnes agaynste Iesu/ to put him to death/ and founde none. Yet many bare falce witnes agaynste him/ but their witnes agreed not to geder. And ther arose certayne and brought falce witnes agaynste him/ sayinge. We herde him saye: I will destroye this temple made with hondes/ and with in thre dayes I will bylde another/ made with out honde. But their witnes agreed not to geder.

And the hyeste preste stode vp amongst them/ & ayed Iesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst the? And he helde his peace/ and answered nothinge. Agayne the hyeste preste ayed him/ & sayde vnto him: arte thou Christ the sonne of the blessed? And Iesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power/ and come in the cloudes of heven. Then the hyest preste rent his cloothes and sayd: what nede we eny further of witnes? We have herde the blasphemy what thinke ye? And they all gave sentence y^e he was worthy of deeth. And some began to spit at

The yong man y^e was clothed in linnen. Mathew. xxvi. Lu. xxii. f. Johan. viii. He is falslye accused.

Jo. liij.

He holdeth his peace.

He is mocked spyt on / blyndfolded & buffeted.

spit at

The Gospell

spit at him/a to cover his face/a to bete him
with fistes/a to save unto him/arede unto vs.
And the servauntes boffeted him on the face.

And as Peter was beneeth in y passys/ther
came one of y wēches of y hyrst preste: a wōz
He saw Petre warmynge him sylfe/He looked
on him/a sayd: wast not thou also w Jhesus of
Nazareth? And he denyed it sayinge: I knowe
him not/nether wot I what thou sayest. And
he went out into y poozche/a the cocke crewe.
And a damsell sawe him/a agayne beganne
to saye to thē that stode by/this is one of thē.
And he denyed it agayne. And anone after/
they that stode by/sayde agayne to Peter: suer
ly thou arte one of thē/for thou arte of Galile/a thy speache agreth therto. And he began
ne to curse a to sweare sayinge: I knowe not
this man of whom ye speake. And agayne the
cocke krewē/and Peter remembered the worde
that Jhesus sayd unto him: before the cocke
croe twyse/thou shalt deny me thryse a be
ganne to wepe.

And anone in y darwynge the hye pre
stes helde counsell w y elders a y scri
bes/a y whoole cōgregacion/a bounde
Jhesus a ledde him awaye/a delivered him to
Pilate. And Pilate a yed him: arte thou the
kyng of the Jewes? And he answered a say
de unto him: thou sayest it. And the hye pre
stes accused him of many thinges. Wherfore
Pilate a yed him agayne sayinge: Answerest
thou nothinge? Beholde how many thinges
they lay unto thy charge. Jhesus yet answer
ed

Of S. Mathe.

ffo. lxxi.

red never a worde/so that Pilate merveled.

At that feast Pilate was wont to delivre at
their pleasure a prasoner: whomsoever they
wolde desyre. And ther was one named Bar.
rabas/which laye bounde with thē that made
insurreccion/a in the insurreccion cōmitted
murther. And y people called unto him/a be
gan to desyre accordinge as he had ever done
unto them. Pylate answered them and sayd:
Will ye that I loose unto you the kyng of
the Jewes? For he knewe that the hye pre
stes had delpyered him of envy. But the hye
prestes had moved the people/that he shuld
rather delpyre Barrabas unto them.

And Pylate answered agayne/and sayd un
to thē: What will ye then that I do w him
whom ye call y kyng of y Jewes? And they
cryed agayne: crucifie him. Pylate sayde unto
them: What evell hath he done? And they
cryed y moore fervently: crucifie him. And so
Pylate willinge to content the people/loosed
them Barrabas/and delpyered Jhesus when
he had scourged him/for to be crucified.

And the soulders ledde him awaye into y
commen hall/and called togedder the whoole
multitude/a they clothed him with purple/
and they platted a croune of thornes a crow
ned him with all/and beganne to salute him.
Wayle kyng of the Jewes. And they smote
him on the heed w a rede/and spat upon him/
and kneled doun and worshiped him.

And when they had mocked him/they toke
the purple of him/a put his awne clothes
on him

Mathew.
xxv. g.
lu. xxi. f.
Johan.
viii. c.

Peter de
nyeth.

Mathew
xxv. lu.
xxv. f. g.
Johan.
viii. e.

Mathew
xxv. lu.
xxv. f. g.
Johan.
viii. e.

He is de
lyvered
to Pylate

Mathew
xxv. lu.
xxv. f. g.

He hol
deth his
peace.

Barra
bas.

Mathew
xxv. lu.
xxv. f. g.

Johan
viii. g.

He is sco
urged a

vered to
death.

Mathew
xxv. lu.
xxv. f. g.

He is
crowned.

He is bof
feted.

Mathew
xxv. lu.
xxv. f. g.

He is bof
feted.

Mathew
xxv. lu.
xxv. f. g.

The Gospell

on him/and ledde him oute to crucifie him/ And they compelled one that passed by / called Symon of Cyrene (which cam oute of the felde/and was father of Alexander and Rufus) to beare his crosse. And they brought him to a place named Golgotha (which is by interpretacion/the place of deed mens scoules) and they gave him to drinke/wyne myn- gled with myrre / but he receaved it not.

And when they had crucified him/they par- ted his garmientes/castinge loottes for them/ what every man shulde have. And it was ab- oute y thyrde houre/and they crucified him. And the tytle of his cause was wyrtten: The kynge of the Jewes. And they crucified with him two theves: the one on the ryght honde/ and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wicked.

And they that went by/rayled on him: wag- gyng their heedes and sayinge: Wretche/ that destropest the temple and byldest it in thre daies: save thy sylfe / and come doune from the crosse. Lyke wyse also mocked him y hye priestes amonge them selves with the scribes and sayde: He saved other men / him sylfe he cannot save. Let Christ the kynge of Israel now descende from the crosse/that we maye se and beleve. And they that were cruci- fied with him/checked him also.

And when the syfte houre was come/dar- knes arose over all the erth/vntyll y nynte houre. And at the nynte houre Iesus cryed

Of S. Marke.

Jo. lxxv.

with a loude voyce sayinge: Eloi/ Eloi/ lama- sabathani/which is yf it be interpreted: my God/ my God/ why hast thou forsaken me? And some of them that stode by/when they hearde y/sayde: beholde he calleth for Helias And one ran & filled a sponge full of veneger/ and put it on a reed/and gave him to drinke/ sayinge: let him alone/let vs se whether He- lias will come and take him doune.

But Iesus cryed with a loude voyce/& ga- ve vp the gooste. And the vayle of the temple was rent in two peces/from the toppe to the boottome. And when the Centurion which stode before him/sawe that he so cryed & ga- ve vp the gooste/he sayd: truly this man was the sonne of God. Ther were also women a good waye of beholdinge him: amonge whom was Mary Magdalen / & Mary the mother of James the lytle and of Josce/and Mary Salome: which also when he was in Galilee/ folowed him and ministred vnto him/and ma- ny other women which came vp with him to Hierusalem.

And now when nyght was come (because it was y even that goeth before y saboth) Ioseph of Arimathia a noble counselour which also loked for y kyngdome of God/came and went in booldy vnto Pylate/& begged y body of Iesu. And Pylate merveled that he was alredy ded/& called vnto him y Centurion/ & asped of him/whether he had bene eny whyle deed. And when he knewe the truth of the Centurion/he gave y body to Ioseph. And he bought

Golgo-
tha.
Math.
xxv.
Luke.
xxij.d.

His gar-
mentes
are deuy-
ded.

Jo. xlv.d
He is cru-
cified.
Esa. liij.d

He is ray-
led on.

Jo. ij. d.

Psal. xxi

Dyneger
is offered
him to
drinke.

He ge-
veth vp
his spirit
The vay-
le renteth

Mathew
xxv.
Luke.
xxij.g.

Jo. xlv.d

He is bu-
ryed.

And he

bought

The Gospell

Bought a linnen clothe/and toke him doctine
 & wrapped him in y linnen clothe/ & layde
 him in a tombe y was hewen oute of y rocke/
 & rolled a stone vnto the doze of the sepulcre.
 And Mary Magdalen & Mary Joses beheld
 where he was layde. ¶ The. vii. Chap.

Luke.
 p. viii. a.
 Jo. p. p. a.

And when y saboth daye was past/ Ma-
 ry Magdalen/ & Mary Jacobi/ & Sa-
 lome/ bought odours/ that they myght
 come & anoynt him. And erly in the mornin-
 ge the nexte daye after the saboth day/ they
 came vnto the sepulcre/ when the sunne was
 rysen. And they sayd one to another: who shall
 rolle vs awaye the stone from the doze of the
 sepulcre? And when they looked/ they sawe
 how the stone was rolled awaye: for it was a
 very greate one. And they went into the sepul-
 cre/ and sawe a yonge man syttinge on the
 ryght syde/ clothed in a longe whyte garmēt/
 and they were abasshed.

Math.
 p. viii. f.
 Jo. p. p. c.

And he sayd vnto the/ be not afrayed: ye se-
 ke Jesus of Nazareth which was crucified. ¶
 He is rysen/ he is not here. Beholde the place/
 where they put him. But go your waye/ and
 tell his disciples/ & namely Peter: he will goe
 before you into Galile: there shall ye se him/
 as he sayde vnto you. ¶ And they went oute
 quickly and fled from the sepulcre. For they
 trembled & were amased. Nether sayd they eny
 thinge to eny man/ for they were afrayed.

Math.
 p. viii. f. c.

Mary
 Magda-
 lene.

¶ When Jesus was rysen the morow after
 y saboth daye/ he appered fyrst to Mary Ma-
 gdalen/ oute of whom he cast seven devyles.

And

Of S. Marke.

Jo. lxxviii.

And she wēt and tolde them that were with
 him as they moened and weapte. And when
 they herde/ that he was alyue and he had ap-
 pered to hyr/ they beleved it not. After that/ Luke.
 he appered vnto two of them in a straunge fi-
 gure/ as they walked and went into the coun-
 try. And they went and tolde it to the rem-
 nant. And they beleved them nether. ¶

¶ After that he appered vnto the cleve as
 they sate at meat/ and cast in their tethe the
 ir vnbelefe & hardnes of herte: be cause they
 beleved not them which had sene him after
 his resurreccion. And he sayd vnto them: ¶
 Go ye in to all the worlde/ and preache the glad
 tyges to all creatures/ he that beleueth and is
 baptised/ shall be saved. But he that beleueth
 not/ shall be dampned.

Math.
 p. viii. f.
 Luke.
 p. viii. f.
 Jo. p. p. c.
 Math.
 p. viii. f.

¶ And these signes shall folowe them that be-
 leue: In my name they shall cast oute devyles
 and shall speake with newe tonges/ and shall
 kill serpentes. And yf they drinke eny dedly
 thinge/ yt shall not hurte the. They shall la-
 ye their honde on y sicke/ & they shall recover.

So then when the lorde had spoken vnto
 them/ he was receaued in to heauen/ and is set
 doune on the ryght honde of God. And they
 went forth/ and preached every where.

Luke.
 p. viii. f.

And the lorde wrought with them/
 and confirmed the worde with mi-
 racles that folowed. ¶

¶ The ende of the gospell of
 S. Marke.

K

The Gospell of S. Luke :



In as moche as ma-
ny have take in hand
to compyle a treatise
of thoo thinges / which are
surely knowen amonge vs /
even as they declared them
vnto vs / which from the be-
gynnyng sawe them their
selues / and were ministers
at the doyng: I determined

also / as sone as I had searched out diligently
all thinges from the begynnyng / that then
I wolde wyte vnto the / good Theophilus:
that thou myghtest knowe the certente of
thoo thinge / wher of thou arte informed.

The fyrst Chapter

Zachari-
as

Eliza-
beth

There was in the dayes of He-
rode kynge of Iurie / a certayne prest
named zacharias / of y course of Abia.
And his wyfe was of y daughters of Aaron:
And her name was Elizabeth. Booth were
perfect before God / and walked in all the la-
wes and ordinaces of the lorde / that no man
coude fynde faulte with them. And they had
no chylde / because that Elizabeth was barrē
and booth were well stricken in age.

And it cam to passe / as he executed the pre-
stes office before god / as his course came (ac-
cordinge to the custome of the prestes office)
his lot was to bourn incense. And wēt into y
temple of y lorde / & the whoale multitude of y
people were with out in prayer whill the in-
cense

Of S. Luke.

Jo. lxxviii.

ense was aburnynge. And ther appered vnto
to him an angell of the lorde stondinge on the
ryght syde of the altare of incense. And when
zacharias sawe him / he was abasshed / and fea-
re came on him.

And the angell sayde vnto him: feare not
Zachary / for thy prayer is heard: And thy
wyfe Elizabeth shall beare y a sonne / & thou
shalt call his name John / and thou shalt ha. John
ve ioye and gladnes / and many shall reioyce
at his birth. For he shall be grete in the sight
of the lorde / and shall nether drinke wyne ner
stronge drinke. And he shall be filled with the
holy goost / even in his mothers wombe: & ma-
ny of the chyldeyn of Israel shall he tourne
to their lorde God. And he shall goo before
him in the sprete & power of Helias / to tour-
ne the hertes of the fathers to the chyldeyn:
& the vndelevens to the wysdom of the iuste
men: to make the people redy for the lorde.

And Zacharias sayde vnto y angell: Wher
by shall I knowe this thinge that I am olde
and my wyfe well stricken in yeres. And the
angell answered and sayde vnto him: I am
Gabriel that stonde in the presens of God /
and am sent to speake vnto the: and to shewe
the these glad tydings. And beholde thou
shalt be domme / and not able to speake vntyll
the tyme that these thinges be performed / be-
cause thou belevest not my wordes which
shall be fulfilled in their season.

And the people wayted for zacharias / & men-
celled that he taryed in the temple. And when

K. li. he cam

Geniti.
v. d

The Gospell

He cam oute/he could not speake vnto them.
Wherby they perceaved that he had sene so-
me vision in the temple. And he beckened vnto
them/and remayned speechlesse.

And it fortuneth/assone as y tyme of his
office was oute / he departed home into his
owne house. And after thoose dayes/his wy-
fe Elizabeth conceaved/a hyd her selfe.v.mon-
ethes sayinge: This wyse hath God dealte
w me in y dayes when he loked on me/to take
from me the rebuke y I suffred amonge men.

And in y.vi.moneth y angell Gabriel was
sent frā god vnto a cite of Galile/named Na-
zareth/to a virgin spoused to a man whose na-
me was Joseph/of y house of David/a y vir-
gins name was Mary. And y angell went in
vnto her/a sayde: Hail full of grace/y lorde
is with y: blessed arte thou amonge women.

When she sawe him/she was abashed at
his sayinge: & cast in her mynde what maner
of salutation y shuld be. And y angell sayde
vnto her: feare not Mary: for thou hast founde
grace w god. loo: thou shalt conceive in thy
wombe/ & shalt beare a sonne/a shalt call his
name Iesus. He shall be greate/a shall be called
the sonne of the hyst. And y lorde God shall
geve vnto him the seate of his father David/
& he shall raigne ever y house of Jacob for
ever/a of his kyngdome shall be none ende.

Then sayd Mary vnto y angell: How shall
this be/scinge I knowe not a man And y an-
g answered & sayd vnto her: The holy goost
shall come apon the/a y power of y hyst shall

over

Of S. Luke.

Jo. lxxv.

over Maddowe y. Therefore also y holy thin-
ge which shall be borne/shall be called y sonne
of god. And beholdethy cosen Elizabeth she
hath also conceived a sonne in her age. And
this is hyr sixte moneth/ though she be cal-
led barren: for w god can nathing be unpos-
sible. And Mary sayd: beholdethy sonde may-
den of y lorde/be it vnto me even as thou hast
sayde. And the angell departed from her.

And Mary arose in thoose dayes/a went
into y mountayns w hast/into a cite of Iurie
& entered into the house of zachary/a saluted
Elizabeth. And it fortuneth/as Elizabeth he-
arde y salutation of Mary/the babe spronge
in her belly. And Elizabeth was filled with
the holy goost/and cryed with a loude voyce/
& sayde: Blessed arte thou amonge women/
and blessed is the frute of thy wombe. And
whence hapeneth this to me/that the mother
of my lorde shuld come to me? for loo/asso-
ne as the voyce of thy salutation sounded in
myne eares/the babe sprange in my belly for
ioye. And blessed arte thou that belevdest: for
thoose thinges shall be performed wick were
tolde y from the lorde. And Mary sayde.
My soule magnifieth the lorde.

And my sprete reioysseth in god my savioure & Magni-
ficat. for he hath loked on the poure degre of his
sonde mayde. Beholde now from hence forth
shall all generacions call me blessed.

For he that is myghty hath done to me gree-
te thinges/and hollye is his name.
And his mercy is on them that feare him tho

K. iiii.

rore

Marie
greeteth
Eliza-
beth.

Marie.

Esa. liij.
b.

Irfua.

Daniel.

Bij. d.

Mat. liij. c

The Gospell

rowe onto all generacions.

He sheweth strength with his arme/he scat-
tereth them that are proude in the ymagina-
tion of their herres.

He putteth doune the myghty from their sca-
tes and exalteth them of lowe degre.

He filleth the hongry with good thinges:
and sendeth awaye the ryche emptye.

He remembreth mercy: and helpeth his ser-
uant Israel.

Esale.
plj. b.

Even as he promised to oure fathers/Abra-
ham and to his seede for ever.

Esale.
p. v. d.
a. lliij. b.

And mary aboode with hyz aboute a. iij. mone-
thes/ & returned agayne to hyz awne housse.

Hier.
p. vj. a.
Psalmo.
c. xvi.
Ec. x. iij.

* Elizabethes tyme was come that she shuld
be deliuered and she brought forth a sonne.

And her neighbours & her cosins hearde tell
howe the lorde had shewed great mercy vpon
her/and they reioysed with her.

Ihon is
borne.

And it fortuneth y egypt daye: they cam to
circumcise the chylde/and called his name za-
charias/after the name of his father. Now be
it his mother answered/ & sayd: not so/ but he
shalbe called Ihon. And they sayd vnto hyz
Ther is none of thy kynne/that is named w
this name. And they made signes to his fa-
ther/ how he wolde haue him called. And he
aprd for wrytynge tables and wrote saying:
his name is Iohn. And they marvelled all.

And his mouthe was opened immediatly &
& his tonge also/ & he spake lawdyngs God.
And feare came on all the that dwelt nye vnto
them. And all these sayinges were noyed

to them

Of S. Luke.

Jo. lxxvi.

abroade throughout all y hyll countre of Iurie
& all they y herde the layde them vp in their
herres saying: What maner chylde shall this
be? And the honde of y lorde was with him.

And his father zacharias was filled with
the holy goost/and prophesied sayinge:

Blessed be the lorde God of Israel/for he
hath visited and redeemed his people.

And hath reysed vp an horne of saluacion
vnto vs/ in the housse of his seruant David.

Even as he promised by y mouth of his ho-
ly prophete which were sens y wolde began

That we shuld be saved from oure enemies
and from the hondis of all that hate vs:

To fulfill the mercy promised to oure fa-
thers / and to remember his holy covenant.

And to performe the ooth which he swate
to oure father Adrahams/for to geve vs.

That we deliuered oute of y hondes of ou-
re enemies/ myght serue him with oute feare/

all the dayes of oure lyfe/ in suche holynes
& ryghtewesnes that are accept before him.

And thou chylde/ shalt be called the pro-
phet of the hyst: for thou shalt goo before the

face of the lorde/ to prepare his wayes:

And to geve knowlege of saluacion vnto
his people/ for the remission of synnes:

Through the tender mercy of oure God/
wherby the * daye springe from an hys hath

visited vs.

To geve light to the that sate in darcknes
and in shadowe of deth/ and to gyde oure fete
into the waye of peace.

K. iiii. And

Benedic-
tus.

psalmo.
cxviii. &

cxviii. d
Hier.

psal. a
and p. p.

Hieremia
p. vj. f.

Gene.
p. xij. c.

* Christ is
the daye
springe
that gea-
ueth light
to the that
sit in dar-
kenes of
the igno-
rance of
God.

The Gospell

And the chylde grew and waxed stronge in sperte/ & was in wyldernes/ tyll the daye came when he shuld shewe him sylfe vnto the Israhelites.

¶ The.ii. Chap. *

And it chaunced in thoose dayes: y^e ther went oute a comaundment from August ste the Emperour/ that all the woorld shuld be tayed. And this tayinge was y^e fyrst and executed when Syrenius was lestenaille in Syria. And every man went vnto his awne cite to be tayed. And Joseph also ascended from Galile/ oute of a cite called Nazareth/ into Iurie: vnto y^e cite of David which is called Bethleem/ because he was of the housse and linage of David/ to be tayed with Mary his spoused wyfe which was with chylde.

Christ is borne.

And it fortuneth whyll they were there/ the tyme was come: that he shuld be deliuered. And she brought forth her fyrst begotten sonne/ and wrapped him in swadlynge clootthes/ & layed him in a manger/ because ther was no roume for them within in the ynne.

Shepherdes.

And ther were in the same region Shepherdes abydinge in the felde and watching their flocke by nyght. And loo: the angell of y^e lorde stode harde by the/ & the brightnes of y^e lorde shone rounde aboute them/ & they were sore afrayed. But the angell sayd vnto them: Be not afrayed. For behold: I bringe you tydinges of greate ioye y^e shal come to all y^e people: for vnto you is borne this daye in the cite of David/ a sauoure which is Christ y^e lorde. And take this for a signeyre: hall fynde y^e chylde swadd

Signe.

Of S. Luke. Jo. lxxviii.

be swaddled & layed in a manger. And straight waye ther was with the angell a multitude of hevenly swordiers/ laudynge God & sayinge: Glory to God in hye/ & peace on the erth: and vnto men reioysynge. *

E And it fortuneth/ as sone as the angels were gone awaye fro them in to heven/ & the shepherdes sayd one to another: let vs goo evn vnto Bethleem/ & se this thyng that is hapened which the lorde hath shewed vnto vs. And they cam with haste/ & founde Mary and Joseph & the babe layde in a manger. And when they had sene it/ they publissed a brode the sayinge which was tolde them of that chylde. And all that hearde it/ wondred at those thynges which were tolde the of the shepherdes. But Mary kept all thoose sayinges/ and pondered them in hyr hert. And the shepherdes retourned/ prayyinge and laudinge God for all that they had herde and sene/ evn as it was told vnto them. *

And when y^e eyght daye was come y^e chylde shuld be circumcised/ his name was called Jesus/ which was named of the angell before he was conceived in the wombe. *

And when the tyme of the purificacion (after the lawe of Moyses) was come/ they brought him to Hierusalem/ to present hym to y^e lorde (as yt is writen in the lawe of the lorde: every man that fyrst openeth the matryx/ shal be called holy to the lorde) & to offer (as it ys sayde in the lawe of the lorde) a payre of turtle doves or two yonge pigeons.

Leuitic. xli. a
Christ is circumcised.
Matt. j. c
Leuitic. xli. a.
Ex. xlii. a.
a. Num. xlii. c
Leuitic. xli. c.
And

Simeon.

And beholde ther was a mā in Hierusalem whose name was Simeon. And the same mā was iuste and feared God/and longed for the consolacion of Israel/and the holy goost was in him. And an answer was given him of the holy goost/that he shulde not se deethe/before he had sene the lordes Christ. And he came by inspiracion in to the temple.

And when the father and mother brought in the chylde Jesus/to do for him after the custome of the lawe/then toke he him vp in his armes and sayde.

Lord/Now lettest thou thy seruāte departe in peace/accordinge to thy promes.

For myne eyes have sene y saveour sent fro y
Wich thou hast prepared before the face of
all people.

A light to lighten the gentyls/ and the glory
of thy people Israel. R

* And his father and mother marvelled at those thinges which were spokē of him. And Simeon blessed them/and sayde vnto Mary his mother: beholde / this chylde shalbe the fall and resurreccid of many in Israel / and a signe which shalbe spokē agaynst. And more ver the scorarde shal pearce thy soule/ y the thoughtes of many hertes maye be opened.

Esa. liij.
c. Rom. x.
.g. i. petri
.ij. s.

Anna.

And ther was a Prophetesse/one Anna/the doughter of Phanuel of the tribe of Aseri which was of a greate age/a had lyved with an husbāde. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. scoore and. iiii. yere/which went never oute of the temple.

temple/but served God with fastinge & praye er nyght and daye. And the same came forth that same houre / and praysed the Lorde / and spake of him to all that looked for redempcion in Hierusalem.

And as sone as they had performed all thinges accordinge to the lawe of the Lorde/they returned into Galile to their owne cite Nazareth. And the chylde growe and weyed stronge in spryte/and was filled with wysdome/ & the grace of God was with hym. R

¶ And his father and mother went to Hierusalem every yere at the feestle of ester. * And when he was. xii. yere olde/ they went vp to Hierusalem after the custome of the feestle. And when they had fulfilled the dayes / as they returned home/ the chylde Jesus boode styll in Hierusalem / unknowynge to his father and mother. For they supposed he had bene in the cōpany/and therfore came a dayes iorney/a sought him amōge their kynnsfolke & acquayntaunce. And when they founde hym not/they went backe agayne to Hierusalem/a sought him. And it fortunēd after. iiii. dayes/ that they founde him in the temple/ sittinge in the middes of the doctours / both hearynge them and posinge them. And all that hearde him/marvelled at his wit and answers.

Christ hit
foude dnf
puringe
in the temple.

¶ And when they sawe him/ they were astonyed. And his mother sayde vnto him: sonne/ why hast thou thus dealte with vs? Beholde thy father & I have sought the forowenge. And he sayde vnto the: how is it y ye sought me?

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mer Wist ye not that I must goo aboute my fathers business? And they understode not & sayinge that he spake to them. And he went with them/ & came to Nazareth/ & was obedient to the. But his mother kept all these thinges in her hert. And Jesus increased in wisdom & age/ & in fauoure with god and man. &

The.iii. Chapter. &

In the fiftenthe yere of the raygne of A Tiberius the Emperoure/ Pontius Py late beinge lestenaut of Iurie/ & Herode beinge Tetrach of Galilee/ and his brother Philip Tetrach in Iturea & in the region of Traconites/ & Lysanias the Tetrach of Abilene/ when Anna & Cayphas were the hye prestes: the worde of God came vnto Iohn & some of zacharias in the wilderness. And he came in to all the coastes aboute Iordan/ & preached the baptyme of repentance for the remission of synnes/ at it is written in the booke of the sayinges of Esaias & Prophet which sayeth: The voyce of a cryer in wilderness/ prepare the waye of the lord/ make hys pathes strayght. Every valley shalbe fylled/ and every mountayne & hyll shalbe brought lowe. And crooked thinges shalbe made streight: & the rough wayes shalbe made smoth: and all fleshe shall see the fauour sent of God. &

Then sayde he to the people that were come to be baptysed of him: O generation of vipers / who hath taught you to fflye from the wrath to come? Bring forth due frutes of repentance/ and begynne not to saye in yowre selues/

Of S. Luke. Jo. lxxix.

selues/ we haue Abraham to oure father. For I saye vnto you: God is able of these stones to reyse vp chyldey vnto Abraham. Nowe also the axe leyed vnto the rote of the trees: The axe so & every tree which bringeth not forth good frute/ shalbe hewen doune/ & caste in to y^e fyre.

And the people ayed him sayinge: What shall we do then? He answered & sayde vnto them: He that hath two coottes/ let him parte with him that hath none: and he that hath meate/ let him do lyke wyse.

Then came ther Publicans to be baptised/ & sayde vnto him: Master/ what shall we do? And he sayde vnto the: requyre nomore then that which ys appoynted vnto you.

The souldyours lyke wyse demaunded of hym sayinge: and what shall we do? And he sayde to them: Do violence to noo ma: nether trouble eny man wrongfully: but be content with yowre wages.

As the people were in a doute/ and all men disputed in their hertes of Iohn/ whether he were very Christ: Iohn answered & sayde to them all: I baptise you wth water/ but a stronger then I cometh after me/ whose shue latchet I am not worthy to vnloose: he will baptise you with the holy goost/ and with fyre: which hath his fanne in his hond / and will purge his floore/ and will gader the corne in to his barn: but the chaffe wyll he bourne with fyre that neuer shalbe quenched. And many other thinges in his exhortacion preached he vnto the people.

The

Tetrarche.

Iohn Baptist.

Mat. iii. & Mark. i. &

Esai. xl. & Iohn. i. &

Mat. iii. &

Mat. lii. a Then Herode the Tetrach (when he was
Mar. i. b. rebuked of him for Herodias his brother Phi
John is lippes wyfe/and for all the evyls whiche He
presoned rod had done) added this above all/and leyd
John in prison.

Christ is Baptised. And yt fortunyd as all the people receaved
Baptyme (and when Jesus was baptised and
dyd praye) that heavn was opened & the holy
goost came downe in a bodely shape lyke a do
ve vpo him/a voyce came fro heavn sayinge:
Thou arte my dere sonne/in the do I deelyte.

Genealogie. And Jesus him selfe was about thirty ye
re of age when he begane/beinge as men sup
posed the sonne of Joseph.

which Joseph was the sonne of Heli
which was the sonne of Mathan
which was the sonne of Levi:
which was the sonne of Melchiz
which was the sonne of Janna:
which was the sonne of Joseph:
which was the sonne of Matathias:
which was the sonne of Amos:
which was the sonne of Nahum:
which was the sonne of Esli:
which was the sonne of Nagge:
which was the sonne of Maath:
which was the sonne of Matathias:
which was the sonne of Semei:
which was the sonne of Joseph:
which was the sonne of Juda:
which was the sonne of Johanna:
which was the sonne of Rhesya:
which was the sonne of Zorobabel:

which

which was the sonne of Salathiel:
which was the sonne of Neri:
which was the sonne of Melchiz
which was the sonne of Addi:
which was the sonne of Cosam:
which was the sonne of Belmadam:
which was the sonne of Her:
which was the sonne of Jeso:
which was the sonne of Helieser:
which was the sonne of Joram:
which was the sonne of Mattias:
which was the sonne of Levi:
which was the sonne of Simeon:
which was the sonne of Juda:
which was the sonne of Joseph:
which was the sonne of Jonam:
which was the sonne of Melchiz:
which was the sonne of Melchiz:
which was the sonne of Menam:
which was the sonne of Mathathias:
which was the sonne of Nathan:
which was the sonne of David:
which was the sonne of Jesser:
which was the sonne of Obed:
which was the sonne of Boos:
which was the sonne of Salmon:
which was the sonne of Naason:
which was the sonne of Aminadab:
which was the sonne of Aram:
which was the sonne of Esrom:
which was the sonne of Phares:
which was the sonne of Juda:
which was the sonne of Jacob:

which

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which was the sonne of Isaac:
 which was the sonne of Abraham:
 which was the sonne of Tharras:
 which was the sonne of Nachor:
 which was the sonne of Saruch:
 which was the sonne of Ragau:
 which was the sonne of Phalec:
 which was the sonne of Heber:
 which was the sonne of Sala:
 which was the sonne of Laman:
 which was the sonne of Arphaxat:
 which was the sonne of Sem:
 which was the sonne of Noe:
 which was the sonne of Lamech:
 which was the sonne of Mathusala:
 which was the sonne of Enoch:
 which was the sonne of Jareth:
 which was the sonne of Malalehel:
 which was the sonne of Laman:
 which was the sonne of Enos:
 which was the sonne of Seth:
 which was the sonne of Adam:
 which was the sonne of God.

The.iii. Chapter.

Mat. iij. 4
Mar. i. 8.
Jesus fa
steth four
tye dayes

Jesus then full of the holy goost/retur-
 ned fro Jordan/ & was carped of y^e sp^{ir}it
 into wildernes/ & was .xl. dayes tem-
 pted of the devyll. And in thoose dayes ate he
 no thinge. And when they were ended/ he af-
 ter ward hongred. And the devyll sayde vnto
 him: yf thou be the sonne of God/ commande
 this stone y^e it be bread. And Jesus answered
 hym sayinge: It is writte: man shall not live
 by bread

Of S. Luke. Jo. lxxvi.

By bread only/ but by every worde of God. **Deutero. viij. d.**
 And y^e devyll toke him vp into an hye most
 layne/ & shewed him all the kyngdoms of the
 worlde/ evē in y^e twyncklinge of an eye. And y^e
 devyll sayde vnto him: all this power will I
 geve y^e every whit & the glory of the: for y^e is
 delyvered to me/ and to whosoever I will/ I
 geve it. If thou therefore wilt worshipp me/
 they shall be all thynne. Jesus answered him & **Deutero. vi. c. and. ten.**
 sayde: Hence from me Satthan. For it is writ. **De. c. and. ten.**
 Thou shalt honour the Lorde thy God/ & d.
 and him only serve.

B And he carped him to Jerusalem/ & set him
 on a pynacle of the temple/ & sayd vnto him:
 If thou be the sonne of God / cast thy selfe
 doune from hens. For it is written / he shall
 geve his angels charge over the / to kepe the /
 and with thre hondis they shall step the vp **Psal. xli. d.**
 that thou doste not thy fote agaynst a stone.
 Jesus answered and sayde to him / it is sayd. **Deutero. vi. c.**
 thou shalt not tempte the Lorde thy God. As
 sone as the devyll had ended all his tempta-
 tions / he departed from him / for a season.

C * And Jesus retourned by the power of y^e **Matthew. x. iij. d.**
 spirete in to Galile/ and there went a fame of **Mar. i. 8.**
 him thowowe oute all the regid rounde aboute. **Jo. iij. f.**
 And he taught in their synagoges / and was
 commended of all men.

And he came to Nazareth where he was
 noursed / and as hys custome was / went in to
 the synagoge on the Saboth dayes / and stode
 vp for to rede. And ther was delyvered vnto
 him y^e booke of y^e Prophete **Isayas.** And when
 he had

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Esa. lvi. He had opened the booke/ he founde the place/ where it was written. The spiete of the lord vpon me / because he hath annointed me: to preache y^e gospell to y^e poore he hath sent me: and to heale the broken harted: to preache de- lyverance to the captive and sight to the blind / and frely to set at lyberte them that are brused/ & to preache the acceptable prece of the lord.

And he cloosed the booke/ & gave it agayne to the minister/ and sate doune. And the eyes of all that were in the synagoge / were faste- ned on him. And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. And all bare him witnes/ and wondred at the gracious wordes which proceded oute of his mouth/ & and sayde: Is not this Jo- sephs sonne?

Josephs sonne.

And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicion/ heale thy selfe. * Whatsoever we have heard done in Capernaum / do the same here lyke wyse in thynne awne countre. And he say- de/ verely I saye vnto you: No Prophet is ac- cepted in his awne countre.

Jo. iij. f.

Prophete

lii. Reg.

viij.

Jac. v. d.

The we-

dowe of

Sarepta.

lii. Reg.

v. d.

But I tell you of a truth/ many wyddowes were in Israell in the dayes of Helias/ when he vyng was Met thre yeres & fyve monethes/ when greate fammyshment was througheu- te all the londe/ & vnto none of them was He- lias sent/ save in to Sarepta besydes Sidon vnto a womā that was a widow. And many lepers were in Israell in the tyme of Eliseus/

the pro

Of S. Luke.

Jo. lxxvii.

the Prophete: and yet none of them was hea- led/ savinge Naaman of Siria.

E And as many as were in y^e synagoge when they herde that/ were filled with wrath: and roose vp/ and thrust him oute of the cite / and ledde him evē vnto the edge of the hill/ wher on their cite was bilte/ to cast him doune head- lyng. But he went his waye evē thowow the myddes of them: & and came in to Capet naum a cyte of Galile/ & there taught the on the Saboth dayes. And they were astonied at his doctryne: for his preachyng was wth power.

And in the synagoge ther was a mā which had a spiete of an vncleane drvell / and cryed with aloud voice sayinge: let me alone/ what hast thou to do with vs/ thou Iesus of Na- zareth? Arte thou come to destroye vs? I knowe cleane we the what thou arte/ evē the holy of God. And Iesus rebuked him sayinge: holde thy peace/ and come oute of him. And the drvell threwe him in the myddes of them and came oute of him/ and hurt him not. And feare ca- me on them all/ and they spake amonge them selves sayinge: what māner a thinge is this? for with auctorite and power he commaun- deth the foule spiete/ and they come oute. And y^e fame of him spred abroode thowowoute all places of the countre round aboute.

* And he roose vp & came oute of y^e syna- goge/ & entred in to Simons housse. And Si- mons motheres lawe was takē with a greate fe- ver/ & they made intercession to him for her. And he stode over her / & rebuked the fever: and it

Matthew
lii. b.
Mar. i. c.
Simons
motheres
lawe.

The Gospell

and it leest her. And immediately He arose & ministred vnto them.

Layde
his hande
on them.

When the sonne was done: all they that had sicke take with diuers diseases/brought them vnto him: & he layde his handes on every one of them/ & healed them. And devils also cam out of many of them/ crying & saying: thou arte Christ the sonne of God. And he rebuked them/ and suffered them not to speake: for they knewe that he was Christ.

Mar. j. d

Asone as it was daye/ he departed & went awaye into a desert place/ & y people sought him & came to him/ & kept him that he shuld not departe from thē. And he sayde vnto thē: I muste to other cities also preache the kyngdome of God: for therfore am I sent. And he preached in the synagoges of Galile.

The. v. Chapter.

Mathew.
liij. c.

Mark. j. b

It came to passe as the people pleased vpon him/ to heare the worde of God/ that he stode by the lake of Genezareth: & sawe two shippes stonde by the lakesyde/ but the fischermen were gone out of thē/ & were wasshynge their nettes. And he entred in to one of the shippes/ which perteyned to Simon/ and prayed him/ that he wolde thrust out a litell from the londe. And he sate doun and taught the people out of the ship.

When he had leest speakynge/ he sayde vnto Simon: launch out in to the depe/ and let slippe youre nettes to make a draught/ And Simon answered and sayde to him: Master/ we have labored all nyght/ and have taken

Of S. Luke. Jo. lxxvij.

taken nothinge. Nevertheless at thy worde I will loose forth the net. And when they had so done/ they inclosed a greate multitude of fishes. And their net brake: but they made signes to their felowes which were in the other ship/ that they shuld come and helpe thē. And they came: and filled bothe the shippes that they soncke agayne.

When Simon Peter sawe that he fell doun at Iesus knees sayinge: Lorde goo fro me/ for I am a synfull man. For he was vterly astonied & all that were w him/ at y draught of fishe which they toke: & so was also James & John y sonnes of zebede which were parteners w Simon. And Iesus sayde vnto Simon: feare not/ fro hence forth thou shalt catche men. And they brought the shippes to londe/ and forsoke all/ and folowed him.

And it fortunied as he was in a certayne cite: beholde/ ther was a man full of leprosy: & when he had spied Iesus/ he fell on his face/ & besought him sayinge: Lorde/ if thou wilt/ thou canst make me cleane. And he stretchyd forth y hond/ & touched him sayinge: I will/ be thou cleane. And immediately the leprosy departed from him. And he warned him/ that he shuld tell no man: but that he shuld goe & shewe him selfe to the Priest/ & offer for his clensynge/ accordinge as Moses commaundement was/ for a witnes vnto them.

But so moche the moare went ther a fame abroad of him/ & moche people cam to gedre to heare/ & to be healed of him/ of their infirmities.

L. iij. ties.

The Gospell

ties. And he kepte him silfe aparte in y^e wildernesses/and gave him silfe to prayer.

Mat. ix. a
Mar. ij. a

And it happened on a certayne daye/ that he taught: and ther sate the pharises: and doctours of lawe/ which were come out of all y^e townes of Galile/ Jurie/ & Hierusalem. And the power of the Lorde was to heale the. And beholden^e brought a man lyinge in his bedd which was taken with a palsy: & sought meanes to brynge him in / and to laye him before him. And whē they coulde not finde by what waye they might brynge him in/ be cause of y^e prease/ they wēt vp on the toppe of y^e house/ and let him downe thorow the tpylinge/ beed & all in the middes before Jesus. When he sawe their fayth/ he sayde vnto him: man/ thy synnes are forgiven the. And the Scribes & the Pharises begane to thinke sayinge: What fellowe is this which speaketh blasphemy? Who can forgive synnes but God only?

Palsye.

When Jesus perceaved their thoughtes/ he answered & sayde vnto them: What thinke ye in youre hertes? Whether is easie to saye/ thy synnes are forgiven the/ or to saye: rise & walke? But that ye maye knowe that the sonne of mā hath power to forgive synnes on erth/ he sayde vnto y^e sicke of the palsy: I saye to the/ arise/ take vp thy beed and go home to thy house. And immediatly he rose vp before them/ & toke vp his beed where on he laye/ and departed to his awne house praysinge God. And they were all amased & they lauded God/ & were filled with feare sayinge: We ha

Signe.

ue

Of S. Luke. Jo. lxxviii.

be sene straunge thynges to daye. &

And after that he went forth and sawe a publican named Levi/ sittinge at the receypte of custome/ and sayde vnto him: folow me. And he lefte all/ roose vp/ and folowed him. And that same Levi made him a greate feaste at home in his awne house. And ther was a greate cōpany of publicans and of other that sate at meate with him. And the Scribes and pharises murmured agaynst his disciples sayinge: Why eate ye and drinke ye with publicans and synners? Jesus answered and sayde vnto the: They y^e are whole/ nede not of y^e physician/ but they y^e are sicke. I came not to call. y^e righteous / but synners to repentance.

Then they sayde vnto him: Why do the disciples of John fast often & praye/ & the disciples of y^e pharises also: & thine eate & drinke? And he sayde vnto them: Can ye make y^e chyl dren of the weddinge fast/ as long as y^e brydgrome is present with the? The dayes will come/ whē the brydgrome shalbe takē awaye from them: then shal they fast in those dayes.

Then he spake vnto them in a similitude: No mā putteth a pece of a newe garment/ in to an olde vesture: for yf he doithen breaketh he the newe/ and the pece that was taken out of the newe/ agreeth not wth the olde. Also/ no mā poureth newe wyne into olde vessels. for yf he do/ the newe wyne breaketh the vessels/ & runneth out it silfe/ & the vessels perisshet. But newe wyne must be poured into newe vessels/ & bothe are preserved. Also/ no man y^e

Publicans and synners.

New & olde agree not.

Drinketh

The Gospell

drinketh olde wine/strayght waye can awaye
with newe/for he sayeth y olde is plesanter. **D**

The. vi. Chapter.

Mathew.
xxij. d
Mar. ij. d
Corneye
felde.

The Sa.
both daye
is broken
j. Regum
xxij. g.

IT happened on an after saboth/that he went thorow the corne felde/ & that his disciples plucked the eares of corne / & ate/and rubbed them in their hondes. And certayne of the Pharises sayde vnto them: Why do ye that which is not lausfull to do on the saboth dayes? And Iesus answered them and sayde: Have ye not redde what David dyd / when he him selfe was anhungred and they which were with him: howe he went into the housse of God / and toke & ate the loaves of halowed bread/ and gave also to them which were with him: which was not lausfull to eate/ but for the prestes only. And he sayde vnto them: The sonne of man is Lord of the saboth daye.

Mat. xij. a
Mar. iij. a

Dryed
honde.

And it fortuneth in a nother saboth also/ that he entred in to y sinagoge & taught. And ther was a ma whose right honde was dryed vp. And y Scribes & Pharises watched him/ to se whether he wolde heale on the Saboth daye / that they myght fynde an accusacion agaynst him. But he knewe their thoughtes/ & sayde to the man which had y wyddred honde: Rise vp/ & stonde forth in the myddes. And he arose and stepped forth. Then sayde Iesus vnto them: I will aye you a question: Whether is it lausfull on the saboth dayes to do good or to do evill: to save lyfe or for to destroye it? And he behelde them all in cōpasse/ and

Of S. Luke.

Fo. lxxxv

And he sayd vnto y man: Stretch forth thy honde. And he dyd so & his honde was restored/ & made as whoole as the other. And they were filled full of madnes / and comuned one with another/ what they myght do to Iesu. **R**

And it fortuneth in thoose dayes / that he went out into a mountayne for to praye / and continued all nyght in prayer to god. And as soon as it was daye/ he called his disciples/ and of the he chose twelve / which also he called apostles. Simon whō he named Peter: & Andrew his brother. James & Iohā / Philip and Bartlemew/ Mathew and Thomas/ James the sonne of Alphew & Simon called zelotes and Judas James sonne/ and Judas Iscariot/ which same was the traytour.

Mat. x. a
xxij. g

The tw.
elve are
chosen.

And he came doune with them and stode in the playne felde with the company of his disciples / & a greute multitude of people out of all parties of Iurie and Ierusalem/ & from the see cooste of Tye and Sidon/ which came to heare hym/ and to be healed of their diseases: & they also that were vexed with foule spietes/ & they were healed. And all the people pleased to touche him: for there went vertue out of him/ and healed them all.

And he lifted vp his eyes apō the disciples/ and sayde: Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hunger now: for ye shall be satisfied. Blessed are ye y wepe now: for ye shall laugh. Blessed are ye when men hate you / & thrust you oute of their companye/ and rayle / & abhorre youre

Mat. v. a

Couena.
ntes.

L. v. name

The Gospell

name as an evyll thinge/for the sonne of man-
nes sake. I keioyse ye then/and be gladder: for
Beholde/your reward is greate in heven. &

True pro-
phetes.

After this manner their fathers entreated
the Prophetes.

Am. vi. a
Eccl. vi. a

But wo be to you that are ryche: for ye ha-
ve therin youre consolacion. Wo be to you y
are full: for ye shall hunger. Wo be to you
that now laugh: for ye shall weyle and wepe.
Wo be to you when all men prayse you: for
so dyd their fathers to the false prophetes.

Louena-
untres.

But I saye vnto you which heare: Love you
re enemyes. Do good to thz which hate you.
Blesse thz that curse you. And praye for thz
which wrongfully trouble you. And vnto
him that smyteth the on the one cheeke / offer
also y other. And him that taketh awaye thy
gounce/forbid not to take thy coote also. Geve
to every man that apeth of the. And of him
that taketh awaye thy goodes/ape them not
agayne. And as ye wolde that men shuld doo
to you: so do ye to them lyke wyse.

Love.

Mat. v. g

Do good
Blesse.
Praye.

All the
lawe.

If ye love thz which love you: what than-
ke are ye worthy of? for the very synners lo-
ve their lovers. And yf ye do for them which
do for you: what thanke are ye worthy of?
for the very synners do even the same. If ye
lende to them of whome ye hoope to receave:
what thanke shall ye have: for the very syn-
ners lende to synners / to receave as moch
agayne. Wherfore/ love ye youre enemyes/do
good and lende/lokyng for nothinge agayne
and youre reward shall be greate/and ye shall

Matthew
vi. b

Lo. liij. c.

Mat. v. g

Lende.

be the

Of S. Luke.

fo. lxxxvi.

Let the chyliden of the hyest: for he is kynde
vnto the unkynde and to the evyll.

Covena-
untres.

* Be ye therfore mercifull/as youre father
is mercifull. Judge not & ye shall not be Jud-
ged. Condemne not/and ye shall not be con-
demned. Forgeve / and ye shall be forgiven.
Geve/ & yt shall be geven vnto you: good mea-
sure/pressed doune/shaken to geder and run-
nyng over/shall men geve into youre bosom-
mes. for with what measure ye mete/with y
same shall men mete to you agayne.

Matthew
vi. a.

Judge
not.

Ma. xli. a
Ma. liij. c

forgeve.

Matthew
v. b.

Measure

And he put forth a similitude vnto thz: Can
the blynde leade y blynder? Do they not both
then fall into y dyche? The disciple is not abo-
ve his master. Every mā shall be perfecte/even
as his master is. Why sayest thou a moote in
thy brothers eye/ & considerest not y beame y
is in thyne awne eye? Either how canest thou
saye to thy brother: Brother/let me pull out y
moote that is in thyne eye/when thou percea-
vest not the beame that is in thyne awne eye?
Xpocrite/cast out y beame out of thyne awne
eye first/and then shalt thou se perfectly/to
pull out thz moote out of thy brothers eye. &

Mat. v. c.

Note.
Jo. viij. b
Ma. viij. a

Beame

It is not a good tree that bringeth forth
evyll frute: neither is that an evyll tree/that
bringeth forth the good frute. For every tree
is knowen by his frute. Whether of thornes ga-
der men fygges / nor of busshes gader they
grapes. A good man/ out of the good treasu-
re of his hert / bringeth forth that which
is good. And an evyll man out of the evyll
treasure of his hert / bringeth forth that
which

Ma. viij. a
mat. vij. c

The tree
is knowe

by his fru-
te.

**The mo-
uthe spe-
aketh of
fullnes
of the he-
art.**
which ys evyll. for of the aboundance of
her/his mouth he speaketh.
**To buil-
de on a
rocke.**
Why call ye me Master/ Master: and do
not as I bid you & whosoever cometh to me
and heareth my sayings/ & dothe the same/ I
will shewe you to whome he ys lyke. He is li-
ke a man which bilt an housse/ and digged de-
pe/ and layde the foundaciō on a rocke. Whē
the waters arose/ the fludde bet apō that hous-
se/ and coude not move yt. for it was groun-
ded upon a rocke. But he that heareth & doth
not/ is lyke a man that with out foundation
bylet an housse upon the erth / agaynst which
the fludde did bet/ and it fell by and by. And y
fall of y housse was greate. **Mat. vii. Cha.**

**Mathew.
Bij. 4.**

**Centuri-
on.**

U When he had ended all his sayings in
the audience of the people / he entred
into Capernaum. And a certayne Cen-
turiōs servaunte was sicke and redy to dye
whom he made moche of. And when he hear-
de of Jhesu/ he sent unto him the elders of the
Jewes/ beseeching him y he wolde come & hea-
le his servaunt. And they came to Jhesus and
besought him instantly sayinge: He is worthe
that thou shuldest do this for him. for he lo-
veth oure nacion/ and hath bilt vs a sinagoge.
And Jhesus went with them.

And when he was not farre fro the housse/ **B**
the Centuriō sent frendes to him sayinge un-
to him: Lorde trouble not thy self: for I am
not worthy y thou shuldest enter vnder my
coffe. Wherefore I thought not my selfe wor-
thy to come vnto the: but saye the worde / and
my ser-

servaunt shalbe whole. for I lyke wyse am
a man vnder power/ and have vnder me sou-
diers/ & I saye vnto won/goo: and he goeth.
And to another/ come: and he cometh. And to
my servaunt/ do this: & he doeth it. When Je-
sus herde this/ he merueyled at him/ & turned
him about & sayd to the people that folowed
him: I saye vnto you/ I have not founde so
greate faith/ noo/ not in Israel. And they y
were sent/ turned backe home agayne/ & founde
the servaunt that was sicke/ whole.

E And it fortunēd after that/ that he went
into a cite called Naim/ & many of his disci-
ples went w him/ & moche people. When he
came nye to the gate of the cite: beholde/ ther
was a deyd man caried out which was y only
sonne of his mother/ and she was a widowe/ **The de**
and moche people of the cite was with her. **ed is ray-**
And when y lord sawe her/ he had compas- **sed.**
sion on her/ & sayde vnto her: wepe not. And he
went & touched the coffyn/ & they y bare him/
stode still. And he sayde: Longe man/ I saye
vnto the/ aryse. And y deed sate vp & began-
ne to speake. And he deliuered him to his mo-
ther. And ther cā a feare on the all. And they
glorified god sayinge: a greate prophet is ry-
sen amōge vs/ & god hath visited his people. **Mat. xi. 4.**
And this rumor of him wēt forth the throug- **John ba-**
hout all Iurie/ and thorough out all the regions **ptist sen-**
which lye rounde about. **deh to**

And y disciples of John shewed him of all
these thinges. And John called vnto him .ii.
of his disciples/ & sent the to Jhesus sayinge:

Arte

The Gospell

Arte thou he that shall come? Shall we look for another? When the men were come vnto him/they sayde: John baptiste sent vs vnto þe sayinge: Arte thou he that shall come? Shall we wayte for another? And at þe same tyme he cured many of their infirmities & plagues/ & of euyl spretes/ & vnto many that were blynde/ he gave sight. And Iesus answered and sayd vnto them: Woo your wayes & heare John/ what thinges ye haue sene and hardenow þe the blynde se/ the halt goo/ the lepers are cured/ the deafe heare/ the deed aryse/ to the poore is the glad tydinges preached/ and happy is he/ that is not offended by me.

When þe messengers of John were departed/ he began to speake vnto þe people of John. What wet ye oute into þe wilderness for to see? went ye to se a rede shaken w þe wynde? But what went ye out for to see? A man clothed in so ofte rayment? Beholde they which are gorgeously apparellled/ & lyue delicatly/ are in kynnges courtes. But what went ye forth to see? A prophete? Ye I saye to you/ & more then a prophete. This is he of whō it is writtē: Beholde I sende my messenger before thy face/ to prepare thy waye before the. For I saye vnto you: a greater prophete then John/ amonge womē & chylde is ther none. Nevertheless one is lesse in þe kyngdō of god/ is greater then he. And all the people that hearde/ and the publicans / iustified God/ and were baptised with the baptim of John. But the pharisees & scribes despised þe counsell of god agaynst them.

Mat. iii. a
Publicans iustified god
Pharisees despise & counsell of god.

Of S. Luke.

Jo. lxxviii.

them selves/ and were not baptised of him. And þe lord sayd: What vnto shall I lyke Mat. xj. d the men of this generacion/ & what thinge are they lyke? They are lyke vnto chylde sittynge in þe market place/ & cryinge one to another/ & sayinge: We haue pyped vnto you/ & ye haue not daunsed: we haue mourned to you/ and ye haue not wept. For John baptist came/ neither eatynge bread ner drinkynge wyne/ & ye saye: he hath the deuyl. The sonne of man is come and eateth and drinketh/ & ye saye: Beholde a man which is a glotton/ & a drinker of wyne/ a frende of publicans and synners. Yet is wysdome iustified of all her chylde.

And one of the pharisees despyred him that he wolde eate with him. And he went into þe pharisees housse/ & sate doune to meate. And he holde a woman in that cite/ which was a synner/ as sone as she knewe that Iesus sate at meate in the pharisees housse/ she brought an alabaster bope of oyntment/ & she stode at his fete behynde him wepyng/ and beganne to wesse his fete with teares/ and dyd wipe the with the heares of her heed/ and kyssed his fete/ and anoynted them with oyntment.

When the pharise which bade him/ sawe that/ he spake with in him sylfe/ sayinge: If this man were a prophete/ he wolde surely haue knowen who & what maner woman this is which toucheth him / for he is a synner. And Iesus answered & sayde vnto him: Simon I haue some what to saye vnto þe. And he sayd master saye on. There was a certayne lender which

Wisdome

Marie of Bethanis

The Gospell

der which had two detters/ & one ought five hundred pence/ & the other fiftie. When they had nothinge to paye/ he forgave the bothe. Which of them tell me/ will love him moost? Simon answered and sayde/ I suppose/ that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman/ & sayde vnto Simon: Seist thou this woman? I entred into thy housse/ & thou gavest me noo water to my fete but she hath wesshed my fete with teares/ & wiped the with the heeres of her heed. Thou gavest me no kysse: but she/ sence & tyme I came in/ hath not ceased to kysse my fete. Myne heed w oyle thou dydest not anoynte: but she hath annoynted my fete w oymnt. Wherefore I saye vnto the: many synnes are forgiven her/ for she * loved moche. To whom lesse is forgiven/ the same doeth lesse love.

And he sayde vnto her/ thy synnes are forgiven. And they & sate at meate with him/ beganne to saye within them selves: Who is this which forgiveyth synnes/ also? And he sayde to y woman: Thy faith hath saved the/ & soo in peace. C. The. viii. Chap.

And it fortuneth after that/ that he him sylfe went throughout cities & townes/ preachynge/ and shewing y kyngdom of God/ & the twelve with him. And also certayne women/ which wer healed of evell sprytes/ and infirmities: Mary called Magdalen/ out of whom went seven devyls/ & Joanna y wyfe of Chusa Herode steward/ & Susanna and ma

* Love is
y signe y
the syn-
nes are
forgiven
her.

Of S. Luke.

Jo. lxxviii.

and many other: which ministred vnto the of their substance. * When moche people were gadred to gether/ & were come to him out of mat. xlii. & all cities/ he spake by a similitude. A sower Ma. lii. & went out to sowe his seed: & as he sowed/ some fell by the waye syde/ and it was troden under fete/ and the foules of the ayre devour- ed it vp. And some fell on ston/ & as sone as it was spronge vp/ it withered awaye/ because it lacked moystnes. And some fell amonge thornes/ and y thornes spronge vp with it/ & choked it. And some fell on good ground/ & spronge vp & bare frute/ an hundred fold. And as he sayde these thinges/ he cryed: He that hath cares to heare/ let him heare.

B And his disciples asked him sayinge: what maner similitude is this? And he sayde vnto you is it given to knowe the secretes of the kyngdom of God: but to other in similitude/ that when they se/ they shuld not see: & when they heare/ they shuld not vnderstande. Esa. vii. & Mathew. xlii. & Ma. xlii. & Joa. vii. & Ro. xj. &

The similitude is this. The seede is y worde of God. Those y are besyde the waye/ are they that heare/ & afterwarde cometh y devyll & taketh awaye the worde out of their hertes/ lest they shuld beleve and be saved. They on the stornes/ are they which when they heare/ receave the worde with ioye. But these have noo rootes/ which for a whyle beleve/ & in tyme of temptaciō goo awaye. And y which fell amonge thornes/ are they which heare/ & go forth/ & are choked w cares & w riches/ & w voluptuous lyvinge/ and bringe forth noo frute.

M Thg.

The so-
wer is ex-
pounded.

The Gospell

Candell. That in y good grounde/are they which with
 a good & pure hert/heare the worde & kepe it/
 and bringe forth frute with patience. R
Mat. v. 8 No man lyghteth a candell/a covereth it
Ma. iij. c. vnder a vessell/nether putteth it vnder y ta-
Mat. v. c ble:but setteth it on a candellsticke/that they
Mar. iij. c that enter in/maye se y lyght. No thinge is in
 secret/y shall not come abroode:Nether eny
 thinge hyd/that shall not be knowne/a come
 to lyght. Take hede therfore how ye heare.
Matthew. viij. 8. For whosoever hath/to him shall be geve: And
a. p. v. c. whosoever hath not/frō him shall be takē/even
ma. iij. c. that same which he supposeth that he hath.
Matthew. xii. d. Then came to him his mother and his bre-
Mar. iij. d thren/and coude not come at him for prease.
 And they tolde him sayinge: Thy mother
 and thy brethren stonde with out/and wolde
 se the. He answered and sayd vnto them:my
Matthew. xii. d mother and my brethren are these which hea-
Mar. iij. d re the worde of God and do it.
 * And it chaunsed on a certayne daye that
 he went into a Shippe/and his disciples also/
 and he sayde vnto them:Let vs goo over vnto
 the other syde of the lake. And they lanchyd
 forth. And as they sayled/he fell a slepe/and
 there arose a storme of wynde in y lake/a they
 were fylled with water/a were in leoparde.
 And they went to him and awoke him sayin-
 ge:Master Master/we are loost. Then he aro-
 se and rebuked the wynde and the tempest of
 water/and they ceased/and it waxed calme.
 And he sayd vnto the:where is youre faith?
 They feared and wondered sayinge one to ano-
 ther

Jesus
 slepeth
 in y Ship.

Of S. Luke.

Jo. 9c.

ther:what fellowe is this:for he commaundeth mathe-
 sothe the wyndes and water/and they obey
 him? And they sayled vnto the region of y
 Gadarenites/which is over agaynst Galile.
 And as he went out to londe/ther met him
 a certayne man out of y cite/which had a de-
 vyll longe tyme/and ware noo clothes/nether
 aboode in eny house:but amonge graves.
 When he sawe Jesus/he cryed/and fell dou-
 ne before him/and with a loude voyce sayde:
 What have I to do with the Jesus the son-
 ne of the God moost hyest? I beseeche the to
 ment me not. Then he commaunded y foule spe-
 re to come out of the man. For ofte tymes he
 caught him/a he was bounde with chaynes
 & kept with fetters:and he brake the bondes/
 and was carped of the fende/into wyldernes.
 And Jesus apered him sayinge:what is thy
 name? And he sayde:Legion/because many de-
 vylls were entred into him. And they besought
 him/y he wolde not commande the to goo out
 into y depe. And ther was there by an heerde
 of many swyne/fedynge on an hyll:a they be-
 sought him/y he wolde soffre the to enter in-
 to the. And he soffred the. Then went the de-
 vylls out of the man/a entred into the swyne.
 And the heerde toke their course & ran heedlyn-
 ge into the lake/and were choked. When the
 herdmen sawe what had chaunsed/they fled
 and tolde it in the cite and in the villages.
 And they came out to se what was done:
 & came to Jesus/a founde y man/out of whō
 the devylls were departed/sittynge at the fet-
 ters of Ie-

Legion

Swyne

Mat. of Ie

The Gospell

of Jesus clothed & in his right mynde / & they were afrayde. They also wich sawe it / tolde the. By what meanes he y was possessed of y devyll / was healed. And all the whole multitude of y cōtrye of the Gadarenites / besought him y he wolde departe from the: for they were taken w greate feare. And he gate him into the shippe & returned backe agayne. Then the man out of whom the devyls were departed / besought him y he myght be w him: But Jesus sent him awaye sayinge: Go home agayne into thyne owne housse / & shewe what great thinges God hath done to y. And he went his waye / & preached thorow out all the cite what great thinge Jesus had done vnto him.

mat. ix. c. And it fortuned when Jesus was come
mar. v. b. agayne that y people receaved him. For they all wayted for him. And beholde ther came a man named Jairus (and he was a ruler of y synagoge) & he fell doune at Jesus fete / & besought him y he wolde come into his housse / for he had but a daughter only / apon a twelue yere of age / and she laye a dvinge. And as he went the people thronged him.

Issue of
bloude. And a woman havinge an issue of bloud twelve yeres (which had spent all her substance amonge phisicians / nether coulde be holpen of eny) came behinde him / & touched the hem of his garment / & immediatly her issue of bloud stauched. And Jesus sayde: Who is it that touched me? when every man denyed / Peter & they y were with him / sayde: Master the people thrust the and wepe the: & sayest thou who

Of S. Luke.

Fo. xcl.

who touched me? And Jesus sayd: Some body touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hid / she came trimblinge / & fell at his fete / and tolde him befoze all the people for what cause she had touched him / and how she was healed immediatly. And he sayde vnto hyr: Doughter be of good comforte / Thy faith hath made the whole / goo in peace.

Whyll he yet spake / there came one from y rulers of the synagogis housse which sayde to him: thy doughter is deed / disease not the master. When Jesus hearde that / he answered the father / sayinge: feare not / beleve only / & she shalbe made whole. And when he came to y housse / he suffred no man to goo in with him / save Peter / James & John / & the father and the mother of the mayden. Every body wept & sorowed for her. And he sayde: Wepe not: for she is not deed / but slepeth. And they lewgh him to scoone. For they knew that she was deed. And he thrust the all out / & caught her by the honde / and cryed sayinge: Mayde aryse. And hyr sprete came agayne / & she rose straight waye. And he commaunded to geve her meate. And the father and the mother of hyr were astonyed. But he warned the that they shuld tell noo man what was done.

The. ix. Chapter.

Then called he the. xii. to gether / & gave them power / and auctorite over all devyls / and that they myght heale diseases. And he sent them to preache the kyngdome.

The twelve are sent.
mat. x. a
mar. vi. a
m. iii. dome

The Gospell

Mat. x. 9. dome of God/ & to cure the sick. And he sayd
Mat. x. 10. to them: Take nothinge to sucke you by y
 *Go not waye: nether staffe/nor scripe/nether breed/
 fro hous. nether money/nether have two cootes. And
 ye to hous whatsoever *houffe ye enter into/there abyde
 ye as fre. & thence departe. And whosoever will not re-
 ceave you/when ye go out of that cite/Make
Act. xliij. of the very dust from youre fete/ for a testimo-
 ny agaynst them. And they went out/ & went
 thorow the townes / preachinge the gospell
 and healyng every where. R

Matthew. And Herod the tetrarch herde of all that
Mat. x. 11. was done of him/and doubted/because that it
 was sayde of some/that John was rysen agay-
 ne from deeth:and of some/that Elias had
 apered:and of other/that one of the olde pro-
 phetes was rysen agayne. And Herod sayde:
 John have I beheaded:who then is this of
 whom I heare suche thinges? And he despy-
 red to se him.

Matthew. And the Apostles returned/and tolde him
Mat. x. 12. what great thinges they had done. And he to-
 ke them and went a syde into a solitary place/
 nye to a cite called Bethsaida. And y people
 knewe of it/and folowed him. And he recea-
 ved them/and spake vnto them of the kyngda-
 me of God/and healed them that had nede to
 be healed. And when y daye beganne to wea-
 re awaye/then came the twelve and sayde vnto
 him: sende y people awaye/that they maye
 goo into the townes & villages roundabout/
 and lodge/and get meate/for we are here in a
 place of wylernes. But he sayde vnto them:

Of S. Luke.

Jo. xxi.

Give ye the to eate. And they sayde. We ha-
 ve no moo but fyve loaves and two fysshes/except
 we shuld goo and bye meate for all this
 people. And they were about a fyve thousand
 men. And he sayde to his disciples: Cause
 them to syt doune by fyfties in a company.
 And they dyd soo/ & made them all syt doune.
 And he toke the fyve loaves/ & the two fysshes/
 & loked vp to heven/ & blessed them/ & brake/
 & gave to the disciples/ to set before y people.
 And they ate/and were all satisfied. And ther
 was taken vp of that remayned to the/ twelve
 baskettes full of broken meate.

C And it fortunied as he was alone prayinge/
 his disciples were w him/ & he ayed the say-
 inge: Who saye y people y I am? They ans-
 wered & sayd: John Baptist. Some saye E-
 liyas. And some saye/one of the olde prophete
 is rysen agayne. He sayde vnto the: Who saye
 ye that I am? Peter answered and sayde: thou
 arte the Christ of god. And he warned & com-
 maunded them/that they shuld tell no man y
 thinge sayinge: that the sonne of man must
 suffre many thinges/and be reproved of the
 elders/and of the hye prestes and scribes/ & be
 slayne/and the thirde daye rise agayne.

And he sayde to them all/ yf eny man will
 come after me/let him denye him sylfe/ & take
 up his crosse dayly and folowe me. Whosoe-
 ver will save his lyfe/ shall lose it. And who
 soever shall lose his lyfe for my sake/the sa-
 me shall save it. For what avauntageth it a
 man/ to wyne the whole worlde/ yf he loose

him.

fyve lo-
ves & ii.
fysshes.

Matthew.
x. 11.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

Mar. 8.

The Gospell

Mat. x. d. Him sylfe or runne in damage of him sylfe &
 mar. xij. b. For whosoever is ashamed of me/and of my
 sayinges: of him shall the sonne of man be as-
 hamed/when he cometh in his awne glorie/
 & in the glorie of his father / and of the ho-
 ly angels. And I tell you of a surety: There
 be some of the y stonde here/ which shall not
 tast of deeth: tyll they se y kyngdome of god.
 And it folowed about an. viii. dayes after
 thoose sayinges/that he toke Peter/James/
 & John/ & went vp into a mountayne to praye.
 And as he prayed/ y facion of his countenann-
 ce was changed/and his garment was whyte
 and Moone. And beholde/two men talked w
 him/and they were Moses & Helias/which
 appered gloriously/and spake of his departin-
 ge/which he shuld ende at Jerusalem. Peter
 and they that were with him/were hevy with
 slepe. And when they woke/they sawe his glo-
 rie/and two men stondinge with him.
 And it chaunfed as they departed frō him/
 Peter sayde vnto Jesus: Master/it is good
 bringe here for vs. Let vs make thre taberna-
 cles/one for the/and one for Moses/ & one for
 Helias: and wist not what he sayde. Whyl
 he thus spake/ther came a cloude and shado-
 wed them: & they feared when they were co-
 me vnder the cloude. And ther came a voyce
 out of the cloude sayinge: This is my deare
 sonne/heare him. And assone as y voyce was
 past/ Jesus was founde alone. And they kept
 it cloose/and tolde noo man in thoose dayes
 eny of those thinges which they had sene.
 And it

Love.
naunt

Mat. x. d.
d. Marc.
x. a.

Mat. x. d.
a. Marc.
x. a.

Transfi-
guracion

Heare
him.

Of S. Luke.

Jo. xciij.

And it chaunfed on the nexte daye as they came
 came doune from the hyll/ moche people met
 him. And beholde a man of the cōpany cryed
 out sayinge: Master/ I beseeche y beholde my
 sonne/for he is all that I have: & se/ a spiete
 taketh him/ & sodenly he cryeth/ & he teareth
 him that he cometh agayne/and with moche
 payne departeth frō him/ when he hath rent
 him/and I besought thy disciples to cast him
 out/ & they coulde not. Jesus answered & say-
 de: D. generacion with oute fayth / & croked:
 how longe shall I be with you? & shall suffre
 your Bunge thy sonne hidder. As he yet was
 a cōminge/ he sende rēt him & tare him. And
 Jesus rebuked y vnclene spiete/ & healed the
 childe/ & delivered him to his father. And they
 were all amased at y mighty power of God.
 Whyl they wondered every one at all thin-
 ges which he dyd/ he sayd vnto his disciples:
 Let these sayinges synke doune into youre ea-
 res. The tyme will come/ when the sonne of
 man shalbe delivered into the honde of men.
 But they wist not what y worde meant/ & yt
 was hyd frō the/ that they vnderstode yt not.
 And they feared to aspe him of that sayinge.
 Then ther arose a disputacion amōge the:
 who shuld be the greatest. When Jesus per-
 ceaved y thoughtes of their hertes/ he toke a
 chylde/ & set him hard by him/ & sayd vnto the:
 Whosoever receaveth this chylde in my na-
 me/ receaveth me. And whosoever receaveth
 me/ receaveth him y sent me. For he y is least
 amonge you all/ the same shalbe greate.
 And

The spi-
rite of the
fallynge
spaknes
is cast ou
te.

Passion.

Matthew.
x. d. b.
Mar. x. c.

Greatest

And

The Gospell

forbyd

And John answered & sayde: Master we sawe one casting out devyles in thy name / & we forbade him / because he followeth not with vs. And Jesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs / is wth vs.

And it folowed when the tyme was come / he shulde be receaved vp / then he set his face to goo to Hierusalem / & sent messengers before him. And they went & entred into a cite of the Samaritans to make redy for him. But they wolde not receave him / be cause his face was as though he wolde goo to Jerusalem. When his disciples James & John sawe y^t they sayde: Lorde / wilt thou that we commaunde that fyre come downe from heven & consume them / even as Elias dyd? Jesus turned about / and rebuked them sayinge: ye wote not what maner spere ye are of. The sonne of man ys not come to destroye mennes lives / but to save them. And they went to another toun.

for fr^o heaven

Matthew. 23. c. 1

for p^{er}

Buried his father.

And it chaunced as he went in the waye / a certayne man sayd vnto him: I will folowe the whither soever thou goo. Jesus sayd vnto him: foxes have holes / and byddes of y^e ayer have nestes: but the sonne of man hath not where on to laye his heed.

And he sayde vnto another: folow me. And the same sayde: Lorde suffre me fyrst to goo & bury my father. Jesus sayd vnto him: Let the deed / bury thei^r deed: but goo thou / and preache the kyngdome of God.

And another sayde: I wyll folowe the Lorde: but let me fyrst goo. Byd them fare well / which

Of S. Luke.

Jo. 10. 11.

which are at home at my house. Jesus sayde vnto him: No man that putteth his honde to the plowe / & loketh backe / is apte to the kyngdome of God. R

The .v. Chapter.

After these thinges / the Lorde apoynted other seventie also / & sent them / two & two before him into every cite and place / whither he him self wolde come. And he sayde vnto them / the harvest is great: but the laborers are fewe. Praye therefore the Lorde of y^e harvest / to send forth laborers into his harvest. Goo youre wayes: behold / I sende you forth as lammes amonge wolves. Beare noo wallet / nether scripp / nor shues / and salute noo man by the waye. Into whatsoever house ye enter / fyrst saye: Peace be to this house. And yf y^e sonne of peace be there / youre peace shall rest vpon him: yf not / yt shall retorne to you agayne. And in y^e same house tary still eatinge & drynkinge suche as they have. For the laborer is worthy of his rewarde. R

Seventie are sent. mat. 10. & Harvest. Lammes amonge wolves.

Mat. 10. & Ma. 9. &

saye: Shall mis- nistre all

Go not fr^o house to house: & in to whatso ever cite ye enter / yf they receave you / eate so. & che thinges as are set before you / & heale the sicke y^e are there / & saye vnto them: the kyngdome of God is come nre vpon you. But into whatsoever cite ye shall enter / yf they receave you not / goo youre wayes out into the streetes of y^e same / and saye: even the very dust / which cleaveth on vs of your cite / we wipe of agaynst you: Not withstandinge / marke this that y^e kyngdome of God was come nre vpon you.

Dust.

you. Ye & I saye vnto you: that it shalbe easier in that daye/ for Sodom then for y^e cytie.

Corazim
Betsaida
Tyre
Sidon
Caperna-
um.

Wo be to the Chorazin: wo be to y^e Beth-
saida. For yf y^e miracles had bene done in Ty-
re & Sidon/ which have bene done in you/ they
had a greater whyle agoone repented/ sitting in
heere & ashes. Nevertheless it shalbe easier
for Tyre & Sidon/ at the iudgement/ then for
you. And thou Capernaum which art exalted
to heave/ shalt be thrust doune to hell. He y^e
heareth you/ heareth me: & he that despiseth
you/ despiseth me: and he that despiseth me/
despiseth him that sent me.

Mat. p. d.
Jo. p. iij. c.

And the sevetie returned agayne with ioye
sayinge: Lorde even the very devyls are sub-
dued to vs thowwe thy name. And he sayde
vnto them: I sawe sathan/ as it had bene ligh-
tenyng/ faule doune fro heave. Beholde I ge-
ve vnto you power to treade on serpentes and
scorpions/ & over all maner power of the eni-
mye/ & no thinge shall hurte you. Neverthe-
lesse/ in this reioyse not/ that y^e spretes are un-
der youre power: but reioyse / be cause youre
names are wyrtten in heaven.

Reioyse.

Mat. p. j. d.
Babro.
Mat. p. j. d.

That same tyme reioysed Iesus in y^e spre-
te/ & sayde: I confesse vnto y^e father/ Lorde of
heaven & erth/ y^e thou hast hyd these thynges
from the wyse & prudent/ & hast opened them
that is/ to the babes. Even so father/ for soo pleased
taught of it the. All thinges are geven me of my father.
Christ / And no man knoweth who the sonne is/ but
knoweth the father: neither who the father is/ save the
y^e father. sonne/ & he to wh^o the sonne wyll shewe him.

And

And he turned to his disciples/ & sayde se-
cretly: & Happy are y^e eyes/ which se y^e ye se. Mathew
For I tell you that many prophetes & kynge
have desired to se those thinges which ye se/ &
have not sene them: & to heare those thinges
which ye heare/ and have not heard them.

Mathew
p. l. j. d.
Mar. p. l. j. c
Eternall
lyfe.
Deutero.
v. j. d.

And beholde/ a certayne Lawere stode vp/ &
tempted him sayinge: Master what shall I
do/ to inheret eternall life? He sayd vnto him:
What is written in the lawe? How redest
thou? And he answered & sayde: Love thy Lorde
God/ with all thy hert/ & with all thy sou-
le/ & with all thy strengthe/ & with all thy myn-
de: & thy neghbour as thy sylfe. And he sayde
vnto him: Thou hast answered right. This
do and thou shalt live. He willinge to iusti-
fie him sylfe/ sayde vnto Iesus: Who is then
my neghbour?

Mathew.
p. l. j. d.
Mar. p. l. j. c
Eternall
lyfe.
Deutero.
v. j. d.

Iesus answered & sayde: A certayne man de-
scended fro Hierusalem in to Hierico/ & fell in
to the hondes of theves/ which robbed him of
his rayment & wounded him/ & departed leyn-
ge him halfe deed. And by chaunce ther came
a certayne preste that same waye/ & when he
sawe him/ he passed by. And lykewyse a Levite/
when he was come nye to the place/ w^olt &
flooked on him/ and passed by. Then a certayne
Samaritane / as he iornyed / came nye vnto
him/ & when he sawe him/ had compassion on
him/ & went to and bounde vp his woundes/
and poured in oyle and wyne/ and put him on
his awne beast/ & brought him to a comen yn-
ne/ and made provision for him. And on the
morrowe

Samar-
tane.

The Gospell

morowe when he departed/ he toke out two pē
ce & gave them to the host/ & sayde vnto him.
Take cure of him/ & whatsover thou spēdest
moare/ when I come agayne / I will recom-
pence the. Which now of these thre/ thynkest
thou/ was neighbour vnto him & fell into &
thieves hondes: And he sayde. he that shewed
mercy on him. Then sayde Iesus vnto him.
Go and do thou lyke wyse. R

A neybo-
ure who.

Martha
Marie

* It fortunēd as they wēt/ that he entred
in to a certayne tounē. And a certayne woman
named Martha/ receaved him into her housse.
And this woman had a sister called Mary/
which sate at Iesus fete/ and hearde his prea-
chingē. And Martha was combrēd about mo-
che servinge/ & stode and sayde: Master/ doest
thou not care/ that my sister hath leest me to
minister aloner? Byd her therfore/ that she hel-
pe me. And Iesus answered/ and sayde vnto
her: Martha/ Martha/ thou carest/ & arte trou-
bled about many thinges: verely one is ned-
full. Mary hath chosen her that good parte/
which shall not be taken awaye from her. R

The. xi. Chapter.

And it fortunēd as he was prayinge in
a certayne place/ when he ceased/ one of
his disciples sayde vnto him: Master/
teache vs to praye/ as John taught his disci-
ples. And he sayd vnto thē: When ye praye/
saye: Our father which arte in heave/ ha-
lowed be thy name. Thy kynngdome come.
Thy will be fulfilled / even in erth as it is in
heaven. Our dayly bread geve vs evermore.

Mat. vi.

The pa-
ter noster

And

Of S. Luke. Jo. xvi.

And forgeve vs oure synnes: for evē we for-
geve every man & trespasseth vs. And ledde
vs not into tēptaciō. But deliver vs frō evill.

And he sayde vnto them: * if any of you
wuld have a frēde/ & wuld goo to him at mid Prayer
nyght/ & saye vnto him: frende lende me thre what it
loves / for a frende of myne is come out of the dothe.
waie to me/ & I have nothinge to set before
him: & he within wuld answer & saye / trou-
ble me not/ the doze is now sweet/ & my servail-
tes are with me in the chamber/ I canot ryse
& geve them to the. I saye vnto you/ though
he wuld not aryse & geve him / because he is
his frēde: yet because of his importunite he
wuld rise/ & geve him as many as he neded.

And I saye vnto you: aye/ and it shall be ge-
ven you. Seke/ and ye shall fynde. knocke/ & Covenan-
it shall be opened vnto you. for every one that unt.
apeth/ receaveth: and he that seketh/ fyndeth:
and to him that knocketh / shall it be open-
ned. Yf the sonne shall aye breed of eny of
you that is a father: wyl he geve him a sto-
ne? Or yf he aye siffhe/ wyl he for a fyssh ge-
ve him a serpent? Or yf he aye an egge: wyl
he offer him a scorpion? If ye then which are
evyll/ canne geve good giftes vnto your chyl-
dren / how moche more shall the father of hea-
ven geve an holy sperte to them/ that desyre
it of him? R

Mathew.
xij. a.
and. xxi. e
Mar. x. e
Jo. xiii. d
and. xvi. e
Jaco. i. a.
mar. xij. b
Mar. i. p. d
and. xii. b
Mar. iij. e

* And he was a castynge out a devyll/
which was dōme. And it folowed when the
devyll was gone out/ the domme spake/ & the
people wondred. But some of thē sayde: he ca-
steth

The dō-
me spira-
te is cast
oute.

Belze-
bus.

steth out devyls by the power of Belzebus
the chiefe of the devyls. And other tempted
him sekinge of him a signe fro heave. But he
knewe their thoughtes & sayde vnto them:
Every kingdome devided with in it selfe/shall
be desolate: & one housse shall fall vpon ano-
ther. So if Satan be devided with in him selfe:
how shall his kyngdome endure? Because
ye saye that I cast out devyls by the power
of Belzebus. If I by the power of Belzebus
caste oute devyls: by whome do youre chyl-
dren cast them out? Therfore shall they be
your iudges. But if I with y finger of God
cast out devyls/ noo doute the kyngdome of
God is come vpon you.

When a stronge man armed watcheth his
houffe: y he possesseth is in peace. But when
a stronger then he cometh vpo him & overco-
meth him: he taketh from him his harness
wherin he trusted/ & devideth his gooddes.
He that is not with me/ is agaynst me. And
he that gadereth not with me/ scattereth.

When the vnclene sprete is gone out of a
man/ he walketh through waterlesse places/
seekinge rest. And when he fyndeth none/ he
sayeth: I will retorne agayne vnto my housse
whence I came out. And when he cometh/ he
fyndeth it swept and garnished. Then goeth
he & taketh to him seve other spretes worse
then him selfe: and they enter in/ & dwell there.
And the ende of that man/ is worse then
the begynninge.

And it fortuneth as he spake those thinges/

a cer

Deuyl
worste
then him
selfe.

A certayne woman of the company lyfte vp her
voyce/ & sayde vnto him: Happy is the wom-
be that bare the/ and the pappes which gave
the sucke. But he sayde: Ye / happy are they happye
that heare the worde of God/ and kepe it. & who.

When the people were gadered thicke to
geder: he began to saye. This is an evyll na-
cion: they seeke a signe/ & ther shall no signe be
geven them/ but the signe of Jonas the pro-
phet. For as Jonas was a signe to the Nine-
vites/ so shall y sonne of man be to this naciō.

The quene of the south shall ryse at iudge-
ment/ with the men of this generaciō/ & con-
demne them: for she came fro the ende of the
worlde/ to heare the wysdome of Salomon.
And beholde a greater then Salomon is here.
The men of Nineve shall ryse at the iudge-
ment w this generaciō/ & shall condemne the:
for they repented at the preachinge of Jonas.

And beholde/ a greater then Jonas is here.
Noo man lighteth a candle/ & putteth
it in a privie place/ nether vnder a busshell:
But on a candelsticke/ that they that come in
may see y light. The light of thy body is the
eye. Therfore when thine eye is single: then
is all thy body full of light. But if thine eye
be evyll: then shall thy body also be full of
darknes. Take hede therfore that the light
which is in the/ be not darknes. For if all thy
body shall be light/ havinge noo parte darke:
then shall all be full of light/ even as when a
candle doeth light the with his brightnes. &

And as he spake / a certayne Pharise be-

And sought

Mat. xij. 5

Signe of
Jonas.

Quene
of y sou-
the.

ij. Reg.

v. 8.

ij. pa. ix.

Ninevi-
tes.

Jon. iii. 8

Mat. v. 8

Ma. iij. 6

Eye.

Mat. xj. 6

The Gospell

Matthew. p. xij. fought him to dyne with him: and he went in a sate doune to meate. When the Pharise sawe that he marvelled y^e he had not fyrst wesshed before dyner. And y^e Lord sayde to him: Now do ye Pharises/make cleane the out side of the cup/a of the platter: but youre inward parties are full of raveninge and wickednes. Ye soles/dyd not he that made that which is with out: make that which is within also? Ne verthelesse geve almose of that ye have/ and beholde all is cleane to you.

Tithe mynt. Matthew. p. xij. d. But wo be to you Pharises/for ye tithe the mynt and rewe/and all manner erbes/ & passe over iudgment and the love of God. These ought ye to have done/ & yet not to have left the other vndone.

Upper. most seates. Wo be to you Pharises: for ye love the vppermost seates in the synagoges / and grettinges in the markets.

Wo be to you scribes & pharises ypocrite/ for ye are as graves which appere. not/ & the men y^e walke over the/ are not ware of the.

Laweares. Matthew. p. xij. Builde sepul. chres. Then answered one of the laweares / & sayd vnto him: Master/ thus sayinge/ thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye laweares: for ye lade men with but thens grevous to be borne/ & ye youre selves touche not y^e packes wth one of youre fyngers.

Wo be to you: ye bylde the sepulchres of the Prophetes/ and youre fathers killed the: truly ye beare witnes/ that ye allowe the dedes of youre fathers for they kylled them/ and ye bylde their sepulchres.

Therefore

Of S. Luke.

Jo. p. c. viii.

Therefore sayde y^e wis dome of God: I will send them Prophetes & Apostles / & of them they shall slee & persecute: that the bloude of all Prophete/ which was shed fr^o the beginnynge of the worlde/ maye be requyred of this generation/ from the bloud of Abell vnto the bloud of zachary / which perished betwene the altier and the temple. Werely I saye vnto you: it shalbe requyred of this nacion.

Wo be to you laweares: for ye have taken awaye y^e keye of knowledge / ye entred not in youre selves/ & them that came in ye forbade.

When he thus spake vnto them/ the laweares & the Pharises began to weye busye about him / and to stop his mouth with many questions/ layinge wayte for him / and seekinge to catche some thinge of his mought/ wherby they might accuse him.

The. vii. Chapter.

A s ther gadered to gether an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: fyrst of all beware of the leu^e of the Pharises/ which is ypocrysy. For ther is no thinge covered / that shall not be vncovered: nether hyd/ that shall not be knowne. For whatsoever ye have spoken in darknes: that same shalbe heard in light. And that which ye have spoken in the eare/ ev^e in secret places / shalbe preached even on the toppe of the houses.

I saye vnto you my freddes: Be not afrayde of them that kyll the body/ and after that

Ben. liij.
ij. parall.
v. liij. s.

zacharias.

keye.

Leuen.

Mat. p. viij.
Mar. viij.
mat. p. c.
Ma. liij. s.

Leuen.

D. li. have

The Gospell

Who is to be feared. Have no more that they can do. But I will shewe you/ whom ye shall feare. feare him which after he hath killed/ hath power to cast in to hell. Ye I saye vnto you/ him feare. Are not fyve sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also even the very haire of youre heedes are nombred. feare not therfore: Ye are moare of value/ then many sparowes.

Mat. x. d. 32. ar. 11j. Lovena. untes. I saye vnto you: Whosoever confesseth me before men/ evē him shall I sonne of man confesse also before I angels of God. And he that denyeth me before men: shall be denyed before I angels of God. And whosoever speaketh a worde agaynst I sonne of mā/ it shall be forgiven him. But vnto him I blasphemeth the holy goost/ it shall not be forgiven.

Matthew. xij. e. 32. ar. 11j. A promi. se that I spirite shall tea. che vs. When they bringe you vnto the synagoges/ and vnto the rulers/ and officers/ take no thought how or what thinge ye shall answer or what ye shall speake. For the holy goost shall teache you in the same houre/ what ye ought to saye.

The lyfe stondeth not in riches but in kepinge godes commaū. demētes. One of the company sayde vnto hym: Master byd my brother devide the enheritaū ce with me. And he sayde vnto him: Man/ who made me a iudge or a divider over you? Wherfore he sayde vnto them: take hede/ and beware of covetousnes. For no mannes lyfe stondeth in the aboundaunce of the thinges which he possesseth. And he put forth a similitude vnto them sayinge:

The grounde of a certayne riche mā brought forth

Of S. Luke.

Jo. xvij.

forth frutes plenteously/ & he thought in him Richman silse sayinge: what shall I do: because I have noo rōme where to bestowe my frutes: And he sayde: This will I do. I will destroye my barnes/ and bilde greater/ & therein will I gadder all my frutes/ & my goodes: & I will saye to my soule: Soule thou hast moche goodes layde vp in stoor for many yeaeres/ take thyn ease/ cate/ drinke/ & be mery. But God sayde vnto him: Thou fool/ this night will they fetche awaye thy soule agayne from the. Then whose shall choose thinges be which thou hast provyded? So is it with him that gadreth ryches/ and is not ryche in God.

And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe/ what ye shall cate/ nether for youre body/ what ye shall put on. The lyfe is moare then meate/ and the bodye is moare then rayment. Considre the ravens/ for they nether sowe nor reape/ which nether have stoor/ housse ner barn/ & yet God fedeth them. How moche are ye better then the foules.

Which of you with takynge thought can adde to his stature one cubit? If ye then be not able to do that thinge which is least: why take ye thought for the remmaunt? Considre the lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you/ that Salomon in all this royalte/ was not clothed lyke to one of these.

If the grasse which is to daye in the feldes/ and to morowe shall be cast into the fornace/

N.iii. God

Richman
Eccl. 1. 1.

mat. 13. c
1. pe. 1. 6.
plal. liij.

Ravens.

Lilies.

The Gospell

God so clothe: how moche more will he clothe you/o ye endued wth litell faith? And aye not what ye shall eat/or what ye shall drinke / nether clyme ye vp an hye / for all suche thinges the hethen people of the worlde seeke for. Your father knoweth that ye have nede of suche thinges. Wherfore seeke ye after the kyngedome of God/and all these thinges shall be ministred vnto you.

Mat. 5. c.
Little flocke.

fear not litell flocke/for it is your fathers pleasure/to geve you a kyngdome. Sell that ye have/and geve almes. And make you bagges/which weye not olde/ & treasure that fuylth not in heauen / where noo these cometh/nether moth corrupteth. For where your treasure is/there will your hertes be also.

Almose.

Loynes
Ligthes.

Let your loynes be girded about / & your lightes brennyng / & ye your selves lyke vnto men/that wayte for their master / when he will retorne fro a wedding: that assone as he cometh & knocketh/they maye open vnto him. Happy are those seruautes/which the Lorde when he cometh/shall fynde watchyng. Verely I saye vnto you/he will gerdde him selfe about / & make them sit downe to meate / & walke by/and minister vnto them.

Seconde.
watche.
Matthew.
p. iij.

And yf he come in the seconde watche/ye if he come in the thyrde watche / & shall fynde them soo/happy are those seruautes.

This vnderstonde/that yf the good man of the house knowe what houre y these wolde come/he wolde suerly watche: and not suffer his house to be broken vp. Be ye prepared therfore

Of S. Luke.

Fo. L.

therfore: for the sonne of man will come at an houre when ye thinke not.

Then Peter sayde vnto him: Master/tellest thou this similitude vnto vs / or to all men? And the Lorde sayde: If there be any faithfull seruaunt and wise/whom his Lorde shall make ruler over his housholde/ to geve them their due of meate at due season: happy is that seruaunt/whom his master when he cometh/ shall fynde so doinge. Of a trueth I saye vnto you: that he will make him ruler over all that he hath. But & yf the euyl seruaunt shall saye in his hert: My master wyll differre his comyng/ & shall begynne to synke the seruautes/ & maydens/ and to eat and drinke/ & to be drunken: the Lorde of that seruaunt will come in a dawe/when he thinketh not/ and at an houre when he is not ware/ and will deuyde him/ & will geve him his reward with the vnbelievers.

Apo. 2. 8.
Exell seruaunt.

The seruaunt that knowe his masters will/ and prepared not him selfe/ nether dyd accordinge to his will/ shall be bet with many stryppes. But he that knowe not/ and yet dyd committe thinges worthy of stryppes / shall be beaten with fewe stryppes. For vnto whom more is geuen/ of him shall be moche requyred. And to whom men moche comyt/ the moare of him will they aye.

Loue
naunt

I am come to sende fyre on erth: & what is my dysyre but that it were all redy kyndled? Not with stondinge I must be baptised with water/ & baptyme: and how am I payned till it be me.

R. iij. ended

The Gospell

Baptise. ended: Suppose ye that I am come to sende
Mat. v. d. peace on erth: I tell you naye: but rather de-
bate. For fro hence forth thether shalbe fyve in
Peace. one housse devided / thre agaynst two / and
Debate two agaynst thre. The father shalbe devided
 agaynst the sonne / and the sonne agaynst the
 father. The mother agaynst the daughter / &
 the daughter agaynst the mother. The mo-
 therelawe agaynst hir daughterelawe / & the
Matthew. daughterelawe agaynst hir motherelawe.

Ma. viij. Then sayde he to the people: when ye se a
 cloude ryse out of the west / strayght waye ye
 saye: we shal have a Bowe / & soo it is. And
 when ye se the south wynde blow / ye saye: we
 shal have heete / & it cometh to passe. Xpocrite
 ye can skyl of the passion of the erth / & of the
 skye: but what is y cause / that ye cannot skyl
 of this tyme? Ye & why iudge ye not of youre
 selves what is righte?

Mat. v. d. Whill thou goest with thynne adversary to
 the ruler: as thou arte in the waye / geve dili-
 gence that thou mayst be delivered fro him /
Adversa- least he bringe the to the iudge / and the iudge
rie. delyver the to the iaylar / & the iaylar cast the
 in to prison. I tell y / thou departest not thence /
 tyll thou have made good y utmost myte.

The. viii. Chapter.

Galileas **T**her were present at the same season /
 that shewed him of y Galileas / whose
 se bloude pylate mengled with theie
 awone sacrifice. And Jesus answered / & sayde
 unto them: Suppose ye that these Galileans
 were greater synners then all the other Galile-
 leans?

Of S. Luke.

fo. li.

leas / because they suffred suche punisshment?
 I tell you naye: but except ye repent / ye shal
 all in lyke wyse peryshe. Or those. viii. apoc
 which y toure in Syloe fell / & slewe the / thin
 ke ye that they were synners above all men y
 dwell in Jerusalem? I tell you naye: But ex-
 cepte ye repent / ye all shal lyke wyse peryshe.

S He put forth the this similiude / A certayne
 man had a fygge tree planted in his veynar-
 de / & he came & sought frute thereon / & founde
 none. Then sayde he to y dresser of his vyney
 arde: Beholde / this thre yere have I come &
 sought frute in this fygge tree / & fynde none:
 cut it doune: why combreth it the grounder?
 And he answered & sayde vnto him: lord let
 it alone this yere also / till I digge rounde a-
 bout it / & dōge it to se whether it will beare
 frute: if it beare not then / after y / cut it doune

C And he taught in one of theire sinagoge on
 y saboth dayes. And beholde ther was a wo-
 ma which had a sprete of infirmite. viii. ye.
 ares: and was bowed to gether / & coulde not
 lyste vp her selfe at all. When Jesus sawe her
 he called her to him / and sayde to her: woman /
 thou arte delyvered from thy disease. And he
 layde his hondes on her / and immediatly she
 was made strayght / and glorified God. And
 the ruler of the sinagoge answered with in-
 dignacion (be cause that Jesus had healed
 on the saboth daye) and sayde vnto the peo-
 ple. Ther are fyve dayes in which men ought
 to worke: in them come and be healed / & not
 on the saboth daye.

Toure in
Silo.

fygge
tree.

The wo-
man y
was bo-
wed toge-
ther.

The Sai-
both is
broken.

D.v. Ther

The Gospell

The sa-
both is
broken.

Then answered him the Lorde and sayde:
Xpocrite/doth not cache one of you on the sa-
both daye/lowse his oxe oz his asse from the
stall/ & leade him to the water: And ought not
this daughter of Abraham / whom Sathay
hath bounde loo. yere. yeares / be lowsed from
this bonde on the saboth daye? And when he
thus sayde / all his adversaries were ashamed /
and all the people reioysed on all the excel-
lent dedes / that were done by him. &

Mustard
seede.

Then sayde he: What is the kyngdome of
God lyke? oz wherto shall I compare it? It is
lyke a grayne of mustard seede / which a man
toke and sowed in his garden: and it grewe
and weped a grete tree / and the foules of the
ayre made nestes in the braunches of it.

Mat. xiii.
Leven.

And agayne he sayde: wher vnto shall I ly-
ken y^e kyngdome of god? it is lyke leue / which
a woman toke / and hidde in thre bussheles of
floure / tyll all was thorow leuended. And he
went thorow all maner of cities & tounes tea-
ching / and iorneyinge towardes Jerusalem.

mat. xij.
Strayte
gate.

Mathew.
xij. d.

* When
the coue-
naut ma-
de in the
bloude of
Christ / is

Then sayde one vnto him: Lorde / are ther
fewe that shalbe saved? And he sayde vnto
them: stryve with youre selves to enter in at y^e
strayte gate: for many I saye vnto you / will
seke to enter in / & shall not be able. * When
the good man of y^e housse is rysen vp / & hath
gett to the doore / ye shall beginne to stonde
with out / and to knocke at the doore sayinge:
Lorde / Lorde / open vnto vs: & he shall answer
and saye vnto you: I knowe you not whence
ye are. Then shall ye begin to saye. We have
eaten /

Of S. Luke.

fo. lii

eaten / in thy presence and dronke / and thou
hast taught in oure stretes. And he shall saye:
I tell you / I knowe you not whence ye are:
departe from me all ye workers of iniquite.
There shalbe wepinge & gnashinge of teth
when ye shall se Abraham & Isaac & Jacob /
& all the prophetes in the kyngdom of God /
& y^eour selves thrust out at doores. And they
shall come from the east and from the west /
and from the north and from the south / and
shall syt doune in the kyngdome of God.
And beholde / ther are last / which shalbe fyrst:
And ther are fyrst / which shalbe last.

The same daye ther came certayne of the
pharises & sayd vnto him: Get the out of the
waye / & departe hence: for Herode will kyll y^e.
And he sayd vnto them. Boo ye and tell that
foye / beholde I cast out devyls & heale the
people to daye & to morowe / & the third daye
I make an ende. Neverthelesse / I must wal-
ke to daye and to morowe / & the daye folowin-
ge: for it can not be / that a prophete perishe
eny other where / save at Jerusalem.

O Jerusalem / Jerusalem / which kyllest
prophete / and stonest them that are sent to y^e:
how often wolde I have gadered thy childe
to gedder / as the hen gathereth her nest vn-
der her wynges / but ye wolde not. Beholde
y^eour habitation shalbe left vnto you desola-
te. for I tell you / ye shall not se me vntill the
tyme come that ye shall saye / blessed is he
that commeth in the name of the Lorde.

The. viii. Chapter.

And it

blinded
then men
parne the
selure w
th holie
woikes /
trussinge
ther to
enter: but
all in day
ne.

psal. vi. c.
mat. vij. c
and p. d.

Mathew.
xij. d.
q. p. d.

Herode
is a foie.

Jerusal
kyllest
prophete

Mathew.
xij.

The Gospell

Drop sic.

And it chaunced that he went into the house of one of y^e chiefe pharises to eate bread on a saboth day: & they watched him. And beholde ther was a man before him which had the dropsie. And Jesus answered & spake vnto the laweers & pharisees saying: is it lawfull to heale on the saboth day? And they helde their peace. And he toke him & healed him: & let him goo: and answered th^e saying: whiche of you shall have an asse or an oxe fallen into a pitt: and will not strayght waye pull him out on the Saboth day? And they coulde not answer him agayne to that.

He put forth a similitude to y^e gestes: wh^{er} he marked how they pleased to the hvest roumes: & sayd vnto th^e: When thou arte biddⁿ to a weddyng of eny man: syt not doune in y^e hvest roume: lest a more honorable man then thou be bidden of him: and he that bade bothe him and the: come and saye to the: geve this man roume: and thou then beginne with shame to take the lowest roume. But rather when thou arte bidden: goo & syt in the lowest roume: that when he that bade the cometh: he maye saye vnto the: frende syt vp h^{er}. Then shalt thou have worshipp in the presence of them that syt at meate with the. For whosoever exalteth him sylfe: shalbe brought lowe. And he y^e humblyeth him sylfe: shalbe exalted. Then sayde he also to him that had desyred him to diner: & When thou makest a diner or a supper: call not thy frendes: nor thy breth^{er}: neither thy kinsmen: nor yet ryche neighbours: lest

Prover.
xxv. a.
I palte
humble.
Mathew.
xxiii.
to b. liij. a
pro. liij. b.

Of S. Luke.

Jo. L. iii.

lest they bidde the agayne: and a recompence be made the. But when thou makest a feast: call the poore: the maymed: the lame and the blynde: and thou shalt be happy: for they cannot recompence the. But thou shalt be recompensed at the resurrection of the iuste men.

Feast
poore.

When one of them that sate at meate also harde that: he sayde vnto him: happy is he that eateth bread in the kyngdome of God. Then sayd he to him. A certayne man ordeined a grete supper: and bade many: and sent his seruaunt at supper tyme: to saye to them that wer bidden: come: for all thinges are now redy. And they all at once begane to make excuse. The fyrst sayd vnto him: I have bought a ferme: & I must needs goo and se it: I praye the have me excused. And another sayd: I have bought fyve yooke of oxen: & I goo to proove them: I praye the have me excused. The thyrde sayd: I have married a wyfe: and therefore I cannot come. And the seruaunt went: and brought his master worde therof.

Supper.
Mathew.
xxij. a.
Apo. xij.

Then was the good man of the house displeased: & sayd to his seruaunt: Woo out quickly into y^e stretes & quarters of the cite: & bringe in hither the poore & the maymed and the halt & the blynde. And the seruaunt sayd: lorde it is done as thou commaundedst: and yet ther is roume. And the lorde sayd to the seruaunt: Go out into y^e h^{er}e wayes & hedges: & compell th^e to come in: that my house maye be filled. For I saye vnto you: that none of those men which were biddⁿ: shall tast of my supper.

Ther

The Gospell

Mat. x. d. Ther went a grete cōpany with him/ & he
 & his disciples turned and sayde vnto them: ¶ If a man co-
 disciple. me to me/ & hate not his father and mother/
 Mat. x. d. & wyse/ and chyl dren/ & brethren/ and sisters/
 & xvij. d. more over and his awne lyfe/ he cannot be my
 Mat. viij. d. disciple. And whosoever beare not his crosse
 and come after me/ cannot be my disciple.

Towre. Which of you disposed to bilde a toure/ syt-
 teth not doune before & counteth y cost/ whe-
 ther he have sufficient to performe it/ lest af-
 ter he hath layde y foundation/ & is not able
 to performe it/ all y beholde it/ begynne to moc-
 ke him sayinge: this man beganne to bilde/ &
 was not able to make an ende. Or what kyn-
 ge goeth to make batayle agaynst another kin-
 ge/ & sitteth not doune fyrst/ & casteth in his
 mynde/ whether he be able w ten thousande/
 to mete him that cometh agaynst him w. & p
 thousand. Or els whyll y other is yet a grea-
 te waye of/ he will sende embassatours/ & de-
 fyre peace. So lyke wyse none of you y forsa-
 keth not all y he hath/ can be my disciple. Is

Christes
disciples

Mat. v. 8
Mar. ix. 9

Salt is good/ but yf salt have losse byz
 saltnes/ what shall be seasoned ther with? It
 is nether good for y londe nor yet for y dunge
 hill/ but men cast it out at y doores. He y hath
 eares to heare/ let him heare. ¶ The xv. Cha

Pulicane
Synners

Then resorted vnto him all y publicans
 and synners/ for to heare him. And the
 pharises & scribes murmured sayinge:
 He receaved to his cōpany synners/ & eateth
 with them. Then put he forth this similitu-
 de to the sayinge: What man of you havynge
 an hurt

Of S. Luke.

Jo. L. xiii.

an hundred shepe/ yf he loose one of the/ doth he
 not leve nynty & nyne in the wyldernes/ & goo
 after y which is lost/ vntyll he fynde him? **Handred.
Shepe.
mat. p. 11**
 And whē he hath founde him/ he putteth him
 on his shulders with ioye. And assone as he
 cometh home/ he calleth to gedder his lovers
 & neighbours sayinge vnto them: reioyse with
 me/ for I have founde my shepe which was
 lost. I say vnto you/ y lyke wyse ioye shall be
 in heven over one synner y repenteth/ moore
 then over nynty & nyne iuste persons/ whi-
 che nede noo repentance. ¶ Either what woman
 havynge. p. grotes/ yf she loose one/ doth not
 lyght a candell/ & swepe y house/ & seke dili- **Ten gra-
tes.**
 gently/ tyll she fynde it? And when she hath
 founde it/ she calleth her lovers & her neigh-
 bours sayinge: reioyce w me/ for I have founde
 the groate which I had lost. Lykwyse I
 saye vnto you/ ioye is made in y presence of y
 angels of god over one synner y repenteth. Is
 ¶ And he sayde: a certayne man had two
 sonnes/ & the yonger of them sayde to his fa- **The yon-
ger sonne.**
 ther: father geve me my parte of the goodes y
 to me belongeth. And he divided vnto them
 his substance. And not longe after/ y yonger
 sonne gaddered all that he had to gedder/ & to-
 ke his iorney into a farr countre/ & there he
 wasted his goodes with reytous lyvinge.
 And when he had spent all that he had/ ther
 rose a grete dearth thorow out all y same lon-
 de/ & he began to lacke. And he went and cla-
 ve to a citesyn of y same countre/ which sent
 him to his felde/ to kepe his swyne. And he
 wold

wold sayne have filled his belly with the red-
des that y swyne ate: & noo man gave him.

Then he came to him selfe and sayde: how
many hyred servauntes at my fathers have
breed ynough: & I dye for hunger. I will ary-
se: & goo to my father & will saye vnto him: fa-
ther: I have synned agaynst heven & before y/
& am no moare worthy to be called thy son-
ne: make me as one of thy hyred servauntes.
And he arose & went to his father. And when
he was yet agreate waye of: his father sawe
him & had compassion: and ran & fell on his
necke: & kyssed him. And the sonne sayd vnto
him: father: I have synned agaynst heven: & in
thy sight: & am no moare worthy to be called
thy sonne. But his father sayde to his servail-
tes: bringe forth that best garment and put it
on him: and put a ryng on his honde: & sho-
wes on his fete. And bringe hidder that fat-
ted caulfe: and kyll him: and let vs eate & be
mery: for this my sonne was deed: and is al-
ve agayne: he was losse: and is now founde.
And they began to be merpe.

The elder brother was in the felde: & when
he cam & drewe nye to y housse: he herde min-
strelcy and daunsynge: & called one of his ser-
vauntes: & asped what thoose thinges meate.
And he sayd vnto him: thy brother is come:
& thy father had kyllid y fatted caulfe: becau-
se he hath receaved him safe & founde. And he
was angry: and wolde not goo in. Then came
his father out: & entreated him. He answered
& sayde to his father: Loo these many yeaeres
have

have I done the service: nether biake at any
tyme thy commaundment: & yet gavest thou
me never soo moche as a kynd to make mery w
my lovers: but assone as this thy sonne was
come: which hath devoured thy goodes with
harlootes: thou haste for his pleasure kyllid
y fatted caulfe. And he sayd vnto him: Son-
ne: thou wast ever with me: and all that I ha-
ve is thynne: it was mete that we shuld make
mery and be glad: for this thy brother was
deed: and is a lyve agayne: and was losse: and
is founde. R

The. xvi. Chapter.

And he sayd also vnto his disciples.
¶ Ther was a certayne rych man: The vñ
which had a stewarde: that was accu- rightw-
sed vnto him: that he had wasted his goodes. rightw-
And he called him: & sayd vnto him: How is se stewar-
it: that I heare this of thee? Give a comptes de.
of thy stewardshippe: for thou mayste be no
longer stewarde. The stewarde sayd w in him
selfe: what shall I dor for my master will take
awaye fro me y stewardshippe. I canot dig-
ge: & to begge: I am a shamed. I wote what
to do: y when I am put out of y stewardship-
pe: they maye receave me into their houses.

Then called he all his masters detters: and
sayd vnto y fyrst: how moche owest thou vñ-
to my master? And he sayd: an hondred ton-
nes of oyle. And he sayd to him: take thy bill:
& syt doune quickly: & wryte fiftie. Then sayd
he to another: what owest thou? And he sayd:
dean hondred quarters of wheate. He sayd to
him: Take thy bill: & wryte foure scoore. And

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the lord commended the unius steward/because he had done wylly. for y chyldezen of this worlde are in their kynde/wylly then y chyldezen of lyght. And I saye also vnto you: make you frendes of the wicked mammon / that when ye shall departe/they may receave you into everlastinge habitacions. R

Mammon R He that is faithfull in that which is lesse y same is faithfull in moche. And he y is unfaithfull in y least: is unfaithfull also in moche. So then yf ye have not ben faithfull in y wicked mammon: who will beleve you in that which is truer And yf ye have not bene faithfull in another manes busines: who shall geve you youre awne? No servaunt can serve. ii. masters/for other he shall hate y one & love y other/or els he shall lene to the one & despyse the other. Ye can not serve God & mammon.

Matthew. y. 6. All these thinges herde the pharises also which were covetous and they mocked him. And he sayd vnto the: Ye are they which iustifie youre selves before mē: but God knoweth youre hertes. for y which is highlie esteemed among mē, is abhominable in y sight of god R

The lawe and the Prophetes raygned vntill the tyme of John: and sence that tyme the kyngdom of God is preached/and every man streyveth to goo in.

Mat. 9. 1. Soner shall heaven and erth perishe/then one tittle of the lawe shall perishe. Whosoever forsaketh his wyfe and marieth another/

Mat. 9. 2. breaketh matrimony. And every man which marieth her that is divorced from her husbande

Of S. Luke.

fo. lvi

bande / committeth advouty also.

L Ther was a certayne ryche man/which was clothed in purple & syn bysse/and fared deliciously every daye. And ther was a certayne begger/named Lazarus/whiche laye at his gate full of soores/despyringe to be refreshed with the cromes whiche fell from the ryche manes borde. Neverthelesse/the dogges came & licked his soores. And yt fortuneth that the begger dyed/ and was caried by the angels into Abrahams bosome. The ryche man also died/and was buried.

And beinge in hell in tormētes/he lyfte up his eyes & sawe Abraham a farre off/ & Lazarus in his bosome/ & he cryed and sayd: father Abraham/have mercy on me/ & sende Lazarus that he maye dippe the tippe of his fynger in water/and cole my tonge: for I am tormēted in this flame. But Abraham sayd vnto him: Sonne/remembre that thou in thy lyfe tyme/receavedst thy pleasure/ & contrary wyse Lazarus payne. Now therfore is he comforted/ and thou art punysshed. Beyonde all this/ bewene you & us ther is a greete space set/ so that they which wolde goo from hence to you cannot: neither maye come from thence to us.

Then he sayd: I praye the therfore father/ send him to my fathers housse. for I have fyve brethren: for to warne the/ lest they also come into this place of tormēt. Abraham sayd vnto him: they have Moses & the Prophetes/ let them heare them. And he sayd: I have father Abraham/ but yf one came vnto the/

D. lii from

1. Co. 8.

Bysse.

The ry.

chi glot

Lazarus

* Moses &

the pro.

phetes is

the olde

testament

The Gospell

from the ded/they wolde repent. He sayd vnto him: If they heare not Moses & p prophe-
tes/nether will they beleve/though one roose
from deeth agayne. ¶ The. xlii. Chap.

Matthew. xlii. f
Mar. x. f
Offence.
Milsto-
ne.
Matthew.
xlii. f
Le. x. f
Eccl. x. f
Matthew.
xlii. f

Ben sayde he to p disciples/it can not
be avoyded/but that offences will co-
me. Neverthelesse wo be to him tho-
row whom they come. It were better for him
that a mylstone were hanged aboute his nec-
ke/a that he were cast into p see/then that he
shuld offende one of this lytle ones. Take hede
to youre selves. If thy brother trespass aga-
ynst the/rebuke him: & yf he repent/forgewe
him. And though he sinne agēst y. vii. tymes
in a daye/a seve tymes in a daye tourne agay-
ne to p sayinge: it repenteth me/forgewe him

Sycami-
ne tree.

And the apostles sayde vnto the Lorde: in-
crease oure faith. And the Lorde sayde: yf ye
had faith lyke a grayne of mustard sēde/and
shuld saye vnto this sycamine tree/plucke
thy selfe vp by the rootes/and plant thy selfe
in the see: he shoulde obey you.

*** In wor-
kes mape
no fayth
be put for
by them
no man is
justified
ed before**

Who is it of you yf he had a servaunte plow-
winge or sēdinge catell/that wolde saye vnto
him when he were come from the felde/Go
quickly and syt dōune to meate: & wolde not
rather saye to him/dresse wherewith I maye
sup/a gyde vp thy selfe and serve me/tyll I
have eaten and dronken: and afterwarde/eate
thou/and drinke thou? Doeth he thanke that
servaunt because he dyd that which was com-
maunded vnto him? I trowe not. Soe lyke
wyse ye/when ye have done all thoose thinges

ges

Of S. Luke.

No. Lvi

ges which are commaunded you: saye/we are
unprofitable & servautes. We have done y
which was oure duetye to do.

god/but
by Chris-
tes blou-
de onlie

* And it chaunfed as he went to Jerusa-
lem/that he passed thorow Samaria and Ga-
lile. And as he entred into a certayne toun-
e/ther met him ten men y were lepers. Which
stode a farre of/a put forth their voyces & say-
de: Jesu master/have mercy on vs. When he
sawe the/he sayde vnto them: Go and shewe
yourselves to the prestes. And it chaunfed
as they went/they were censed. And one of
them/when he sawe that he was censed/tur-
ned backe agayne/a with a loude voyce pray-
sed God/and fell dōune on his face at his fe-
te/and gave him thankes. And the same was
a Samaritane. And Jesus answered & sayde:
are ther not ten censed? But where are those
nyne? Ther are not founde that returned aga-
ne/to geve God prayse/save only this straun-
ger. And he sayde vnto him: aryse/a goo thy
waye/thy faith hath made the whoale. *

Ten le-
pers.

* The ki-
ngedome
of god is
to loue
god with
all thyne
heart/ad
to put the
holer trust
in him ac-
cordinge
to the co-
venaunt/
made in
Christ ad
for Chri-
stes sake
to loue
thy neygh-
oure as
Christ lo-
ued the.
And all
this is
with in
the.

* When he was demaunded of y pharisees/
when the kyngdome of God shuld come: he
answered them and sayde: The kyngdome of
God cometh not with waytinge for. Nether
shall men saye: loo here/loo there. For behol-
de/the kyngdome of God is with in you.

And he sayde vnto the disciples: The dayes
will come/when ye shall desyre to se one daye
of the sonne of man/a ye shall not se it. And
they shall saye to you: Se here/Se there. Go
not after them/nor folowe them/for as the

D.iii. lyghte

The Gospell

Be here
se there.

lyghtenynge that apereth out of the one parte of the heven/and shyneth vnto the other parte of heven: Soo shall the sonne of man be in his dayes. But fyrst must he suffre many thinges/and be refused of this nacion.

Matthew.
p. xlii.
Ge. viij.

As it happened in y tyme of Noe: So shall it be in the tyme of the sonne of man. They ate/they dranke/they maryed wyues & were maryed/even vnto y same daye y Noe went into y arke: & y floud cam & destroyed the all. Lykewyse also/as it chaunced in the dayes of Lot. They ate/they dranke/they bought/they solde/they planted/they bilte. And even the same daye that Lot went out of Zodom/it rained fyre & brimstone from heven/ & destroyed them all. After these ensamples/ shall it be in the daye when the sonne of man shall appere.

Gen. xli.

At that daye he that is on the housse toppe/ and his stuffe in the housse: let him not come doune to take it out. And lykewyse let not him that is in the felde/turne backe agayne to that he lefte behynde. Remember Lottes wyfe. Whosoever will goo about to save his lyfe/ shall loose it: And whosoever shall loose his lyfe/ shall save it.

Lottes
wyfe.
Ge. xix.
Mat. x. c.
mar. xliij.
Jo. viij. d.
Matthew.
p. xliij.

I tell you: In that nyght/ther shall be two in one bedd/ the one shall be receaved/ and the other shall be forsaken. Two shall be also a grindynge to gedder: the one shall be receaved/ and the other forsaken. And they answered/ & sayde to him: where Lord? And he sayd vnto the: whersoever y body shall be/ thither will the egles resorte.

Egles.

The. xliij. Chap.
And he

Of S. Luke.

No. xliij.

And he put forth a similitude vnto the/ signifyinge that men ought alwayes to praye/ & not to be wery sayinge: Ther was a Judge in a certayne cite/ which feared not god nether regarded man. And ther was a certayne wedowe in the same cite/ which came vnto him sayinge: avenge me of myne adversary. And he wolde not for a whyle. But afterwarde he sayd vnto him selfe: though I feare not God/ nor care for man/ yet because this wedowe troubleth me/ I will avenge her lest at the laste she come and hagge on me.

Seele
p. xliij. c.
J. xliij. c.
Wicked
Judge.

And the lord sayd: heare what the vnrigh- tuous Judge sayeth. And shall not god avenge his electe/ which crye daye and nyght vnto him/ yet though he differre them? I tell you he will avenge them/ and that quickly. & Nevertheless / when the sonne of man cometh/ suppose ye/ that he shall fynde faith on the erthe.

And he put forth this similitude/ vnto certayne which trusted in the selves y they were perfecte/ & despyed other. Two men went vp into y temple to praye/ y one a pharise/ & the other a publican. The pharise stode & prayed thus vnto him selfe. God I thanke the y I am not as other men are/ extortioners / vniuste/ aduoutrers/ or as this publican. I fast twyse in y weke. I geve tythe of all that I possesse. And the publican stode as farre of/ & wolde not lyfte vp his eyes to heven/ but smote his brest sayinge: God be mercifull to me a synner. I tell you: this man departed hie to his housse justified.

The Gospell

Exalte. iustified moore then the other. For every man that exalteth him selfe/shal be brought low:

Matthew. xxiij. And he y humbled him selfe/shal be exalted &

Mat. xij. p. 8 They brought vnto him also babes / y he shuld touche the. When his disciples sawe that/they rebuked the. But Jesus called the vnto him/a sayde: Suffre chyl dren to come vnto me/a forbidde the not. For of soche is y kyngdome of God. Verely I saye vnto you: whosoeuer receaveth not the kyngdome of God/as a chylde: he shal not enter therein.

And a certayne ruler ayed him sayinge: Good Master: what ought I to do/to obtayne eternall lyfe? Jesus sayd vnto him: Why callest thou me good? No man is good/save God only. Thou knowest y commaundment:

Ex. xx. Thou shalt not commit adultery: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnes: Honoure thy father & thy mother. And he sayde: all these have I kept from my youthe. When Jesus hearde that/ he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast/a distribute it vnto the poore/and thou shalt have treasure in heven/and come/a folowe me. When he heard that/he was hevy: for he was very ryche.

Camell. When Jesus sawe him moine / he sayde: with what difficulte shall they that have ryches/enter into the kyngdome of God: it is easyer for a camell to goo thorow a needles eye / then for a ryche man to enter into the kyngdome of God. Then sayde they that hearde that: And who shall then be saved?

And

Of S. Luke.

Jo. xij

And he sayde: Things which are impossible with men are possible with God.

Then Peter sayde: For we have lefte all/a have folowed the. And he sayde vnto them: Verely I saye vnto you/ther is noo man that leaveth housse/other father & mother/ other Covenants/brethren or wyfe or chyl dren for the kyngdo. unt. me of Goddes sake/ which same shall not receive moche moore in this worlde: and in the worlde to come/lyfe everlastinge.

¶ He toke vnto him twelve / a sayde vnto them. Beholde we go vp to Jerusalem / a all shal be fulfilled that are written by y Prophe tes of the sonne of man. He shal be delivered vnto the gentils/a shal be mocked/and shal be despytfully entreated/and shal be spetted on: and when they have scourged him/ they will put him to deeth/and the thyrde daye he shall aryse agayne. But they understode none of these thinges. And this sayinge was hid fro them. And they perceaved not the thinges which were spoken.

¶ And it came to passe/ as he was come nye vnto Hierico/a certayne blynde man sate by the waye syde begginge. And when he hearde the people passe by / he ayed what it meant. And they sayde vnto him/ y Jesus of Nazareth passed by. And he cryed sayinge: Jesus y sonne of David/have thou mercy on me. And they which went before rebuked him/ that he shuld holde his peace. But he cryed so moche the moare/thou sonne of David have mercy on me. And Jesus stode styll/a commaunded

D.v. him

Matthew. xxiij.

Mar. x. c.

Passion

Matthew. xxiij.

Mar. x. g

Blynde man.

Him to be brought vnto him. And when he was come neare/heaped him/sayinge: What wilt thou that I do vnto the? And he sayde: Lorde/ I maye receave my sight. Iesus sayde vnto him: receave thy sight: thy faith hath saved the. And immediatly he sawe / and followed him/ prayfinge God. And all the people/when they sawe it/gave laude to God. ¶

The. xij. Chapter. ¶

And he entred in/ & went thorow Hierico. And beholde/ther was a mā named Zacheus/which was a ruler amōge the Publicans/and was riche also. And he made meanes to se Iesus/what he shuld be: & coulde not for the preace / because he was of a lowe stature. Wherfore he ran before/and ascēded vp/into a wilde fygge tree / to se him: for he shulde come that same waye. And when Iesus cam to the place/ he looked vp/ & sawe him/ & sayd vnto him: Zache/ attonce come doune/ for to daye I must abyde at thy housse. And he came doune hastelye & receaved him ioyfully. And when they sawe that / they all groundged sayinge: He is gone in to bary with a man that is a synner.

And Zache stode forth & sayd vnto y Lorde: Beholde Lorde/ y haulfe of my gooddes I geue to the poore/ & if I have done eny mā wronge/ I will restore him fower folde. And Iesus sayd to him: this daye is health the come vnto this housse/ for as moche as it also is become the chyld of Abrahā. For the sonne of mā is come to seke & to save that which was looste.

¶

As they hearde these thinge/ he added ther Mathew. to a similitude/ because he was nye to Hierusalem/ and because also they thought that the kyngdome of God shuld shortly appere. He sayde therfore: ¶ a certayne noble man/ wēt into a ferre cowntre/ to receave him a kyngdome/ and then to come agayne. And he called his ten servauntres / and delyvered them ten pounde sayinge vnto them: by and sell till I come. But his citsens hated him / and sent messengers after him sayinge: We will not have this man to raygne over vs.

Ten pou
de.

¶ And it came to passe / when he was come agayne & had receaved his kyngdome/ he commaunded these servauntres/ to be called to him (to whom he gave his money) to witt what every man had done. Then came y fyrst sayinge: Lorde/ thy pounde hath encreased ten poude. And he sayde vnto him: Well good servaunte/ because thou wast faithfull in a very lytell thyng/ take thou auctorite over ten cities. And the other came sayinge: Lorde thy poude hath encreased fyve pounde. And to y same he sayde: & be thou also ruler over fyve cities.

And the thyrde came & sayde: Lorde/ beholde here thy pounde/ which I have kepte in a napkyn/ for I feared the / because thou arte a straye man: thou takest vp that thou laydest not doune/ and repest that thou dyddest not sowe. And he sayde vnto him: Of thine awne mouth / iudge I the/ thou evyll servaunt. knewest thou that I am a straye man/ takinge vp that I layde not doune/ & repinge that I dyd

The Gospell

I dyd not sowe: Wherfore then gavest not thou my money into the banke/that at my cōminge I might have requited myne awne with vauntage?

And he sayde to them that stode by: take frō him that pounde/a geve it him that hath ten poude. And they sayd vnto him: Lorde he hath ten poude. I saye vnto you/that vnto all thē

To him y^e hath/it that have/it shalbe geve: a from him y^e hath shalbe ge not/evē that he hath shalbe taken from him.

Moreover those myne enemyes/which wolde not that I shuld raigne over them/bringe hider/a flee them before me. And when he had thus spoken/he proceded forth before a/ sent dinge up to Jerusalem. R

And it fortunēd/when he was come nye to Bethphage a Bethany/besydē moultē olive: te/he sent two of his disciples sayinge: Go ye in to the tounē which is over agaynstē you. In the which assone as ye are come / ye

shall finde a colte tyed/wheron yet never man fate. Loose him and bringe him hider. And if eny man aspe you/why that ye loose him: thus saye vnto him/y^e Lorde hath nede of him.

They that were sent/went their waye/and founde/evē as he had sayde vnto thē. And as they were aloofinge y^e colte/ the owners sayde vnto thē: why loose ye y^e colter? And they sayde: for y^e Lorde hath nede of him. And they brought him to Jesus. And they cast their raymēt on y^e colte / a set Jesus therō. And as he wēt/they spredde their clothes in y^e waye.

And when he was now come / whēare he wuld

Of S. Luke. Ho. Lxi.

Shuld goo doune frō the moultē olive/y^e whole multitude of y^e disciples began to reioyce/a to laude God with a loude voyce/for all y^e miracles y^e they had sene sayinge: Blessed be the kynge that cōmeth in the name of the Lorde: peace in heavē/a glozy in the hyst. And some of y^e Pharises of the cōpany sayde vnto him: Master rebuke thy disciples. He answered/a sayde vnto thē: I tell you/yf these shuld holde their peace/the stones wuld crye.

* And when he was come neare/he behelde the citie/a wept on it sayinge: Yf thou haddest knowen those thinges which belonge vnto thy peace/evē at this thy tyme. But now are they hydde from thyne eyes. For the dayes shall come vpo the/that thy enemyes shall cast a banke aboute the/and cōpasse the rounde/a kepe the in on every syde/and make the even with the grounde/with thy chyl dren which are in the. And they shall not leve in the one stone vpo another/because thou knewest not the tyme of thy visitacion.

¶ And he went in to the temple/a begāne to cast out them that solde therin/a them that bought/sayinge vnto them/yt is writtē: my housse is the housse of prayer: but ye have made it a den of theves. And he taught dayly in the temple. ¶ The hye Priestes and the Scribes and the chiefe of the people went about to destroye him: but coulde not finde what to do. For all the people stakke by him / and gave him audience.

The. xx. Chapter.

And

Mathew.
xxij. a.
Mark.
xij. a.

Sellers
a byers.
Mathew.
xxij. b.
Mar. xij. b.
Esa. lxi.
Hid. xij. c

Jo. xij. b

Quod yt fortunēd in one of those dayes /
as he taught the people in the temple
and preached the gospell: the hye prie-
stes and the scribes came with the elders / and
spake vnto him sayinge. Tell vs by what auc-
torite thou doest these thinges? Either who is
he y^e gave y^e this auctorite? He answered and
saide vnto the: I also will aye you a questiō /
and answer me. The baptyme of Iohn: was
it from heauen or of men? And they thought
with in them selves sayinge: yf we shall saye
from heave: he will saye: why then beleved ye
him not? But a yf we shall saye of men / all y^e
people will stone vs. For they be perswaded
that Iohn is a Prophet. And they answered
that they could not tell whence it was. And
Jesus sayde vnto them: nether tell I you by
what auctorite I do these thinges.

Wineyard. Then began he to put forth the to the peo-
ple / this similitude. A certayne man planted
a vyneyard / & let it forth to fermers / & went
him selfe into a straunge countre for a greate
season. And when the tyme was come / he sent
a servaile to his tennautes that they shuld
geve him of the frutes of the vyneyard. And
the tennaute dyd bet him / & sent him awaye
empty. And agayne he sent yet a nother ser-
vaunt. And they dyd bet him / & foule entra-
ted him also / & sent him awaye emptye. More
over / he sent the thyrde to / and him they woul-
ded / and cast out. Then sayde the lord of the
vyneyard: what shall I do? I will sende my
deare sonne / him peradventure they will reue-
rence

tenon

tence / when they se him.

But when the fermers sawe him / they
thought in them selves sayinge: this is the
heire / come let vs kyll him / that the inheri-
taunce maye be oures. And they cast him out
of the vyneyard / and kyllled him. Now what
shall the lord of the vyneyard do vnto
them? He will come and destroye those fer-
mers / and will let out his vyneyard to o-
ther. When they hearde that / they sayde:
God forbid.

And he behelde them and sayde: what mea-
neth this then y^e is wytten: The stone that
the bryders refused / the same is made y^e heed
corner stone / whosoever stumbe at that sto-
ne / shall be broken: but on whosoever it faul
vpon / it wyll grynde him to powder. And the
hye prestes and the scribes the same howe
went about to laye hondes on him / but they
feared the people. For they perceaved that
he had spoken this similitude agaynst them.

And they watched him / and sent forth
spies / which shuld sayne them selves perfe-
ct / to take him in his wordes / and to deliv-
re him vnto the power and auctorite of the de-
cite. And they ayed him sayinge: Master /
we knowe that thou sayest & teachest ryght /
nother cōsiderest thou eny mānes degre / but
teachest the waye of God truly. As it lanfull
tribute for vs to geve Cesar tribute or not? He percea-
ved their craftynes / & sayde vnto them: why
tēpt ye me? Shewe me a peny. Whose yma-
ge and superscripcion hath it? They answered

and

psalms 118.
v. 23.
Ac. 4. 11.
Ro. 9. 33.
1. pe. 2. 8.
Esaie.
54. 17.

matthew.
23. 3.
marke.
12. 13.

tribute
to Cesar.
Ro. 13. 8.

The Gospell

and sayde: Cefars. And he sayde vnto them: Wee then vnto Cefar: that which belongeth vnto Cefar: & to God: that which pertayneth to God. And they coulde not reprove his sayinge before the people. But they marvelled at his answer: and helde their peace.

Mat. xxiij.
Mar. xij.
Deutero.
xxv. 8.

Then came to him certayne of the Saduces which denye that ther is any resurreccion. And they asked him sayinge: Master, Moses wrote vnto vs: if any mannes brother dye havinge a wyfe: & the same dye with out yssue: that then his brother shuld take his wyfe: & reyse up seede vnto his brother. Ther were seven brethren: and the fyrste toke a wyfe: and dyed with out children. And the seconde toke the wyfe: & he dyed chyldelesse. And the thyrde toke her: & in lyke wyse the residue of the seven: & leest no chylde be hynde them: and dyed. Last of all the womā dyed also. Now at the resurreccion whose wyfe of them shall she be: for seven had her to wyfe.

Jesus answered & sayde vnto them. The chylde of this worlde marry wyves: & are marryed: but they which shall be made worthy to enioye that worlde and the resurreccion from deeth: nether marry wyves: nether are marryed: nor yet can dye any moare. For they are equall vnto the angels: & are the sonnes of God: in as moche as they are the chylde of the resurreccion. And that the deed shall ryse agayne: even Moses signified besydes the bulshewhen he sayde: the Lorde God of Abraham: & the God of Isaac: & the God of Iacob. For he is

Of S. Luke. Jo. Epit

He is not the God of the deed: but of them which live. For all live in him. Then certayne of the Pharisees answered and sayde: Master thou hast well sayde. And after that durst they not aske him any question at all.

Then sayde he vnto them: how saye they that Christ is Davids sonne? And David him selfe sayth in the booke of the Psalmes: The Lorde sayde vnto my Lorde: syt on my right honde: tyll I make thine enemyes thy foote stole. Seinge David calleth him Lorde: how is he then his sonne.

Then in the audience of all the people: he sayde vnto his disciples: beware of the Scribes: which desyre to goo in longe clothinge: & love gretynge in the markets: and the hyest seates in the synagoges: and chiefe roundes at feastes: which devoure widowes houses: & that vnder a coloure of longe prayinge: the same shall receave greater damnacion.

The. xxi. Chapter.

As he behelde / he sawe the ryche men: how they cast in their offeringes into the treasury. And he sawe also a certayne poore widowe: which cast in thytter two mites. And he sayde: of a tructh I saye vnto you / this poore wyddowe hath put in moare then they all. For they all have of their superfluyte added vnto the offeringe of God: but she / of her penury: hath cast in all the substance that she had.

As some spake of the temple: how it was garnished with goodly stones & Jewels: he sayde. The

matthew.
xxij. d.
mar. xij. d.
psa. cix. a

mat. xii. d.
poore
we.
matthew.
xxij. d.
mar. xij. d.

The Gospell

Destruction of y temple.

be. The dayes will come/whē of these thyn-
ges which ye se/ shall not be lefte stone upon
stone/that shall not be throwen doune. And
they apled him sayinge: Master whē shall the
se thinge be/and what signe will therbe/ whē
suche thinges shall come to passe.

And he sayd: take hede: that ye be not decea-
ved. For many will come in my name sayinge:
I am he: and the tyme draweth neare. folo-
we ye not them therfore. But when ye heare
of warre and of dissencion: be not afrayd. For
these thinges must fyrst come: but the ende
followeth not by & by. Then sayd he vnto the:
Nacion shall rise agaynst nacyon / and king-
dom agaynst kyngdome/and greates erthqua-
kes shall be in all quarters / and honget / and
pestilence: and fearfull thinges. And greates
signes shall therbe from heven.

But before all these / they shall laye theire
hondes on you/ and persecute you/ deluyerin-
ge you v p to the synagoges and into preson/
and bringe you before kyniges and rulers for
my names sake. And this shall chaunce you
for a testimoniall. Let it sticke therfore faste in
yours hertes/ not once to stody before/ what ye
shall answer: for I will geve you a mouth &
wisdom/ where agaynst/ all youre aduersa-
rys shall not be able to speake nor resist. Ye &
ye shall be betrayed of youre fathers and mo-
thers/ and of youre brethren / and kynsmen/
and lovers/ and some of you shall they put to
deeth. And hated shall ye be of all men for my
names sake. Yet ther shall not one hert of you

re heed

Of S. Luke. Fo. L. viii.

re heedes perisshē. With youre pacience * pos. Possesse
D sesse youre soules.

And when ye se Jerusalem beseged with
an hoste/ then vnderstonde that the desolaciō
of the same is nye. Then let them which are
in Ierorve flye to the mountaynes. And let
them which are in the middes of it / departe
oute. And let not them that are in other coun-
treis/ enter therin. For these be the dayes of
vengeance/ to fulfill all that are writte. But
to be to them that be with chylde/ & to them
that geve sucke in those dayes: for ther shall
be greates trouble in the londe/ and wrath over
all this people. And they shall fall on the
edge of the swerde/ and shall be leed captiue /
into all nacyons. And Jerusalem shall be troo-
den vnder foote of the gentyle/ vntyll the tyme
of the gentyle be fulfilled.

* And ther shall be signes in the sunne / ad
in the mone/ and in the starres: and in y erth
the people shall be in soche perplexite / y they
shall not tell which waye to turne them sel.
The see and the waters shall roore/ & me-
nes hertes shall fayle them for feare/ and
lokinge after those thinges which shall co-
me on the erth. For the powers of heve shall
move. And then shall they se the sonne of mā
come in a clowde with power and greates glo-
ry. When these thinges begyn to come to pas-
se: then loke vp/ and lifte vp youre heedes for
yours redemcion draweth nye.

And he shewed the a similitude: beholde y
figge tree/ & all other trees/ when they shute
P. ii. forth

A promi-
se.

wonne of

sacr.

matthew.

p. viii.

mar. viii.

dani. ix.

matthew.

p. viii.

mar. viii.

p. viii.

p. viii.

p. viii.

The Gospell

forth their buddes/ ye se and knowe of youre
arone selves that sommer is then nye at hand.
So lyke wyse ye (when ye se these thinges
come to passe) vnderstonde / that the kyngdo-
me of God is nye. Verely I saye vnto you:
this generacion shall not passe/tyll all be ful-
filled. Heauen & erth shall passe: but my wor-
des shall not passe. R

* Take hede to youre selves/ lest youre her-
tes be overcome with surfettinge and dron-
kennes and cares of this worlde: and that/
that daye come on you vnwares. For as a sna-
re shall it come on all them that sit on the fa-
ce of the erthe. Watche therfore continually
and praye/that ye maye obtayne grace to fflye
all this that shall come/ & that ye maye ston-
de before the sonne of man. R

In the daye tyme/ he taught in the temple/
and at night/ he went out/ and had abydinge
in the mount olivete. And all the people ca-
me in the morninge to him in the temple/ for
to heare him.

The .xvii. Chapter.

Matthew.
xxviii.
Ma. .xliii

The feaste of swete breed drue nye whi-
che is called ester/ and the hye prestes
and Scribes sought how to kyl him/
but they feared the people. Then entred Sa-
tan into Judas/ whose syr name was Isca-
riot (which was of the nombre of the twel-
ue) & he went his waye & comuned with the
hye Prestes and officers / how he might be-
traye him to them. And they were glad: & pro-
mysed to geve him money. And he consented
and

Of S. Luke.

Jo. xv.

and sought oportunitie to betraye him vnto
them/ when the people were awaye.

Then came y^e daye of swete breed/ when of
necessite the esterlambe must be offered. And
he sent Peter & Iohn sayinge: Go & prepare
vs the ester lambe/ that we maye eat. They
sayde to him. Where wilt thou / y^e we prepa-
re? And he sayd vnto them. Beholde when ye
be entred into the cite / ther shall a man mete
you bearynge a picher of water/ him folowe
into the same housse y^e he entreth in/ & saye vn-
to y^e good ma of y^e housse. The master sayeth
vnto y^e: where is y^e gest chamber/ where I shall
eate myne ester lambe wth my disciples? And
he shall shew you a greate parloure paved.
Ther make redy. And they went & fonde as he
had sayd vnto the: & made redy y^e ester lambe.

And when the houre was come/ he sate dou-
ne and the twelve Apostles with him. And he
sayde vnto them: I have inwardly desired/
to eate this ester lambe with you before y^e I
suffre. For I saye vnto you thence forth / I
will not eate of it eny moore/ vntill it be ful-
filled in the kingdome of God. And he toke
the cup/ & gave thankes/ & sayde. Take this/
and dreyde it amonge you. For I saye vnto
you: I will not drinke of the fruite of the vy-
ne/ vntill the kingdome of God be come.

And he toke breed/ gave thankes/ and gave
to them/ sayinge: This is my body which is. The sa-
crament of me. Lyke wyse also/ when they had supped/ he toke
the cup sayinge: This cup is the newe te-
stament.

Matthew.
xxviii.
Christ is
betrayed.

P.iii. v. te.

The Gospell

we testament / in my bloud / which shall for you be redde.

matthew.
xxvj.
mar. x. llij.
loa. xliij.
pja. pl. c.

Let beholde / the honde of him that betrayeth me / is with me on the table. And y sonne of man goeth as it is appoynted: But wo be to y man by whom he is betrayed. And they began to enquire amonge them selves / which of them it shuld be / that shuld do that.

Greatest
matthew.
xxvj.
mar. p. f.

And ther was a stryfe amonge the / which of them shuld be taken for the greatest. And he sayde unto them: the kynges of the getyls raygne over them / and they that beare rule over them / are called gracious lordes. But ye shall not be so. But he that is greatest amonge you / shalbe as the yongest: and he that is cheefe / shalbe as the minister. For whether is greater / he that sitteth at meate: or he that serveth: Is not he that sitteth at meate? And I am amonge you / as he that ministrereth. Ye are they which have bidden with me in my temptacions. And I apoynt unto you a kyngdome / as my father hath appoynted to me: that ye maye eat and drynke at my table in my kyngdome / and sit on seates / and iudge the twelve tribes of Israhel. x

Simons
fayth say
leth not.

matthew.
xxvj.
mar. xliij.

And the Lorde sayde: Simon / Simon beholde Satan hath desired you / to sifte you / as it were wheate: but I have prayed for the / that thy faith faile not. And when thou arte converted / strengthe thy brethren. And he sayd unto him. Lorde I am redy to go with the in to prison / & to deith. And he sayde: I tell the Peter / the cocke shall not crow this daye / till thou

Of S. Luke.

Jo. L. p. vi.

thou have thyrse denyed y thou knewest me. And he sayde unto them: when I sent you with out wallet and scripe & shoes slacked ye eny thinge? And they sayd / no. And he sayde to them: but now he that hath a wallet let him take it up and lykewyse his scrippe. And he that hath no swearde / let him sell his coote and bye one. For I saye unto you / that yet / that which is writen / must be performed in me: even with the wycked was he nombred. For those thinges which are writen of me / have an ende. And they sayde: Lorde / beholde here are two swordes. And he sayde unto them: it is ynough.

By a swa
rde.
esai. liij.

Two sw
rdes.

And he came out / and went as he was wont / to mounte olivete. And the disciples folowed him. And when he came to the place / he sayde to the: praye / lest ye fall into temptacion. And he gate him selfe from them / about a stone / cast / & kneled doune / & prayed / sayinge: Father yf thou wilt / withdrawe this cup fro me. Neverthelesse / not my will / but thynne be fulfilled. And ther appered an angel unto him from heaven / confortinge him. And he was in an agony / & prayed somewhat longer. And hys sweate was lyke droppes of bloud / trickynge doune to the grounde. And he rose up from prayer & came to his disciples / & founde them sleepinge for sorowe / and sayde unto them: Why slepe ye? Rysse and praye / lest ye fall into temptacion.

matthew.
xxvj.
mar. xliij.
loa. xliij.

Christ ac
meth him
selfe aga
inst his
passion.
An angel
comforteth
him.

He swe
teth blou
de.

Whill he yet spake: beholde / ther came a company / and he that was called Judas / one of the

The Gospell

of the twelve/with before them/ & pressed nye vnto Iesus to kysse him. And Iesus sayd vnto him: Judas/betrayest thou y sonne of man with a kysse? When they which were about him sawe what wolde folow, they sayde vnto him. Lorde/shall we smite with swearde. And one of them smote a seruaunt of y hiest preste of all/ & smote of his right eare. And Iesus answered & sayd: Soffre ye thus farre forth he, And he touched his eare/and healed him.

Then Iesus sayde vnto the hye prestes and rulers of the temple & the elders which were come to him. Be ye come out / as vnto a thefe with swerdes and staves? When I was dayly with you in the tēple / ye stretched not forth hondes agaynst me. But this is euen youte very houre/and the power of darcknes. Then toke they him/and ledde him / and brought him to the hye prestes housse. And peter followed a farre of.

When they had kyndled a fyre in the middes of the palye/and were set doune to gedes Peter also sate doune amonge them. And one of the wenches/bethelde him as he sate by the fyre/and set good eyesight on him & sayde: this same was also with him. Then he denyed hym sayinge: woman I knowe him not. And a litle whyle/another sawe him & sayde: thou arte also of them. And Peter sayd man I am not. And aboute the space of an houre after / another affirmed sayinge: we rely even this felowe was with hym / for he is of Galile / & Peter sayde; mā I wote not what

Of S. Luke.

fo. lxxviii

what thou sayest. And immediatly whyll he yet spake / the cocke crowe. And the Lorde turned backe and loked apou Peter. And Peter remembered the wordes of the Lorde/how he sayde vnto him/before y cocke crowe/thou shalt denye me thryse. And Peter went out/and wepte bitterly.

And the men that stode about Iesus/mocked him/ & smote him/and blyndfolded him/ & smote his face. And a yed him sayinge: arte/who it is that smote y? And many other thinges despytfull ye sayd they agaynst him.

And as sone as it was daye/the elders of the people & the hye prestes & scribes/came to gedder & ledde him into their counsell sayinge: arte thou very Christ? & tell vs. And he sayde vnto the: yf I shall tell you/ye will not beleve me/oz let me goo. Hereafter shall the sonne of man sit on the ryght honde of the power of God. Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye y I am. Then sayde they: what nede we eny further witnes? We oure selues have herde of his awne mouth. ¶ The. xxiij. Chap.

And the whole multitude of them arose/ & ledde him vnto pylate. And they beganne to accuse him sayinge: We haue founde this felowe pervertynge the people/and forbyddynge to paye tribute to Cesar: sayinge/that he is Christ a kynge. And pylate apposed him sayinge: arte thou the kynge of the iewes? He answered him and sayde:

¶ Thou

Christ is mocked.

Matthew. xxiij. mar. x. lo. p. viij

He is deuoyered to pylate mat. xxiij. mar. xij. mathe. p. viij. and. p. v. a thou lo. p. viij

Erare is iuytt of

matthew. xxiij. mar. x. lo. p. viij

matthew. xxiij. mar. x. lo. p. viij

After de uicty.

The Gospell

thou sayest it. Then sayde Pylate to the hye prestes/and to the people: I fynde noo faute in this man. And they were the moore farrce sayinge. He moveth the people / teachynge thozowout all Jewry/and beganne at Galile) even to this place.

He is se-
nt to He-
rode.

He hol-
deth his
peace.

Pilate &
Herode
are beco-
me fren-
des.

matthew.
xxvi.
mar. xv.
Jo. viii.
and. xlv.

When Pilate hearde mencion of Galile) he asked whether the mā were of Galile. And as-
sone as he knewe that he was of Herodes iurisdiction he sent him to Herode/which was also at Jerusalem in those dayes. And when Herode sawe Jesus he was exceedingly glad de. for he was desyrus to se him of a longe season/because he had hearde many thinges of him/& trusted to have sene some myracle done by him. Then questioned he with him of many thinges. But he answered him not one worde. The hye prestes and scribes/stode forth & accused him straitly. And Herod with his men of warre/despysed him/and mocked him/and arrayed him in whyte/and sent him agayne to Pylate. And the same daye Pylate and Herod were made frendes togeder. for before they were at variaunce.

And Pylate called togeder the hye prestes and the rulers/and the people/& sayde unto them: Ye have brought this man unto me/as one that perverted the people. And behold I have examined him before you/& have founde no faute in this man/of those thinges whereof ye accuse him. No nor yet Herode. for I sent you to him: and lo no thinge worthy of death is done to him. I will therefore chasten him

Of S. Luke.

fo. l. & viii.

him & let him loose. for of necessity he must have let one loose unto them at that feast.

And all the people cryed atonce sayinge: awaye with him/& delivre to us Barrabas: Barabbas which for insurrection made in the cite/& mother/was cast into prison. Pylate spake agayne to them willinge to let Jesus loose. And they cryed sayinge Crucify him/ Crucify him. He sayde unto them the thyrde tyme. What evyll hath he doner? I fynde no cause of death in him. I will therefore chasten him / and let him loose. And they cryed with loude voyce/ and required that he myght be crucified. And the voyce of them and of the hye prestes prevailed.

And Pylate gave sentence that it shuld be as they required and let loose unto them / him that for insurrection and mother/was cast into prison/whom they desyred: & deliv-
ered Jesus to do with him what they wolde. And as they ledde him awaye/they caught one Symon of Syrene/commynge out of the felde: and on him layde they the crosse/to beare it after Jesus. Simon of Syrene

And ther folowed him a greute company of people and of women/which wemē bewayled and lamented him. But Jesus turned backe unto them/and sayde: Doughters of Jerusalem/wepe not for me; but wepe for youre selves and for youre chyldren. for behold the dayes will come/when men shall saye: happy are the baren and the wombes that never bare/and the pappes which never gave sucke. matthew. xxvi.
mar. xvi.
isa. liliij. &
gala. iiii.

Then

The Gospell

esai. li. a. They shall they beginne to saye to the mount
ofer. p. 8. saynes / fall on vs: and to the hilles / cover vs.
apo. ip. 8. for yf they do this to a grene tree / what shal
be done to the drye?

And ther were two evyll doers ledde with
him to be slayne. And when they were come
to the place / which is called Calvary / there
they crucified him / and the evyll doers / one on
ryght honde / and the other on the lefte. Then
sayde Jesus: father forgeve them / for they
woot not what they do. And they parted his
rayment / and cast loottes. And the people sto
de and behelde.

And the rulers mocked him with this say
ing: he holpe other men / let him helpe him sel
fe / yf he be Christ the chysen of god. The sou
diers also mocked him / and came and gave him
veneger and sayde: yf thou be that kynge of
Jewes / save thy selfe. And his superscrip
cion was writte over him / in greke / in latine and
Hebrew: This is the kynge of the Jewes.

And one of the evyll doers which hanged
cayled on him sayinge: If thou be Christ save
thy selfe and us. The other answered and re
buked him sayinge. Yet herfearest thou god?
Because thou arte in the same damnacion?
We are ryghteously punesshed / for we recea
ve accordynge to oure dedes: But this man
hath done nothinge amysse. And he sayde un
to Jesus: Forde remember me when thou co
mest into thy kyngdome. And Jesus sayde
unto him: Verely I saye unto the / to daye shalt
thou be with me in Paradyse.

And is

Of S. Luke.

Jo. li. v. 10

And it was about the first houre. And ther
came a darcknes over all the londe / vntyll y
nynt houre / and the sonne was darckened. Dayle.
And the vayle of the temple dyd rent even
thorow the myddes. And Jesus cryed with a
greate voyce and sayd: father / into thy hon
des I comende my sprete. And when he thus
had sayd / he gave up the goost. When y Cen
turion sawe what had happened / he glorified
God sayinge: Of a suttie this man was per
fecte. And all the people that came to geder
to that sight / beholdynge the thinges which
were done: smote their bestes / and returned
home. And all his acquayntaunce / and the
women / that folowed him from Galile / stode
a farte of beholdynge these thinges.

And beholde ther was a man named Jo
seph / a counselloure / and was a good man & a
juste / and dyd not consent to the counsell and de
de of them / which was of Aramathia / a cite
of the Jewes: which same also wayted for y
kyngdome of God: he went vnto Pilate / and beg
ged the body of Jesus / and toke it doune /
& wrapped it in a linnen clooth / and layed it
in an hewen tounge / wherin was never man
before layed. And that daye was y Saboth
even / & the Saboth drue on. The women that
folowed after / which came with him from
Galile / behelde the sepulchre and how his bo
dy was layed. And they returned & prepared
odoures and oyntmentes: but rested the Sa
both daye / accordynge to the commaunde
ment.

The. xxiij. Chapter.

On the

Dayle.

He geue
th up the
ghost.

His fren
des ston
de a farte
of.

matthew.
xxv. 11.
mar. p. 8.
Jo. p. 10. 8
Joseph
of Arima
thia.

Paradise

mar. p. 28.
Joh. p. 28. a

The Gospell

matthew.
p. 28. d.
mar. p. 28. a

Peter r.
neth to
y grave.

Emaus.

In the morow after the saboth / erly
in the morninge / they came vnto the
tombes & brought the odoures which
they had prepared & other women with them
And they founde the stone rouled away fro
the sepulchre / and went in: but founde not the
body of the Lorde Jesu. And it happened / as
they were amased therat: Beholde two men
stode by them in shynynge vestures. And as
they were a frayde / and bowed doune their fa
ces to the erth: they sayd to them: why seke ye
the lyvinge amonge the deed: he is not here:
but is risen. Remember how he spake vnto
you / when he was yet with you in Galile / say
inge: that the sonne of man must be deliuered
into the hondes of synfull men / and be cruci
fied / and the thyrde daye rise agayne.

And they remembred his wordes / & retur
ned from the sepulchre / and tolde all these thin
ges vnto the eleven / & to all the remanaunt.
It was Mary Magdalen and Joanna / & Ma
ry Jacobi / & other that were with ihu / which
tolde these thinges vnto the Apostles / & their
wordes semed vnto them fayned thinges /
neither beleved they them. Then arose Pe
ter and ran vnto the sepulchre / and stouped in
and sawe the linnen clooths layde by them
selfe / and departed wondrynge in him selfe
at that which had happened.

And beholde / two of them went that sa
me daye to a tounne which was fro Jerusalem
about thre scoore forlonges / called Emaus:
and they talked togeder of all these thinges
that

Of S. Luke.

To. L. p. 28.

that had happened. And it chaunced / as they
comened togeder & reasoned / that Jesus him
selfe drewe neare / & went with them. But their
eyes were holden / that they coulde not knowe
him. And he sayde vnto them: What maner
of comunicacions are these that ye have one
to another as ye walke / & are sadde. And the
one of them named Cleophas / answered and
sayd vnto him: arte thou only a straunger in
Jerusalem / & haste not knowen the thinges
which have chaunced therin in these dayes?
To whom he sayd: what thinges?

And they sayd vnto him: of Jesus of Naza
reth which was a prophet / myghtie in dedes
& worde / before god / & all the people. And how
the hie prestes / & oure rulers deliuered him
to be condemned to death: and have crucified
him. But we trusted that it shuld have bene
he that shuld have deliuered Israel. And as
touchynge all these thinges / to daye is even
the thyrde daye / that they were done.

He and certayne women also of oure com
pany made vs astonyed / which came erly vnto
the sepulchre / and founde not his body:
and came sayinge / that they had sene a vision
of angels / which sayde that he was alyue.
And certayne of them which were with vs
went their waye to the sepulchre / and founde
it even so as the women had sayde: but him
they sawe not.

And he sayde vnto the: O folles and stoures
of herte to beleve all y the prophete have spo
ken. Dught not Christ to have suffered the
se thinges.

The Gospell

se thinges/ & to enter into his glory? And he began at Moses/ & at all the prophetes/ & interpreted vnto them in all scriptures which were wyrtten of him. And they drewe nye vnto the toun wiche they went to. And he made as though he wolde have gone further. But they constrayned him sayinge: abyde with vs/ for it draweth towardes nyght/ & the daye is farre passed. And he went in to tary wiche the.

And it came to passe as he sate at meate wth them/ he tokē breed/ blessed it/ brake and gave to them. And their eyes were openned/ & they knewe him: and he vnnissed out of their syght. And they sayde betwene them selues: dyd not oure hertes burne wiche in vs/ whyll he talked wiche vs by the waye/ and as he opened to vs the scriptures? And they roose vp the same houre/ and returned agayne to Jerusalem/ and founde the eleven gadered to gedre and them that were wiche them/ which sayde: the Lord is rysen in dede/ and hath apered to Simon. And they tolde what thinges was done in the waye/ and how they knewe him in breakynge of breed. K

As they thus spake * Jesus him selfe stode in y^e myddes of them/ & sayde vnto them: peace be wiche you. And they were abasshed & afrayde/ supposinge y^e they had sene a sprete. And he sayde vnto the: Why are ye troubled/ & why do thoughtes aryse in youre hertes? Beholde my hondes & my fete/ that it is even my selfe. Handle me & se: for spretes have not flesshe & bones/ as ye se me have. And when he had

matthew.
xxv. 11.
mar. x. 1.
loa. xx. 1.

Of S. Luke.

Jo. lxxi

he had thus spoken/ he shewed them his hondes and his fete. And whyll they yet beleved not for ioye/ and wondred/ he sayde vnto the: Have ye here eny meate? And they gave him a pece of a broyled fische/ and of an hony combe. And he toke it/ and ate it before them.

And he sayde vnto the. These are the wordes/ which I spake vnto you/ whyll I was yet wiche you: that all must be fulfilled which he gene were witten of me in the lawe of Moses/ & in the prophetes/ & in the psalmes. Then opened he their wyrttes/ that they myght vnderstand the scriptures/ and sayde vnto them. Thus is it witten/ & thus it behoved Christ to suffre/ and to ryse agayne from deeth the thyrde daye/ and that repentance and remission of synnes shuld be preached in his name amonge all nacions/ & and must beginne at Jerusalem. And ye are witnesses of these thinges. And beholde/ I will sende the promes of my father apon you. But tary ye in y^e cite of Jerusalem/ vntyll ye be endewed wiche power from on hye. act. i. 8.
loa. x. 1.

And he ledde the out into Bethany/ & lyfte vp his hondes/ & blest them. And it cam to passe/ as he blessed the/ he departed from the/ & was carryed vp in to heven. And they worshipped him/ & returned to Jerusalem wiche greate ioye/ and were continually in the temple/ prayying and lauding God. Amen.

Here endeth the Gospell of
Sayncte Luke.

The Gospel of Sainte Iohn.

The first Chapter. *



In the beginnyng
ge was the worde / & **the**
the worde was with
God: & the worde was God.
The same was in the begin
nyng with God. All thin
ges were made by it / & with
out it / was made nothinge /
that was made. In it was
lyfe / & the lyfe was y lyght

of men / & the lyght shyneth in the darcknes /
but the darcknes comprehended it not.

There was a man sent from God / whose
name was Iohn. The same cam as a witnes
to beare witnes of the lyght / that all men
throughe him myght beleve. He was not that
lyght: but to beare witnes of the lyght. That
was a true lyght / which lyghteth all men
that come into the worlde. He was in y worl
de / and the worlde was made by him: and yet
the worlde knewe him not.

(A wne)
to his aw
ne people
fayth.
maketh.
ye y son
nes of
god.
mat. i. c.
luc. ii. d.

He cam amonge his (awne) and his awne
receaved him not. But as meny as receaved
him / to them he gave power to be the sonnes
of God in y they beleved on his name: which
were borne / not of bloude / nor of the will of the
fleshe / nor yet of the will of man: but of God.

And the worde was made fleshe and dwelt
amonge vs / & we sawe the glory of it / as the
glory of the only begotten sonne of y father /
which worde was full of grace and verite. *

* Iohn

Of S. Iohn.

fo. xvi.

* Iohn bare witnes of him and cryed sayng Iohn bai
ge: This was he of whome I spake / he that is witnes
cometh after me / was before me / because he (Grace)
was yet then. And of his fulnes have all we all grace &
receaved / even (grace) for grace. For the lawe & all that
was geven by Moyses / but grace & truthe ca. is pleasa
me by Iesus Christ. No man hath sene God at unt in the
eny tyme. The only begotten sonne / which is in sight of
y father / he hath declared him. & he is the ge
ue us for

* And this is the recorde of Iohn: When Christes
the Jewes sent Priestes and Levites from Ie sahe only
rusalem to aske him / what arte thou And he even oute
confessed / and denyed not / and sayde playnly: of the ful
I am not Christ. And they asked him: what nes & abo
thent arte thou Helyas And he sayde: I am undaunced
not. Arte thou a Propheet And he answered of the fa
no. They sayd they vnto him: what arte thou at he rece
that we maye geve an answer to them that auer
sent vs: What sayest thou of thy selfe & he with his
sayde: I am the * voyce of a cryar in the wyl. father.
dernes / make strayght the waye of the Lorde. * Voyce.
as sayde the Propheet Esayas. that is: I

And they which were sent / were of the pha am that
rises. And they asked him / & sayde vnto him: I preache
why baptisest thou then / yf thou be not Christ I am sent
nor Helyas / nether a Propheet: Iohn answer. I am sent
red them sayinge: I baptise with water: but you synne
meis come amonge you / whom ye knowe not crye on y
he it is that cometh after me / whiche was be ou to an
for me / whose sho latched I am not wor. de that ye
thy to vnlose. These thinges were done in aue I ha
Bethabara beyonde Jordan / where Iohn dyd ist & his
baptise. grace.

And The

The Gospell

Lambe.

The nexte daye/ John sawe Iesus com-
myge vnto him/and sayde: beholde the lambe
of God/which taketh awaye the synne of the
worlde. This is he of whom I sayde. After
me cometh a man/which was before me/for
he was yet then I/and I knew him not: but
that he shuld be declared to Israell/therfore
am I come baptisynge with water.

mat. iij. d.
mar. i. 8.
luc. iij. d.

And John bare recorde sayinge: I sawe the
sprete descende from heven/lyke vnto a dove/
and abyde apou him/and I knewe him not.
But he that sent me to baptise in water/the
same sayde vnto me: apou whom thou shalt
se the sprete descende and tary styll on him/
the same is he which baptiseth with the ho-
ly goost. And I sawe and bare recorde/that
this is the sonne of God.

The nexte daye after/ John stode agayne/
a two of his disciples. And he behelde Iesus
as he walked by/and sayde: beholde the lam-
be of God. And the two disciples hearde him
speake/and folowed Iesus. And Iesus tur-
ned about/and sawe them folowe/ & sayde vn-
to them: what seke ye? They sayde vnto him:
Rabbi (which is to saye by interpretacion/
Master) where dwellest thou? He sayde vn-
to them: come and se. They came and sawe
where he dwelt: & abode with him that daye.
For it was about the tenth e houre.

Andrew.
Peter.

One of the two which hearde John spea-
ke and folowed Iesus/was Andrew Simon
Peters brother. The same founde his brother
Simon fyrst/ and sayde vnto him: we have
founde

Of S. John.

Jo. Epist.

founde Messias/which is by interpretacion/
annoynted: & brought him to Iesus. And Je-
sus behelde him and sayde: thou arte Simon
the sonne of Jonas/thou shalt be called Ce-
phas: which is by interpretacion/a stone.

The daye folowynge Iesus wolde goo into
Galile/and founde Philip/ & sayde vnto him/
folowe me. Philip was of Bethsaida the cite
of Andrew and Peter. And Philip founde Na-
thanael/and sayde vnto him. We have founde
de him of whom Moses in the lawe/and the
prophetes dyd wyte. Iesus the sonne of Jo-
seph of Nazareth. And Nathanael sayde vn-
to him: can ther eny good thinge come out of
Nazareth? Philip sayde to him: come and se.
Iesus sawe Nathanael commynge to him/
and sayde of him. Beholde a ryght Israelite/
in whō is no gyle. Nathanael sayd vnto him:
where knewest thou me? Iesus answered/
and sayde vnto him: Before that Philip cal-
led the/when thou wast vnder y fygge tree/
I sawe the. Nathanael answered and sayde
vnto him: Rabbi/thou arte the sonne of God/
thou arte the kynge of Israel. Iesus answe-
red and sayd vnto him: Because I sayde vn-
to the/I sawe the vnder the fygge tree/thou
belevest. Thou shalt se greater thinges then
these. And he sayde vnto him: Verely/verely/
I saye vnto you: herafter shall ye se heven
open/and the angels of God ascendynge and
descendynge over the sonne of man.

Philip.
Nathana-
el.

gen. xliij.
deu. xviij.
isa. xl. c.
e. xlv. 8.
hlc. xliij.
ezec. iij.
dan. ix. f.

The seconde Chapter.

Q. iij.

And

The Gospell

A maria-
ge in Ca-
na of Ga-
lile.

And the thirde daye was ther a maria-
ge in Cana a cite of Galilee: and the mo-
ther of Iesus was there. And Iesus
was called also & his disciples vnto the ma-
riage. And when the wyne fayled the mother
of Iesus sayde vnto him: they haue no wyne.
Iesus sayde vnto her: woman/ what haue I
to do with thee? myne houre is not yet come.
His mother sayde vnto the ministres: what-
soeuer he sayeth vnto you/ do it. And ther were
restandynge there/ sixe waterpottes of stone
after y^e maner of the purifyinge of y^e Jewes/
contaynyng eache two or thre fyryngs a peece.

And Iesus sayde vnto them: fylle the water-
pottes with water. And they fylled them vp
to the brim. And he sayde vnto them: drawe
out now/ and beare vnto the gouernour of the
feaste. And they bare it. When the ruler of
the feast had tasted the water that was tur-
ned vnto wyne / and knewe not whence it
was (but the ministres which drue the wa-
ter knew) he called the brydegrome/ and say-
de vnto him. All men at the beginnyng/ set
forth good wyne/ and when men be dronke/
then that which is worse. But thou hast
kept backe the good wyne/ vntill now.

This beginnyng of miracles dyd Iesus
in Cana of Galilee/ and shewed his glory/ and
his disciples beleved on him. & After that
he descended in to Capernaum / and his mo-
ther/ and his brethren/ and his disciples: but
continued not manye dayes there.

And the Jewes efter was euen at Jeru-
salem.

Of S. Iohn.

Jo. lxxviii.

de/ and Iesus went vp to Jerusalem/ & found Sellers
de syttinge in the temple / those that solde in the temple
open and shepe and doves/ and chaungers of pleare
money. And he made a scourge of small cordes/ cast out
des/ and drave them all out of the temple/
with the shepe & open/ and powred oute the
chaungers money/ and overthrew the tables/
and sayde vnto them that solde doves: Haue
these thinges hence/ & make not my fathers
house an house of marchaundyse. And his
disciples remembred/ how y^e it was wyrtten: *psalms .
lxxviii.*
the zeale of thyne house hath euen eaten me.

Then answered the Jewes and sayde vnto
him: what token shewest thou vnto vs/ seyn- *matthew .
xxi.*
ge that thou dost these thinges? Iesus ans- *psalms .
lxxviii.*
wered and sayd vnto them: destroye this tem-
ple/ & in thre dayes I will reare it vp agayne. *marke .
xiii. f.*
Then sayde the Jewes: xvi. yeares was
this temple abyldinge/ and wilt thou reare
it vp in thre dayes? But he spake of the tem-
ple of his body. Alsone therfore as he was
rysen from deeth agayne/ his disciples remem-
bred that he thus sayde. And they beleved
the scripture / and the wordes which Iesus
had sayde.

When he was at Jerusalem at ester in the *psalms .
lxxviii.*
feaste/ many beleved on his name/ when they
sawe his miracles which he dyd. But Iesus
put not him selfe in their honours/ because he
knewe all men/ and neded not/ that any man
shuld testify of man. For he knewe what
was in man.

The .iii. Chapter.

Q. liii.

Ther

Water
into wy-
ne.

The Gospell

Nicodemus.

Ther was a man of the pharises named Nicodemus a ruler amonge y^e Jewes. The same cam to Iesus by nyght/and sayde vnto him: Rabbi/ we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest/except God were with him. Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be bozen a newe/ he cannot se the kynngdom of God. Nicodemus sayde vnto him: how can a man be bozen when he is older/ can he enter into his mothers wombe & be bozen agayne? Iesus answered: verely/verely I saye vnto the: except that a man be bozen of water & of y^e sprete/ he cannot enter into the kynngdome of god. That which is bozen of the flesshe/ is flesshe: & that which is bozen of the sprete/ is sprete. Marvaile not that I sayd to the/ ye must be bozen a newe. The wynde bloweth where he listeth/ & thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is every man that is bozen of the sprete.

And Nicodemus answered and sayde vnto him: how can these thinges be? Iesus answered and sayde vnto him: arte thou a master in Israell/ and knowest not these thinges? Verely verely/ I saye vnto the/ we speake that we knowe/ and testify that we have sene: and ye receave not oure witness. For when I tell you earthly thinges/ ye beleve not: how shuld ye beleve/ if I shall tell you of heavenly thinges? And no man ascendeth vp to heaven/ but he that

Of S. Iohn. Jo. 1. xvj.

he that came doune from heaven/ that is to saye/ the sonne of man which is in heaven.

And as Moses lifte vp the serpent in the wyldernes/ even so must the sonne of man be lifte vp/ that none that beleveth in him perishe. But have eternall lyfe. num. xvi. Serpent.

For God so loveth the worlde/ y^e he hath given his only sonne/ that none that beleve in him/ shuld perishe: but shuld have everlastynge lyfe. For God sent not his sonne into the worlde/ to condempne the worlde: but that the worlde throughe him/ might be saved. He that beleveth on him/ shall not be condempned. But he that beleveth not/ is condempned al redy/ because he beleveth not in the name of the only sonne of God. And this is the condempnacion: that light is come into the worlde/ & the mē loved darcknes more then light/ because thei^r dedes were evill. For every man that evyll doeth/ hateth the light: nether cometh to light/ lest his dedes shuld be reproved. But he that doth truth/ cometh to the light/ that his dedes might be knowne/ how that they are wrought in God. 1. Jo. iiij.

After these thinges cam Iesus & his disciples into the Jewes sonde/ & ther he haunted with them & baptised. And Iohn also baptised in Enon besydes Salim/ because ther was moche water there/ & they came & were baptised. For Iohn was not yet cast into prison.

And ther arose a questio betwene Iohns disciples and the Jewes about purifynge. And they came vnto Iohn/ & sayde vnto him: R. v. Rabbi

The Gospell

Rabbi/he that was with the beyonde Jordan to whom thou barest witness. Beholde the same baptyseth/ & all men come to him. John answered/ and sayde: a man can receave no thinge at all except it be geve him fro heavey. Ye yowce selves are witnessess/ how that I sayde: I am not Christ but am sent before him. He that hath the byde/ is the bydegrome. But the frende of the bydegrome which stondeth by and heareth him/ reioysseth greatly of the bydegromes voyce. This my ioye is fulfilled. He must increace: & I muste decreace.

He that cometh from an hye is above all: He that is of y^e erth/ is of the erth/ & speaketh of the erth. He that cometh from heavey/ is above all/ & what he hath sene & hearde: that he testifieth: but no man receaveth his testimonye. How be it/ he that hath receaved hys testimonye hath set to his seale that God is true. For he whom God hath sent/ speaketh the wordes of God. For God geveth not the spere by measure. The father loveth the sonne & hath geven all thinges into his honde. rom. ii. 8. Measure i. Jo. v. 8. He that beleveth on the sonne/ hath everlastynge lyfe: and he that beleveth not the sonne/ shall not se lyfe/ but the wrathe of God abydeth on him. R

The. iiii. Chapter.

Asone as the Lorde had knowledge/ how the Pharisees had hearde/ that Jesus made and baptised moo disciples then John (though that Jesus him selfe baptised not: but his disciples) he lefte Jerory/ & departed

Of S. John. Jo. Chap. vi.

departed agayne into Galile. And it was so that he must nedres goo thowre Samaria. Then came he to a cyte of Samaria called Sichar/ besydes the possession that Jacob gave to his sonne Joseph. And there was a well. Jesus then werped in his iorney/ sate thus on the well.

Y And it was about the fyfte houre: & there came a woman of Samaria to drawe water. The woman of Samaria And Jesus sayde vnto her: geve me drynke. For his disciples were gone awaye vnto the toun to bye marte. Then sayde the woman of Samaria vnto him: how is it/ that thou beinge a Jewe/apest drinke of me/ which am a Samaritaner: for the Jewes medle not with the Samaritans. Jesus answered and sayde vnto hir: yf thou knewest the gyfte of God/ & who it is that sayeth to the geve me drynke/ thou wouldest have a yed of him/ and he wolde have geven the water of lyfe. The woman sayde vnto him. Syr thou hast no thinge to drawe with/ and the well is depe: from whence then hast thou y^e water of lyfe? Art thou greater then our father Jacob which gave us the well/ and he him selfe dranke therof/ & his chyldren/ and his catell?

Jesus answered & sayde vnto hir: whosoever drinketh of this water/ shall thirst agayne. But whosoever shall drinke of y^e water y^e I shall geve him/ shall never be more a thyrst: but the water that I shall geve him/ shall be in him a well of water/ springinge vp in to everlastinge lyfe. The woman sayd vnto him: Syr

The Gospell

By geve me of that water/that I thyrst not/
neither come hedder to drawe. Iesus sayde vn
to her. Go and call thy husband / & come hys
der. The woman answered & sayde to him: I
have no husband. Iesus sayde to her. Thou
hast well sayd / I have no husbände. For thou
hast had fyve husbādes / and he w^{ch}om thou
now hast / is not thy husband. That saydest
thou truly.

The woman sayde vnto him: Syr I percea
ve y^e thou arte a prophet. Our fathers wor
shipped in this mountayne: & ye saye that in
Hierusalem is the place where men ought to
worshippe. Iesus sayde vnto her: woman be
leve me / the houre cometh / when ye shall ne
ther in this mountayne nor yet at Ierusalem /
worshippe the father. Ye worshippe / ye wot
not what: we knowe what we worshippe. For
salvacion cometh of the Jewes. But the hou
re cometh and now is / when the true wor
shippers shall worshippe the father in sprete
and in trouthe. For verely suche the father re
quyeth to worshippe him. God is a sprete /
and they that worshippe him / must worship
pe him in sprete and *trouthe.

The woman sayde vnto him: I wot well
Messias shall come / which is called Christ.
When he is come / he will tell vs all thinge.
Iesus sayde vnto hir: I that speake vnto the
am he. And evē at that poynte / came his disci
ples / & marvelled that he talked with the wo
man. Yet no man sayde vnto him: what mea
nest thou / or why talkest thou with her? The
woman

* How &
where
god will
be worsh
pped.

ff. 10. ff. 11. d

Of S. Iohn.

Jo. I. xvii.

woma then lefte her waterpot / and went her
waye into the cite / & sayde to the men. Come
se a man which tolde me all thinges y^e ever
I dyd. Is not he Christ? Then they went
out of the cite / & came vnto him.

And in y^e meane while his disciples prayed
him sayinge: Master / cate. He sayde vnto the:
I have meate to cate / that ye knowe not of.
Then sayd y^e disciples bitwene them selves:
hath eny mā brought him meate? Iesus say
de vnto them: my meate is to doo the will of
him that sent me. And to fynnyssh his wor
ke. Saye not yet: there are yet foure monethes /
and then cometh harvest? Beholde I saye vn
to you / lyfte vp youre eyes / & loke on y^e regids:
for they are whyte all redy vnto harvest. And
he y^e repeth receaveth rewarde / & gaddereth
frute vnto life eternall: that bothe he that so
weth / & he y^e repeth myght reioyse to gether.
And herin is the sayinge true / y^e one soweth /
& another repeth. I sent you to reape y^e wher
ye bestowed no labour. Other men laboured /
and ye are entred into their labours.

Many of the Samaritans of that cyte bele
ved on him / for y^e sayinge of the womā / which
testified: he tolde me all thinges y^e ever I dyd.
Then when the Samaritans were come vnto
him / they besought him / y^e he wolde tary w
thē. And he abode there two dayes. And ma
ny moo beleved because of his awne wordes /
& sayd vnto the woman: Now we beleve not
because of thy sayinge. For we have herde
him our selves / and knowe that this is even
in dede

The Gospell

in dede Christ the savioure of the worlde. R
 matthew. After two dayes he departed thence / & wēt
 away into Galile. And Jesus him selfe te-
 stified / that a Prophete hath none honoure in
 his awne countre. Then assone as he was co-
 me into Galile / the Galileans receaved him
 which had sene all the thinges y he dyd at Je-
 rusalem at y feast. For they wēt also vnto y
 feast daye. And Jesus came agayne into Cana
 of Galile / wher he turned water into wyne. G

mar. i. d.
 luc. iij. c.
 Ruler.

* And ther was a certayne ruler / whose son
 he was sicke at Capernaum. Assone as the sa-
 me herde that Jesus was come out of Jewry
 into Galile / he wēt vnto him / and besought
 him / y he wolde descende / & heale his sonne:
 For he was evē readie to dye. They sayde Je-
 sus vnto him: excepte ye se signes & wōddres /
 ye cānot beleve. The ruler sayd vnto him: Syr
 come awaye or ever y my chylde dye. Jesus
 sayde vnto him / goo thy waye / thy sonne li-
 veth. And the mā beleved y wordes y Jesus
 had spokē vnto him / & wēt his waye. And ano-
 ne as he went on his waye / his servante met
 him / & tolde him sayinge: thy chylde liveth.
 Then enquired he of thē the houre / when he
 begāne to amende. And they sayde vnto him:
 Yester daye the seventh houre / the fever left
 him. And the father knew that it was the sa-
 me houre in which Jesus sayde vnto him:
 Thy sonne liveth. And he beleved / and all
 his housholde. R This is agayne the secon-
 de myracle / y Jesus dyd / after he was come
 oute of Jewry into Galile. The. x. Cha. R

After

Of S. Iohy. Jo. xv. v. 11.

After that ther was a feast of the Je-
 wes / & Jesus went vp to Jerusalem. And ther is at Jerusalem / by y slaugh-
 terhouse / a pole called in y Hebrew / Beth
 seda / havinge five porches / in which laye a
 greate multitude of sicke folke / of blinde / halt
 & wyddered / waytinge for the movinge of the
 water. For an angel wēt doune at a certayne
 ceason into y pole & troubled y water. Whoso
 ever then first after the steringe of the water /
 stepped in / was made whole of what soever
 disease he had. And a certayne mā was thea-
 re / which had bene diseased. xxxviii. yeres.
 When Jesus sawe him lye / & knewe that he
 now longe tyme had bene diseased / he sayde
 vnto him. Wilt thou be made whole? The
 sicke answered him: Syr I have no man whē
 the water is troubled / to put me into the pole.
 But in the meane tyme / whill I am about to
 come / another steppeth doune before me.

* The gre-
 ke hath
 shepe hou-
 se: a place
 wher the
 ey kyled
 the beesta-
 es that
 were sane-
 tified.

And Jesus sayde vnto him: ryse / take vp
 thy beed / & walke. And immediatly the man
 was made whole / and toke vp his beed / and
 went. And the same daye was the Saboth
 daye. The Jewes therfore sayde vnto him
 that was made whole. It is y Saboth daye /
 it is not lawfull for the to cary thy beed. He
 answered them: he that made me whole / say-
 de vnto me: take vp thy beed / and get the hē-
 ce. Then ayed they him: what man is that
 which sayde vnto the / take vp thy beed and
 walke. And he y was healed / wist not who it
 was. For Jesus had gottē him selfe awaye / be-
 cause

The mā
 that laye
 xxxviii.
 yere by y
 pole is he
 aled.

The sab-
 oth is bro-
 ken.

The Gospell

cause y^e ther was preace of people in y^e place.

And after that Iesus founde him in the temple / and sayd vnto him: beholde thou arte made whole / synne no moore / lest a worse thinge happ^e vnto the. The man departed / and tolde y^e Jewes that yt was Iesus / which he had made him whole. And therfore the Jewes dyd persecute Iesus / and sought the meanes to slee him / because he had done these thinge on the Saboth daye. And Iesus answered them: My father worketh hidder to / and I worke. Therfore the Jewes sought the moare to kill him / not only because he had broken the Saboth / but sayde also that God was his father / and made him selfe equall with God.

Then answered Iesus and sayde vnto them: verely / verely / I saye vnto you: the sonne can do no thinge of him selfe / but that he seeth y^e father do. For whatsover he doeth / y^e doeth the sonne also. For the father loveth y^e sonne / and sheweth him all thinge / whatsover he him selfe doeth. And he will shewe him greter workes then these / because ye shoulde marvaile. For lyke wyse as the father rayseth vp y^e deyd / and quickeneth them / even so the sonne quickeneth whom he will. Nether iudgeth y^e father any man: but hath committed all iudgement vnto the sonne / because that all men shuld honoure the sonne / ev^en as they honoure the father. He that honoureth not y^e sonne / the same honoureth not the father which hath sent him. Verely verely I saye vnto you: He that heareth my wordes / and beleaveth on him that sent me / hath

Christ
is iudge
over all.

sayth.

Of S. Iohn Jo. 8. v. 12.

hath everlastinge lyfe / and shall not come into damnacion: but is scaped fro deth vnto lyfe.

Verely / verely I saye vnto you: the tyme shall come / and now is / when the deyd shall heare the voyce of the sonne of God. And they that heare / shall live. For as the father hath life in him selfe: so lyke wyse hath he geven to y^e sonne to have lyfe in him selfe: and hath geven him power also to iudge / in that he is the sonne of man. Marvaile not at this / y^e houre shall come in the which all y^e are in the graves / shall heare his voice / and shall come forth: they that have done good vnto the resurrection of lyfe: and they that have done evill / vnto the resurrection of dampnacion. R

I can of myne owne selfe do nothinge at all. As I heare / I iudge / and my iudgement is iust: because I seeke not myne owne will / but the will of y^e father which hath sent me. If I beare witness of my selfe / my witness is not true. Ther is a nother that beareth witness of me / and I am sure that the witness which he beareth of me / is true.

He sent vnto Iohn / and he bare witness vnto the truthe. But I receave not the recorde of man. Nevertheless / these thinge I saye / that ye might be safe. He was a burninge and a shyninge light / and ye wolde for a season have reioysed in his light. But I have greater witness then the witness of Iohn. For y^e workes which y^e father hath geven me to fynish: the same workes which I do / beare witness of me / that y^e father sent me. And the father him selfe which

mat. 8. v. 12.

Resurrec
cion.

* He that
seeth & not
his owne
will / iud-
geth truthe
mat. 11. v. 27.

mat. 11. v. 27.

The Gospell

fe which hath sent me/beareth witness of me.
Ye have not heard his voyce at any tyme/
nor ye have sene his shap:therto his wordes
have ye not aspydinge in you. For whome he
hath sent:him ye beleve not.

**Searche
the scrip-
ture.**

Searche the scriptures/for in them ye thinke
ye have eternall lyfe: & they are they which
testify of me. And yet will ye not come to me/
that ye might have lyfe. I receave not prayse
of men. But I knowe you/that ye have not
the love of God in you/I am come in my fa-
thers name/and ye receave me not. If ano-
ther shall come in his owne name / him will
ye receave. How can ye beleve which receave
honour *one of another/and seke not the ho-
nour that cometh of God only?

*He that
seeth ho
nour can
not bele-
ue.

Moses.

Doo not thinke that I will accuse you to
my father. Ther is one that accuseth you/evē
Moses in whom ye trust. For had ye beleved
Moses/ye wold have beleved me: for he wrote
of me. But now ye beleve not his writinges/
how shall ye beleve my wordes. *

The .vi. Chapter. *

**matthew.
xliij. d.
mar. vi. e
luc. ix. b.**

After these thinges Jesus wēt his waye
over the see of Galilee nye to a cyte cal-
led Tiberias. And a greate multitude
folowed him/because they had sene his myra-
cles which he dyd on them that were disea-
sed. And Jesus went vp into a mountayne/ &
there he sate with his disciples. And efter a
feast of 3 Jewes/was nye. * Then Jesus
liste vp his eyes/ & sawe a greate cōpany co-
me vnto him/and sayde vnto Philip: whence
shall

Of S. Iohn Jo. L. xxx.

shall we bye bread & these might eate. This
he sayde to prove him: for he him sylfe knewe
we what he wolde do.

B Philip answered him / two hondred peny
worth of bread are not sufficient for them/ &
every mā have a litell. Then sayde vnto him/
one of his disciples/ Andrew Simon Peters
brother. There ys a lad here/which hath fyve
barly loaves and two fysshes: but what is that
amonge so many? And Jesus sayde. Make the
people sit downe. Ther was moche grasse in
the place. And the men sate downe / in num-
bre/ about fyve thousande. And Jesus toke the
bread/ and gave thankes / and gave to the di-
sciples/ and his disciples to them that were
set downe. And lykwyse of the fysshes / as
moche as they wolde.

True lo-
ves a. ii.
fysshes

When they had eat ynough/ he sayd vnto
his disciples: gadder vp the broke meate that
remayneth: that nothinge be loost. And they
gadered it to geder/ and fylled twelve basket-
tes with the broken meate/ of the fyve barly lo-
ves/ which broken meate remayned vnto the
that had eaten. Then the men / when they
had sene the myracle that Jesus dyd / sayde:
This is of a truth the Prophet that shuld
come into the worlde. *

When Jesus perceaved that they wolde co-
me/ and take him vp/ to make him kinge/ he de-
parted agayne into a mountayne him sylfe
alone.

mat. xliij
mar. vi. f

And when evē was come/ his disciples wēt
vnto the see & entred into a shyppe/ and went
over

R. ii. over

The Gospell

over the see vnto Capernaum. And andne it was darcke/ & Jesus was not come to them. And y see arose with a greate winde y blew. And when they had rowe aboute a. p. p. ora p. p. furlonge/ they sawe Jesus walke on y see/ & drawe nye vnto the Shyp/ and they were afrayed. And he sayde vnto them: It is I/ be not a frayde. Then wolde they have receaved him into the Shyp/ and the Ship was by & by at the londe whither they went.

The daye folowynge/ the people which stode on the other syde of the see/ sawe that ther was none other Shyp there/ save y one wher in his disciples were entred/ and that Jesus went not in with his disciples into the Ship: But that his disciples were gone awaye alone. How be it/ ther came other Shippes from Tiberias nye vnto the place/ where they ate breed/ when the Lorde had blessed. Then whel the people sawe that Jesus was not there nether his disciples/ they also toke Shippinge & came to Capernaum sekynge for Jesus. And when they had founde him on y other syde of y see/ they sayd vnto him: Rabbi/ whel camest thou hider? Jesus answered them & sayde: verely verely I saye vnto you: ye seke me/ not because ye sawe the myracles: but because ye ate of the loaves/ & were filled. * La- boure/ not for y meate which perissheth/ but for y meate that endureth vnto everlastynge lyfe/ whiche meate y sonne of mā shall geve vnto you. For him hath god y father * sealed.

Then sayd they vnto him: what shall we do that we

* (sealed)
that is: he
hath put
his marke
of the ho-
lie ghoo-
st on him
whiche te-
stifieth
with mi-
racles
what he
is.

Of S. Iohy. Ho. L. xxvi.

that we myght worke y workes of God? Je- sus answered & sayde vnto them. This is y worke of God/ that ye beleve on him/ whō he hath sent. They sayde vnto him: what signe shewest thou then/ that we maye se & beleve ther? What doest thou worker? Dure fathers dyd eate Manna in the desert/ as yt is writtē: He gave them breed frō heaven to eate. Jesus sayde vnto the: verely verely I saye vnto you: Moses gave you breed frō heave: but my fa- ther geveyth you the true breed frō heave. For the breed of God is he which cometh doune from heave and geveyth lyfe vnto the worlde.

Then sayde they vnto him: Lorde/ ever moo re geve vs this breed. And Jesus sayde vnto them: I am that breed of life. He that cometh to me/ shall not hunger: & he that beleveth on me shall never thirst. * But I sayed vnto you: that ye have sene me/ and yet beleve not. All that the father geveyth me / shall come to me: & him y cometh to me/ I cast not awaye. For I came doune frō heaven: not to do my- ne owne will/ but his will which hath sent me. And this is the fathers will which hath sent me / that of all which he hath given me/ I shuld loose no thinge: but shuld rayse it vp agayne at the last daye. And this is the wyll of him y sent me: y every man which seith y sonne & beleveth on him / have everlastinge lyfe. And I will rayse him vp at y last daye.

The Jewes then murmured at him/ becau- se he sayde: I am that breed which is come doune from heaven. And they sayde: Jo not

exo. xvi.
nu. xi. 8.
ps. lxxviii.
sa. xvi.

eccl. xvi.

R. iii. this

The Gospell

mat. xliij.
isa. xlv.
hie. xlv.
 this Iesus y sonne of Ioseph/whose father
 & mother we knowe? How ys yt then that he
 sayeth/I came doune from heauē? Iesus an-
 swered & sayde vnto them. Murmur not be-
 twene youre selues. * No man can come to
 me except the father which hath sent me/dra-
 we him. And I will rayse him vp at the last
 daye. It is written in the Prophetes / y they
 shall all be taught of God. Every man ther-
 fore that hath hearde and hath learned of the fa-
 ther cometh vnto me. Not that eny man
 hath sene y father/save he which is of God:
 the same hath sene the father.

ep. viij. a.
 Verely verely I saye vnto you/he that bele-
 veth on me/hath everlastinge lyfe. I am that
 breed of lyfe. Your fathers dyd eate Manna
 in y wilderness & are deed. This is that breed
 which cometh fro heauē/ y he which eateth
 of it/shuld also not dye. I am that lyvinge
 breed which came doune from heauē. Yf eny
 man eate of this breed/he shall live forever.
 And the breed that I will geve/is my flesshe/
 which I will geve for the lyfe of y worlde &c

And the Jewes strove amōge them selues
 sayinge: How can this felowe geve vs his fles-
 she to eate? Then Iesus sayde vnto them: Ve-
 rely verely I saye vnto you / except ye eate y
 flesshe of y sonne of man/ & drinke his blou-
 de/ye shall not have lyfe in you. Whosoever
 eateth my flesshe/ & drinketh my bloude/hath
 eternall lyfe: & I will rayse him vp at the last
 daye. * For my flesshe is meate in dede: & my
 bloude is drynke in dede. He that eateth my
 flesshe

Of S. Iohn. Jo. L. xviij.

flesshe & drynketh my bloude/dwellet in me
 & I in him. As the lyvinge father hath sent
 me/even so lyve I by my father: and he that
 eateth me/shall live by me. This is the breed
 which cam from heauē: not as your fathers
 have eaten Manna and are deed. He that ea-
 teth of this breed/shall live ever. &c

These thinges sayd he in the synagoge as
 he taught in Capernaum. Many of his disci-
 ples/when they had herde this/sayde: this is
 an herde sayinge: who can abyde the hearin-
 ge of it? Iesus knew in him selfe/that his di-
 sciples murmured at it/and sayde vnto them:
 Doeth this offende you? What & yf ye shall
 se the sonne of man ascēde vp where he was
 before? It is the sprete that quickeneth / the
 flesshe proffeteth nothinge. The wordes that
 I speake vnto you/are sprete and lyfe. But
 ther are some of you that beleve not. For Je-
 sus knewe from the begynnyng/which they
 were that beleved not/and who shuld betraye
 him. And he sayde: Therefore sayde I vnto
 you: that no man can come vnto me/except it
 were geven vnto him of my father.

From that tyme many of his disciples wēt
 backe/and walked no moore with him. Then
 sayde Iesus to the twelve: will ye also goo
 awaye? Then Simon Peter answered: Ma-
 ster to whom shall we goo? Thou haste the
 wordes of eternall lyfe/and we beleve and
 knowe/ y thou arte Christ the sonne of the
 lyvinge God. Iesus answered them: Have
 not I chosen you twelve/ & yet one of you is

R. iiii. the

The Gospell

the devyll: He spake it of Judas Iscariot the sonne of Simon. For he it was y^e which betrayed him/and was one of the twelve. R

The vii. Chapter. *

After that Jesus was about in Galilee he wolde not go about in Jewry/for the Jewes sought to kill him. The Jewes tabernacle feast was at hand. His brethren therfore sayde vnto him: get y^e hence & go into Jewry y^e thy disciples maye see thy workes y^e thou doest. For there is no man y^e doeth eny thinge secretly/and he him selfe seeketh to be knowne. If thou do soche thinges / shewe thy selfe to the worlde. For as yet his brethren beleved not in him. L

Then Jesus sayd vnto them: My tyme is not yet come / youre tyme is all waye redy. The worlde cannot hate you. He it hateth: because I testify of it/that the workes of it are evyll. Go ye vp vnto this feast. I will not go vp yet vnto this feast/for my tyme is not yet full come. These wordes he sayde vnto them and abode still in Galilee. But assone as his brethren were goone vp/then went he also vp vnto the feast: not openly but as it were prively. Then sought him the Jewes at y^e feast/ & sayde: Where is he? And moche murmuringe was ther of him amonge the people. Some sayde: He is good. Moother sayde naye/ but he deceaveth the people. How be it no man spake openly of him/for feare of the Jewes R

* In y^e middes of the feast/ Jesus went vp into the temple and taught. And the Jewes marvelled

Of S. Iohn. Ro. II. xxviii.

marvelled sayinge: How knoweth he y^e scriptures/seyng y^e he never learned? Jesus answered them / and sayde: My doctrine is not mine: but his that sent me. If eny man will do his will/ he shall knowe of the doctrine/ whether it be of God/ or whether I speake of my selfe. He that speaketh of him selfe/ seeketh his awne prayse. But he that seeketh his prayse that sent him / the same is true/ and no unrightewesnes is in him. * He that loveth the will of god to keep his law: we: the same Understandeth the doctrine. Prayse.

Whyd not Moses geve you a lawe/ & yet none of you kepeth y^e lawe? Why goo ye a bouete to kyll me? The people answered & sayde: thou hast the devyll: who goeth aboute to kyll thee? Jesus answered and sayde to them: I have done one worke/ and ye all marvelle. Moses therfore gave vnto you circumcision: not because it is of Moses/ but of the fathers. And yet ye on the Saboth daye/ circumsise a man. If a man on the Saboth daye receave circumcision without breakinge of the lawe of Moses: disdayne ye at me/ because I have made a man every whit whole on the saboth daye? Judge not after the vtter apertauce/ but iudge rightewes iudgement. deu. xij. a Saboth. deu. i. c

Then sayd some of them of Jerusalem: Is not this he wh^o they goo aboute to kyll? Beholde he speaketh boldly/ and they saye nothinge to him. Do the rulers knowe in dede/ that this is very Christ? How be it we knowe this man whence he is: but when Christ cometh/ no man shall knowe whence he is.

Then cryed Jesus in y^e temple as he taught R. v. sayin.

The Gospell

sayinge: ye knowe me/and whence I am ye knowe. And yet I am not come of my selfe/ but he þ sent me is true/whom ye knowe not. I knowe him: for I am of him/ & he hath sent me. Then they sought to take him: but no man layde handes on him/ because his tyme was not yet come. Many of the people beleved on him & sayde: when Christ cometh/ will he do moore miracles then this man hath done?

The pharises hearde that the people murmured suche thinges about him. Wherfore þ pharises and hye prestes sent ministres forth to take him. Then sayde Iesus vnto the: Yet am I a lytell whyle with you/ and then goo I vnto him that sent me. Ye shall seke me/and shall not fynde me: and where I am/ thither can ye not come. Then sayde the Jewes bitwene the selves: whither will he goo/ that we shall not fynde him? Will he goo amonge the gentyles which are scattered all a broode/ and teach the gentyles? What manner of sayinge is this that he sayde: ye shall seke me/and shall not fynde me/and where I am/ thither can ye not come?

In the last daye/ that great daye of the feast/ Iesus stode and cryed sayinge: If any man thyrst/ let him come vnto me and drinke. He that beleveth on me/ as sayeth the scripture/ out of his belly shall flowe ryvers of water of lyfe. This spak he of the sprete which they that beleved on him/ shuld receave. & for the holy goost was not yet there/ because that Iesus was not yet glorified.

¶ Many

Of S. Iohn.

Jo. C. xxxviii.

¶ Many of the people/ when they hearde this sayinge sayde: of a truth this is a prophet. Other sayde: this is Christ. Some sayde: shall Christ come out of Galile? Sayeth not the scripture that Christ shall come of the seed of David: & out of the toune of Bethleem where David was? So was ther diffencion amonge the people aboute him. And some of them wolde have taken him: but no man layed handes on him.

¶ Then came þ ministres to þ hye prestes & pharises. And they sayde vnto the: why have ye not brought him? The servaunt answered never man spake as this man doeth. Then answered the pharises: are ye also disceaved? Doth eny of the rulers or of the pharises beleve on him? But the comen people which knowe not þ lawe/ are cursed. Nicodemus sayde vnto them: He that came to Iesus by nyght/ and was one of them. Doth our lawe iudge eny man/ before it heare him/ & knowe what he hath done? They answered & sayde vnto him: arte thou also of Galile? Search he and loke/ for out of Galile aryseth no prophet. And every man went vnto his owne housse.

¶ The. viii. Chapter. ¶

¶ And Iesus went vnto mounte Olivete & early in þ mornynge came agayne in to þ temple & all the people came vnto him/ & he sate doune & taught them. And the scribes & þ pharises brought vnto him a woman taken in advoutry/ & set hyr in the myddes and sayde vnto him: Master/ this woman

was

mlc. v. a.
mat. ij. a.

Rulers &
pharises
beleve
not.

¶ pa. xvij

The Gospell

was taken in aduouty/even as the dede was
a doynge. Moses in the lawe commaunded vs
fuche shuld be stoned. What sayest thou ther
forer And this they sayde to tempt him: that
they myght have/wherof to accuse him. Je
sus stouped doune/ & with his fynger wrote
on the grounde. And whyll they continued
a pynge him/ he lyfte him selfe vp/ & sayde vn
to them: let him y is amōge you w out synne
cast the fyrst stone at her. And agayne he stou
ped doune & wrote on y grounde. And assone
as they hearde that/ they went out one by one
the eldest fyrst. And Jesus was lefte a lone/
& the woman stondynge in y myddes. When
Jesus had lyfte vp him selfe agayne/ and sa
we no man but the woman/ he sayde vnto hyr.
Woman/ where are those thyne accusars?
Hath no man condempned the? She sayde:
No man lord. And Jesus sayde: Nether do
I condempne the. Woo/ & synne no moare.

Then spake Jesus agayne vnto them say
inge: I am the light of the worlde. He that fo
loweth me shall not walke in darcknes: but
shall have the light of lyfe. The pharises say
de vnto him: thou bearest recorde of thy sylfe
thy recorde is not true. Jesus answered & say
de vnto them: Though I beare recorde of my
selfe yet my recorde is true: for I knowe whēce
I came & whither I goo. But ye cannot tell
whēce I come/ & whither I goo. Ye iudge af
ter y fleshe. I iudge noman/ though I iudge
yet is my iudgmēt true. For I am not aloner:
but I & the father that sent me. It is also writ

ten in

Of S. Iohn.

ffo C. xxxv.

ten in youre lawe/ that the testimony of two
men is true. I am one y beare witnes of my
selfe/ and the father that sent me/ beareth wit
nes of me. Then sayde they vnto him: where
is thy father? Jesus answered: ye nether kno
we me/ nor yet my father. If ye had knowen
me/ ye shuld have knowen my father also.
These wordes spake Jesus in the tresury/ as
he taught in the temple/ & noman layde hon
des on him/ for his tyme was not yet come.

Then sayde Jesus agayne vnto them.
I goo my waye/ & ye shall seke me/ & shall
dye in youre synnes. Whither I goo/ thy
ther can ye not come. Then sayde the Jewes:
will he kyl him selfe/ because he sayth: why
ther I goo/ thither can ye not come? And he
sayde vnto the: ye are frō beneth/ I am from
above. Ye are of this worlde/ I am not of this
worlde. I sayde therfore vnto you / that ye
shall dye in youre synnes. For except ye bele
ue that I am he/ ye shall dye in youre synnes.

Then sayde they vnto him/ who arte thou?
And Jesus sayde vnto them: Even y very sa
me thinge y I saye vnto you. I have many
thinges to saye/ & to iudge of you. But he y
sent me is true. And I speake in y worlde/ tho
se thinge which I have hearde of him. They
understode not that he spake of his father.

Then sayde Jesus vnto them: when ye ha
ve lyft vp an hve the sonne of man/ then shall
ye knowe that I am he/ and that I do nothin
ge of my selfe: but as my father hath taught
me/ even so I speake: and he that sent me/ is
with

den. xij. v.
matthew.
xv. v. a
ij. co. xij.
hed. p. e.

Christ is
his doc
trine.
com. iij. d.

leui. xix.

deu. xix.

Light.

j. i. h. j. d.

The Gospell

with me. The father hath not lefte me alone: for I do alwayes those thinges that please him. & As he spake these wordes/many beleved on him.

* Then sayde Iesus to those Jewes which beleved on him. If ye continue in my wordes/then are ye my very disciples/a shall knowe the truth: & the truth shall make you free. They answered him: We be Abrahams seede/and were never bonde to eny man: why sayest thou then/ye shall be made free.

rom. vi. c. ij. pe. ij. d. Iesus answered them: verely verely I saye vnto you/that whosoever committeth synne/ is the servaunt of synne. And the servaunt abydeth not in the house for ever: But y^e sonne abyderth ever. If the sonne therefore shall make you free/then are ye free in dede. I knowe that ye are Abrahams seed: but ye seeke meane to kyll me/because my sayinges have no place in you. I speake that I have sene with my father: and ye do that which ye have sene with youre father.

Abraham. They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahams chylde/ye wolde do the dedes of Abraham. But now ye goo about to kyll me a man that have tolde you the truth: which I have herde of god: this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We have one father/which is God. Iesus sayde vnto them: yf God were youre father/then wolde ye love me. For I

proceede

Of S. Iohn.

Jo. I. xvi. vi.

proceeded forth and come from God. Neither came I of my selfe/ but he sent me. Why do ye not knowe my speache? Even because ye cannot abyde the hearynge of my wordes.

I Ye are of youre father the devyll/ and the lustes of youre father ye will folowe. He was a murdherer from the begynnynge/ and abode not in the truth/ because ther is no truth in him. When he speaketh a lye/ then speaketh he of his awne. For he is a lyar/ and the father therof. And because I tell you y^e truth/ therefore ye beleve me not. j. jo. iij. v.

* Which of you can rebuke me of synne? If I saye y^e truth/ why do not ye beleve me? He that is of God/ heareth goddes wordes & Neitherfore heare them not/ because ye are not of God. The devyll.

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane/ and hast the devyll? Iesus answered: Thou art a Samaritane/ and hast the devyll: but I honour my father/ and ye have dishonoured me. I seeke not myne awne prayse: but ther is one that seeketh and iudgeth. Thou art a Samaritane/ and hast the devyll.

Verely verely I saye vnto you/ yf a man kepe my sayinges/ he shall never se death. Then sayde the Jewes to him: Now knowe we that thou hast the devyll. Abraham is deed/ and also the Prophetes: and yet thou sayest/ yf a man kepe my sayinge/ he shall never taste of death. Arte thou greater then oure father Abraham which is deed? and the Prophetes are deed. Whome makest thou thy selfe?

Iesus

The Gospell

Jesus answered: If I honoure my selfe myne honoure is nothinge worth. It is my father that honoureth me/which ye saye is your God/ & ye have not knowen him: but I knowe him. And yf I shuld saye/ I knowe him not/ I shuld be a lyar lyke vnto you. But I knowe him/ and kepe his sayinge.

Your father Abraham was glad to se my daye/ & he sawe it & reioysed. Then sayde the Jewes vnto him: thou arte not yett. yere olde/ and hast thou sene Abraham? Jesus sayd vnto them: Verely verely I saye vnto you: yett Abraham was/ I am. Then toke they vp stones/ to caste at him. But Jesus hid him selfe/ & went out of y temple. ¶ The. iij. Cha. *

And as Jesus passed by/ he sawe a man which was blynde from his birth. And his disciples asped him sayinge. Master/ who dyd synne: this man oz his father & mother/ that he was borne blynde? Jesus answered: Neither hath this man synned/ nor yett his father and mother: but that the worke of God shuld be shewed on him. I must worke the workes of him that sent me/ whyll it is daye. The *nyght cometh when noman can worke. As longe as I am in the worlde/ I am the lyght of the worlde.

As sone as he had thus spoken/ he spate on the grounde & made claye of the spetle/ & rubbed the claye on the eyes of the blynde/ & sayde vnto him: Go wash the in y pole of Syloe/ which by interpretacion/ signifieth sent. He went his waye and washed/ & cam agayne seing.

* Myght: when the true knowledge of Christ/ how he onlie iustifieth/ is loste: then can noman worke a good worke in the sight of god/ how glorious soever his workes appeere

The pole of Syloe.

Of S. Iohy.

Jo. Appo VII.

ne fringe. The neighbours and they that had sene him before/ how that he was a begger/ sayde: is not this he that sate & begged? Some sayde: this is he. Other sayd: he is lyke him. But he him selfe sayde: I am even he. They sayde vnto him: How are thyne eyes opened then? He answered & sayde. The man that is called Jesus/ made claye/ and anoynted myne eyes/ and sayd vnto me: Go to the pole Syloe and worke. I went and washed & receaved my syght. They sayde vnto him: where is he? He sayde: I cannot tell.

E Then brought they to y pharisees/ him that a lyttle before was blynde: for it was the Saboth daye when Jesus made the claye & opened his eyes. Then agayne the pharisees also asped him how he had receaved his syght. He sayde vnto the: He put claye upon myne eyes and I washed/ & do se. Then sayde some of the pharisees: this man is not of God/ because he kepeth not the saboth daye. Other sayde: how can a man y is a synner/ do suche myracles? And ther was stryfe amonge the. Then spake they vnto the blynde agayne: What sayst thou of him/ because he hath opened thyne eyes? And he sayd: He is a prophet.

D But the Jewes dyd not beleve of the fellowe/ how that he was blynde & receaved his syght/ vntyll they had called the father and mother of him that had receaved his syght. And they asped the saying: Is this your sonne/ whome ye saye was borne blynde? How doth he now se then? His father & mother answered

The sa- both is broken.

¶

¶

swered them & sayde: we wote well that this is oure sonne/and that he was borne blynde: but by what meanes he now seith/that can we not tell/or who hath opened his eyes/can we not tell. He is olde ynough/aye him/let him answer for him selfe. Suche wordes spake his father and mother/because they feared the Jewes. for the Jewes had conspyred all redy that yf eny man dyd confesse that he was Christ/he shuld be excommunicat out of the synagoge. Therefore sayde his father and mother: he is olde ynough/aye him.

Then agayne called they the man that was blynde/and sayd vnto him: Wee God the prayse/we knowe that this man is a synner. He answered and sayde: Whether he be a synner or noo/I cannot tell: One thinge I am sure of/that I was blynde/a now I se. Then sayde they to him agayne. What dyd he to the? How opened he thyne eyes? He answered them/I tolde you verwhyle/and ye dyd not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? Then rated they him/and sayde: Thou arte his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man answered and sayde vnto them: this is a marvelous thinge that ye wote not whence he is / seinge he hath opened myne eyes. for we be sure that God heareth not synners. But yf eny man be a worshippinger of God & do his will/him heareth he. Hence y world

worlde beganne was it not hearde y eny man opened the eyes of one that was borne blynde. If this man were not of God/he coulde have done no thinge. They answered and sayd vnto him: thou arte altogether borne in synne: how dost thou teache vs? And they cast him out.

Jesus hearde that they had excommunicated him: and assone as he had founde him/he sayd vnto him: dost thou beleve on the sonne of God? He answered and sayde: Who is it Lord/that I myght beleve on him? And Jesus sayde vnto him: Thou hast sene him/a he it is that talketh with the. And he sayde: Lord I beleve/a worshipped him. & Jesus sayde: I am come vnto iudgement into this worlde: that they which se not/myght se/and they which se/myght be made blynde. And some of the pharisees which were with him/hearde these wordes & sayde vnto him: are we then blynde? Jesus sayde vnto them: yf ye were blynde/ye shuld have no synne. But now ye saye/we se/therfore your synne remaineth.

The .v. Chapter. *

A truly verely I saye vnto you: he that entreteth not in by y doore/into the shepfold: but clymeth vp some other waye: the same is a thefe & a robber. He that goeth in by y doore/is the shepheard of y shepe: to him the porter openeth/and the shepe heare his voyce/a he calleth his awne shepe by name/and leadeth them out. And when he hath sent forth his awne shepe/he goeth before them/and the shepe folowe him: for they knowe

The Gospell

knowe his voyce. A straunger they will not followe/ but will flye from him: for they knowe not the voyce of straungers. This similitude spake Iesus vnto them. But they vnderstode not what thinges they were which he spake vnto them.

Then sayde Iesus vnto them agayne. Verily verily I saye vnto you: I am the doze of the shepe. All/ even as many as came before me/ are theves and robbers: but the shepe dyd not heare them. I am the doze: by me yf any man enter in/ he shall be safe/ and shall goe in and out and fynde pasture. The thefe cometh not but for to steale/ kylle and destroye. I am come that they myght have lyfe/ and have it more abundantly.

I am y good shepheerd. The good shepheerd geueth his lyfe for y shepe. An hyered seruaunt/ which is not y shepheerd / nether y shepe are his atone/ seith the wolfe comynge/ & leueth the shepe/ & flyeth/ and the wolfe catcheth them/ & scatteth y shepe. The hyered seruaunt flyeth/ because he is an hyered seruaunt/ and careth not for the shepe. I am that good shepheerd/ & knowe myne/ & am knowen of myne. As my father knoweth me: even so knowe I my father. And I geue my lyfe for the shepe: and other shepe I have/ which are not of this folde. Them also must I bringe/ that they maye heare my voyce/ and that there maye be one flocke and one shepheerde.

Therefore doth my father love me/ because I put my lyfe from me/ that I myght take it agayne.

Christ is the doze.

Shepe herde.

isa. xl. c.
ezechie.
xxv. liij.
e. xxv. liij.

ezechiel.
xxv. liij.

Of S. Iohy.

Jo. Lxxvij.

agayne. No man taketh it from me: but I put it awaye of my selfe. I have power to put it from me/ and have power to take it agayne. This commaundment have I receaved of my father. And ther was a diffencion agayne amonge the Jewes for these sayinges/ and many of them sayd. He hath the devyll/ and is mad: why heare ye him? Other sayde/ these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynder?

And it was at Jerusalem y feast of the dedicacion/ & it was wynter: and Iesus walked in Salomons porche. Then came the Jewes rounde aboute him/ and sayde vnto him: How longe dost thou make vs doute? If thou be Christ/ tell vs playnly. Iesus answered them: I tolde you and ye beleve not. The workes y I do in my fathers name they beare witness of me. But ye beleve not/ because ye are not of my shepe. And I sayde vnto you: my shepe heare my voyce/ & I knowe them/ & they folowe me/ & I geve vnto the eternall lyfe/ & they shall never perisse/ nether shall any man plucke the oute of my honde. My father which gave the me/ is greater then all/ and no man is able to take them out of my fathers honde. And I and my father are one.

Then the Jewes agayne toke vp stones/ to stone him with all. Iesus answered them: many good workes have I shewed you from my father: for which of them will ye stone me? The Jewes answered him sayinge. For thy good workes sake we stone y not: but for thy

S. iij. blasphemie

Johna.
liij.

isa. xliij blasphemie/and because that thou beinge a
man/makest thy selfe God. Jesus answered
them: Is it not written in youre lawe: I saye/
ye are goddes: If he called the goddes vnto
whom the worde of God was spoken (& the
scripture can not be broken) saye ye then to
him/whom the father hath sanctified/& sent
into the worlde/thou blasphemest/because I
sayd I am the sonne of God: If I do not the
workes of my father/beleve me not. But if I
do though ye beleve not me / yet beleve the
workes/that ye maye knowe and beleve that
the father is in me/and I in him. *

Agayne they went aboute to take him: but
he escaped out of their hondes/& went awaye
agayne beyonde Jordan/into the place where
John before had baptised/and there abode.
And many resorted vnto him/and sayd. John
dyd no miracle: but all thinges that John spa
ke of this man are true. And many beleved on
him theare. ¶ The. vi. Chap. *

Lazarus. **A** Certayne man was sicke/named Laza
rus of Bethania the toun of Mary &
her sister Martha. It was that Mary
which annoynted Jesus with oynment/and
wyped his fete with her heere/whose brother
Lazarus was sicke/and his sisters sent vnto
him sayinge. Lorde behold/he whom thou lo
vest/is sicke. When Jesus hearde y^e/he sayd:
this infirmite is not vnto deeth/but for y^e lau
de of God/that the sonne of God myght be
prayed by the reason of it. Jesus loved Mar
tha and her sister and Lazarus. After he hear
de that

de / that he was sicke / then abode he two
dayes still in the same place where he was.

B Then after that sayd he to his disciples:
let vs goe into Jewry agayne. His disciples
sayde vnto him. Master / the Jewes lately
sought meanes to stone the / & wilt thou goo
thither agayne? Jesus answered: are ther not
twelve houres in y^e daye? If a man walke in
y^e daye/he stonbleth not/because he seith the
lyght of this worlde. But yf a mā walke in y^e
nyght/he stonbleth/because ther is no lyght
in him. This sayde he/& after y^e/he sayde vnto
th^eoure frende Lazarus slepeth/but I goo
to wake him out of slepe. Then sayde his dis
ciples: Lorde yf he slepe/he shall do well yn
ough. How be it Jesus spake of his deeth: but
they thought y^e he had spokē of y^e naturall sle
pe. Then sayde Jesus vnto th^e playnly/Laza
rus is deed/& I am glad for youre sakes/y^e I
was not there/because ye maye beleve. Never
thelesse let vs go vnto him. Then sayde Tho
mas which is called Wydimus/vnto y^e disci
ples: let vs also goo/that we maye dye wth him

L Then went Jesus/and founde/that he had
lyne in his grave foure dayes already. Betha
nie was nye vnto Ierusalem/aboute. xv. fur
longes of/and many of the Jewes were come
to Martha and Mary/to comforte them over
their brother. Martha assone as she hearde y^e
Jesus was comynge/went and met him: but
Mary sate still in the housse.

* Then sayde Martha vnto Jesus: Lorde
yf thou haddest bene here/my brother had not

benē

The Gospell

bene deed: but neverthelesse / I knowe that whatsoever thouapest of God / God will geve it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto him: I knowe that he shall ryse agayne in the resurrection at the last daye. Jesus sayde vnto her: I am the resurrection & the lyfe: He that beleveth on me / ye though he were deed / yett shall he lyve. And whosoever lyveth and beleveth on me / shall never dye. Belvest thou this? She sayde vnto him: yee Lord: I beleve that thou arte Christ the sonne of god which shuld come into the worlde. &

And assone as she had so sayde / she went her waye and called Marie her sister secretly sayinge: The master is come & calleth for the. And she assone as she hearde that / arose quickly / and came vnto him. Jesus was not yett come into the toune: but was in the place where Martha met him. The Jewes then which were with her in the housse and comforted her / when they sawe Mary that she rose vp hastily / and went out / folowed her / sayinge: She goeth vnto the grave / to wepe there.

Then when Mary was come where Jesus was / & sawe him / she fell downe at his feet / sayinge vnto him: Lord if thou haddest bene here / my brother had not bene deed. When Jesus sawe her wepe / & the Jewes also wepe / which came wth her / he groined in y^e spirit / & was troubled in him selfe & sayde: Where have ye layed him? They sayde vnto him: Lord come & se. And Jesus wept. Then sayde the

Of S. Iohy.

Jo. xli.

de the Jewes: Beholde howe he loved him. And some of the sayde: coulde not he which openned the eyes of the blynde / have made al forthat this man shuld not have dyed? Jesus agayne groined in him selfe / & came to the grave. It was a caue / & a stone layde on it.

And Jesus sayde: take ye awaye the stone. Martha the sister of him that was deed / sayd vnto him: Lord by this tyme he stinketh. For he hath bene deed foure dayes: Jesus sayde vnto her: Sayde I not vnto the / y^e if thou didest belev / thou shuldest se y^e glory of God. Then they take awaye y^e stone from y^e place where the deed was layde. And Jesus lyfte vp his eyes & sayde: father I thanke the because that thou hast hearde me. I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it / y^e they maye beleve / that thou hast sent me.

¶ And when he thus had spoken / he cryed wth a loud voyce. Lazarus come forth. And he that was deed / came forth / bounde hand & foote with grave bondes / & his face was bounde with a napkin. Jesus sayde vnto the: loose him / and let him goo. Then many of the Jewes which came to Mary / & had sene the thinges which Jesus dyd / belevd on him. But some of them went their wayes to the pharisees / & tolde them what Jesus had done.

Then gadered the hye priestes & the pharisees a counsell & sayde: what do we? This man doeth many miracles. If we let him scape thus / all men will beleve on him / & y^e Romaynes

S. v. nes

The Gospell

nes shall come & take away our countre & the people. And one of them named Cayphas which was the hieprest y same yeare / sayde vnto them: Ye perceave nothinge at all nor yet consider that it is expedient for vs / that one man dye for the people / & not that all the people perish. This spake he not of him selfe / but beinge hye preste that same yeare / he prophesied that Iesus shulde dye for the people / and not for the people only / but that he shuld gather togeder in one the chyl dren of God which were scattered abroode. From that daye forth they held a counsell to geder / for to put him to deeth.

Iesus therfore walked no more openly among the Jewes: but went his waye thence vnto a countre nye to a wildernes / into a cite called Ephraim / & there halted with his disciples. And the Jewes ester was nye at hand / & many went out of the countre vp to Ierusalem before the ester / to purify them selves. Then sought they for Iesus / and spake bitwene the selves as they stode in the temple: What thinke ye / seynge he cometh not to the feast. The hye prestes & Pharises had geven a commaundment / that yf any man knewe whete he were / he shuld shewe it / that they myght take him.

The. vii. Chapter. ✱

Then Iesus fife dayes before ester / came to Bethany where Lazarus was / which was deed & whō Iesus raysted from deeth. There they made him a supper / and Martha served: but Lazarus was one of them

Of S. Iohn.

Jo. x. lii.

them that sat at the table with him. Then toke Mary a pounde of oyntment called Nardus / perfecte and precious / & anoynted Iesus fete / and wipt his fete with her heer / and the Houffe was filled of the savre of the oyntment. Then sayde one of his disciples named Judas Iscariot Simons sonne / which afterwarde betrayed him: why was not this oyntment solde for thre hondred pence / and geve to the poore? This sayde he / not that he cared for the poore: but because he was a thefe / & kept the bagge / and bare that which was geven. Then sayde Iesus: Let her alone / agaynst the daye of my buryinge she kept it. The poore all wayes shall ye have with you / but me shall ye not all wayes have.

But the people of the Jewes had knowledgethat he was there. And they came not for Iesus sake only / but y they myght se Lazarus also whom he raysted from deeth. The hye prestes therfore held a counsell that they myght put Lazarus to deeth also / because that for his sake many of the Jewes went awaye / and beleved on Iesus.

On the morowe / moche people that were come to the feast / when they hearde y Iesus shuld come to Ierusalem / toke braunches of palme trees and went and met him / & cryed: Hosanna / blessed is he that in the name of the Lorde / cometh kynge of Israel. And Iesus got a yonge asse and sat there / accordinge to that which was writte: feare not daughter of Sion / beholde thy kynge cometh sittinge on an asse.

mathew.
xxv.
mat. xlii.

Hosanna.
na.

mat. xxi.
mar. xlii.
luc. xix.
zach. ix.

siles

The Gospell

asses coolte. These thinges understode not his disciples at y first: but when Iesus was glorified/ then remembryd they that soche thinges were written of him/ and that soche thinges they had done vnto him.

The people that was with him / when he called Lazarus out of his grave/ & raysted him from deeth/ bare recorde. Therfore met him the people/ be cause they hearde y he had done soche a myracle. The Pharises therfore sayde amonge them selves: perceave ye how we prevayle no thinge: & beholde the worlde goth awaye after him.

There were certayne Brekes amōge them/ that came to praye at the feast: the same came to Philip which was of Bethsaida a cyte in Galilee/ & desired him sayinge: Syr we wolde fayne se Iesus. Philip came & tolde Andrew. And agayne Andrew & Philip tolde Iesus. And Iesus answered them sayinge: the houre is come y the sonne of mā must be glorified.

* Verely verely I saye vnto you/ except y wheate corne fall into the grounde and dye/ it bydeth alone. Yf it dye/ it brengeth forth moche frute. He that loveth his lyfe shall destroye it: & he y hateth his lyfe in this worlde shall kepe it vnto lyfe eternall. If eny man mynister vnto me/ let him folowe me/ & where I am there shall also my minister be. And yf eny man minister vnto me/ him will my father honoure. &

Now is my soule troubled/ & what shall I saye? Father delpyer me from this houre: but therfore

Of S. Iohn.

ffo. L. xlii.

therfore came I vnto this houre. Father glori fy thy name. Then came ther a voyce fro hea ven: I have glorified it/ & will glorify it agayne. Then sayd the people y stode by & hearde it thoundreth. Other sayde an angell spake to him. Iesus answered and sayde: this voyce cam not because of me/ but for youre sakes.

* Now is the iudgement of this worlde: now shall y prince of this worlde be cast out. And yf I were lifte vp from the erthe/ will drawe all men vnto me. This sayde Iesus/ signifyinge what deeth he shuld dye. The people answered him: We have hearde of y lawe y Christ bydeth ever: & how sayest thou then that the sonne of man must be lifte vp? who is y sonne of mā? Then Iesus sayde vnto them: yet a lytell whyle is the light w you. Walke whyle ye have light/ lest the darcknes come on you. He that walketh in the darke/ wotteth not whither he goeth. Whyle ye have light/ beleve on the light/ that ye maye be the chyldren of light. &

These thinges spake Iesus and departed/ & hyd him selfe fro them. And though he had done so many myracles before them / yet beleved not they on him/ y the sayinge of Esayas the Prophet myght be fulfilled/ y he spake. Lorde who shall beleve our sayinge? And to whom ys the arme of y Lorde opened? Therfore coulde they not beleve/ because y Esayas sayth agayne: he hath blinded their eyes and hardened their hertes/ that they shuld not se with their eyes & vnderstonde with their hertes/ &

mar. x. d.
and. x. vj.
mar. viij.

luc. ix. c.
g. x. vij. g

psal. cly.
8. & c. vij.
a. esa. xli.
ezechiel
x. vij.

light.
Darcknes.
nes.

esa. liij. a.
rom. x. d.
esa. vij. c.
mat. xij.
mar. liij. b
luc. viij. b
actu.
x. vij.
rom. x. j. b

The Gospell

tes/a Shuld be converted/a I Shuld heale thz.
Soche thinges sayde Esaias when he sawe
his glory a spake of him. Neverthelesse amō-
gey chefe rulers many belved on him. But be
cause of the pharisees they wolde not be a kno-
wen of it/lest they Shuld be cōmunicate.
For they loved the prayse y is given of men/ **W**
more then the prayse that cōmeth of God.

And Iesus cryed a sayde: he that beleveth
on me/beleveth not on me/ but on him y sent
me. And he that seeth me/seeth him that sent
me. * I am come a light into the worlde/that
whosover beleveth on me/ Shuld not byde in
darknes. And yf eny man heare my wordes
a beleve not/ I iudge him not. For I came not
to iudge the worlde: but to save y worlde. He
that refuseth me a receaveth not my wordes/
hath one that iudgeth him. The wordes that
I have spoken/they shall iudge him in y last
daye. For I have not spoken of my selfe: but
the father which sent me/ he gave me a com-
maundemēt what I Shuld saye/ and what I
Shuld speake. And I knowe that this cōmaun-
dement is lyfe everlastinge. Whatsoever I
speake therfore/evē as the father bade me/ so
I speake. * **The. viii. Chapter. ***

BEfore the feast of ester wshē Iesus kne-
we that his houre was come / that he
Shuld departe out of this worlde unto
the father. When he loved his which were in
the worlde/unto the ende he loved thz. And
when supper was ended/after that the devyll
had put in the hert of Judas Iscariot Simōs
sonne

Of S. Iohn.

Jo. I. xliii.

sonne/to betraye him: Iesus knowinge that
the father had gevē all thinges into his hon-
des. And that he was come from God and
went to God/ he rose from supper/ and layde
a syde his vpper garmentes/ a toke a towell/ **I**esus
and gyd him selfe. After that poured he wa-
ter into a bafyn/ and beganne to wassh his di-
sciples fete/ a to wype them with the towell/ **his disci-**
wherwith he was gyde. **ples fete.**

Then came he to Simon Peter. And Peter
sayde to him: Lorde shalt thou wesshe my fe-
ter Iesus answered a sayde vnto him: what
I do/ thou wotest not now/ but thou shalt kno-
we hereafter. Peter sayd vnto him: thou shalt
not wesshe my fete whill y worlde stondeth.
Iesus answered him: yf I wasshe y not/ thou
shalt have no part with me. Simon Peter say-
de vnto him: Lorde/ not my fete only: but also
my handes a my heed. Iesus sayde to him: he
that is wesshed/ nedeth not save to wesshe his
fete/ a is clene every whit. And ye are clene:
but not all. For he knewe his betrayer. Ther-
fore sayde he: ye are not all clene.

After he had wesshed their fete/ a receaved
his clothes/ a was set doune agayne/ he sayde
vnto them: wot ye what I have done to you?
Ye call me master a Lorde/ a ye saye well/ for **mat. x. e.**
so am I. If I then youre Lorde and master **luce. xj. f**
have wesshed youre fete/ ye also ought to wess-
he one anothers fete. For I have given you
an ensample/ that ye Shuld do as I have done
to you. Verely verely I saye vnto you/ the ser-
vaunt is not greater then his master/ neither
the mes-

Light.

matthew.
xxvj. a.
lu. xxvj
mar. xiiij

The Gospell

the messenger greater then he that sent him.

psal. xl. c.

If ye vnderstonde these thinge/ happy are ye yf ye do them. I speake not of you all/ I knowe whom I have chosyn. But that y scri-
pture be fulfilled: he that rateth breed w me/ hath lyfte vp his heele agaynst me. Now tell I you before it come: that when it is come to passe/ ye might beleve that I am he. Verely ve-
rely I saye vnto you. He that receaveth wh^o forever I sende/ receaveth me. And he that re-
ceaveth me/ receaveth him that sent me.

mat. x. d.
luc. x. c.

matthew.

xv. d.

mar. xliij.

luc. x. xliij.

When Iesus had thus sayd/ he was trou-
bled in the sprete/ & testified sayinge: verely
verely I saye vnto you/ that one of you shall
betraye me. And then the disciples lokyd one
on another doutinge of wh^o he spake. Ther
was one of his disciples/ which leaned on Ie-
sus bosome/ whom Iesus loved. To him bec-
kened Sim^on Peter that he shuld ave who it
was of whom he spake. He then as he leaned
on Iesus brest/ sayde vnto him: Lorde who ys
it? Iesus answered/ he yt ys to whom I ge-
ve a soppe / when I have deyt it. And he
wet a soppe/ and gave it to Judas Iscarioth
Simons sonne. And after the soppe/ Satan
entred into him.

Then sayd Iesus vnto him: that thou dost/ do quickly. That wist no m^a at the table/ for
what intent he spake vnto him. Some of the
thought/ because Judas had the bagge/ that
Iesus had sayd vnto him/ bye those thinges
that we have nede of agaynst y feast: or that
he shulde geve some thinge to the poore. Af-
sone

Of S. Iohn

Jo. I. lxxv.

sone then as he had receaved the soppe / he
wet immediatly out. And it was night. Wh^o
he was gone out/ Iesus sayde: now is the son-
ne of man glorified. And God is glorified by
him. If God be glorified by him/ God shall
also glorify him/ in him selfe: & shall strayghte
waye glorify him.

Deare chylidren/ yet a lyttill whyle am I
with you. Ye shall seeke me/ & as I sayde vnto
the Jewes/ whither I goo/ thither can ye not
come. Also to you saye I nowre. A newe com-
maundment geve I vnto you/ that ye love to-
gedder/ as I have loved you / that even so ye
love one another. By this * shall all m^e knowe
ye y ye are my disciples/ yf ye shall have love
one to another. Simon Peter sayd vnto him:
Lorde whither goest thou? Iesus answered
him: whither I goo thou canst not folowe me
now/ but thou shalt folowe me afterwarde.
Peter sayd vnto him: Lorde/ why cannot I folo-
we the now? I will geve my lyfe for thy sa-
ke: Iesus answered him: wilt thou geve thy
lyfe for my sake? Verely verely I saye vnto
the/ the cocke shall not crowe/ tyl thou have
denyed me thryse.

Now c^o
maund-
ment.

1. to. ij. c.

* Chri-

stes disci-

ple is kno-

wen.

matthew.

xv. d.

mar. xliij.

luc. x. xliij.

The. xliij. Chapter.

And he sayd vnto his disciples: Let not
poure herte be troubled. Beleve in god
& beleve in me. In my fathers housse
are many mansions. If it were not so/ I wol-
de have tolde you. I go to prepare a place for
you. And yf I go to prepare a place for you/ I
will come agayne/ & receave you ev^e vnto my
selfe

selfe/where I am/there maye ye be also. And whither I go ye knowe/a y waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whither thou goest. Also how is it possible for vs to knowe the waye? Iesus sayd vnto him: I am y waye/y truth/a y life. And no man cometh vnto the father/but by me. Yf ye had knowe me/ye had knowe my father also. And now ye knowe him/a have sene him.

Philip sayd vnto him: Lorde shew vs the father/and it suffiseth vs. Iesus sayde vnto him: Have I bene so longe tyme w you: a yet hast thou not knowen me? Philip/he y hath sene me/hath sene y father. And how sayest thou then: Shew vs the father? Belvest thou not that I am in y father/a the father in me? The wordes that I speake vnto you/ I speake not of my selfe: but y father that dwelleth in me/is he that doeth y workes. Belve me/that I am the father a y father in me. At the leest beleve me for the very workes sake.

Verely verely I saye vnto you: he that beleveth on me/the workes that I doo / the same shall he do/a greater workes then these shall he do/because I go vnto my father. And what soever ye aske in my name / y will I do/y the father might be glorified by the sonne. If ye shall aske any thylge in my name/I will do it. If ye love me kepe my *comandementes/a I will praye the father/a he shall geve you a nother comforter/y he maye byde with you ever/which is the sprete of truth who me the worlde cannot receave/because the worlde seyth

de seyth him not/nether knoweth h. m. But men that ye knowe him. For he dwelleth with you/and he loveth shall be in you. I will not leave you comfort. God lesse: but will come vnto you.

Let a litell or hyle and the worlde scith me no more: but ye shall se me. For I live/a ye shall live. That daye shall ye knowe that I am in m / father/a you in me/a I in you.

He that hath my comandementes a kepeth them/the same is he that loveth me. And he y loveth me/shal be loved of my father: a I will chaste love him/and will shewe myne awne selfe vnto him. Judas sayde vnto him (not Judas Iscariot) Lorde what is the cause that thou wilt shewe thy selfe vnto vs/a not vnto the worlde? Iesus answered and sayde vnto him: yf a man love me and will kepe my saynges/ my father also will love him/ a w will come vnto him/and will dwelle with him. He that loveth me not/kepeth not my saynges. And the wordes which ye heare/are not myne/but the fathers which sent me.

Dhis have I spoken vnto you beyng yet present with you. But that comforter which is the holy gost (whom my father will sende in my name) he shall teache you all thinge/ and bringe all thinges to youre remembraunce what sover I have tolde you.

Peace I leve with you/my peace I geve vnto you. Not as the worlde geveth/geve I vnto you. Let not youre hertes be greved/nether feare ye. Ye have heard how I sayde vnto you: I go a come agayne vnto you. I y loved

T. ii. me/ye

A promi-
se
mat. vij. a
mar. xj. c
*By the
kepyng
therom
maunde-
mentes is
a manke

The Gospell

me/ye wolde verely reioyce/because I sayde/I go vnto y father. for y father is greater then I. And now have I shewed you/before it come/y whē it is come to passe/ye might beleve.

Here after will I not talke many wordes vnto you. for the ruler of this worlde cometh/a hath nought in me. But that the worlde maye knowe that I love the father:therfore as the father gave me commaundment/even so do I. & Kysse let vs go hence.

The .xv. Chapter.

I Am the true vyne/and my father ys an husbunde man. Every braunchethat beareth not frute in me/he will take awaye. And every braunchethat beareth frute/will he pounge/y it maye bringe moare frute. Now are ye cleane thorow y wordes which I have spokē vnto you. Byde in me/a let me byde in you. As y braunchethat cannot beare frute of it sylfe/excepte it byde in the vyne: no more can ye/excepte ye abyde in me.

I am the vyne/a ye are the braunches. He that abyde in me/a I in him/the same bringeth forth moche frute. for with out me can ye do nothinge. If a man byde not in me/he ys cast forth as a braunchethat is wyddered: & men gadder it/and cast it into the fyre/ and it burneth. If ye byde in me/and my wordes also byde in you: aye what ye will/a it shalbe done to you &. Heare in is my father glorified/that ye beare moche frute/and be made my disciples.

As the father hath loved me/evē so have I loved

Of S. Iohn. Ho. L. xv. vii.

I loved you. Continue in my love. If ye shall kepe my commaundmentes/ye shall byde in my love/evē as I have kept my fathers commaundmentes/a byde in his love. These thinges have I spoken vnto you/y my ioye myght remaine in you/a that youre ioye might be full. This is my commaundment/that ye love me togedder as I have loved you. Better love then this hath no man/then that a man bestowe his lyfe for his frendes. Ye are my frendes/ys ye do whatsoever I commaunde you. Hence forth call I you not servautes: for the servaunt knoweth not what his lord doeth. But you have I called frendes: for all thinges that I have hearde of my father/I have opened to you.

Ye have not chosen me/but I have chosen you & ordeyned you/that ye go & bringe forth frute/a that youre frute remayne / that whatsoever ye shall aye of the father in my name/he shulde geve it you. &

I This commaunde I you / that ye love togedder. If y worlde hate you/ye knowe that he hated me before he hated you. If ye were of the worlde/y worlde wolde love his owne. How be it because ye are not of y worlde/ but I have chosen you out of the worlde/therfore hateth you the worlde. Remember the sayinge that I sayde vnto you: the servaunte is not greater then his lord. If they have persecuted me/so will they persecute you If they have kept my sayinge/so will they kepe youre. But all these thinges will they do vnto you

C. iii. for

vyne.

mat. xxi. j. to. iiij. d.

Covenant.

we ma
lith be
contynue
in the lo-
ue & laus
ure of
Christ.
ephe. i. v. a
i. thes. iiij
j. lo. iiij. b
and. iiij. d

j. lo. iiij. d.
and. iiij. d.

mar. x. c.
mathew.
xxij.

The Gospell

for my names sake / because they have not known him that sent me. If I had not come and spoken vnto them / they shulde not have had synne: but now have they nothinge to cloke their synne with all. He that hateth me / hateth my father. If I had not done workes amonge them which none other man dyd they had not had synne. But now have they sene / & yet have hated both me & my father: evn that the sayinge myght be fulfilled that is written in theyr lawe: they hated me wout a cause. ¶

But when the comforter is come / whom I will sende vnto you fro the father / which is the spirite of truth / which procedeth of the father / he shall testifie of me. And ye shall beare witness also / because ye have bene with me from the begynninge.

The. xvi. Chapter.

¶ These thinges have I sayde vnto you / because ye shuld not be offended. ¶ They shall excommunicat you: ye & your me shall come / that whosoever killeth you / wth thinke that he doth Gods service. And suche thinges will they do vnto you / because they have not known the father nether yet me. But these thinges have I tolde you / that when that houre is come / ye myght remember them / that I tolde you so. ¶ These thinges sayde I not vnto you at the begynninge / because I was present with you.

¶ But now I goo my waye to him that sent me / and none of you apeth me: whither goest thou? But because I have sayde suche thinges

Of S. John. Fo. L. to Vill.

thinges vnto you / your hertes are full of sorowe. Nevertheless I tell you the truth / it is expedient for you that I goo awaye. For yf I goo not awaye / that comforter will not come vnto you. But yf I departe / I will sende him vnto you. And when he is come / he will rebuke y^e worlde of synne / and of rightwiseness / and of iudgement. ¶ Of synne / because they beleeve not on me: Of rightwiseness because I go to my father / and ye shall see me no moare: and of iudgement / because the chiefe ruler of this worlde / is iudged all ready.

¶ I have yet many thinge to saye vnto you: but ye cannot beare them awaye now. How be it when he is come (I meane the spirite of truth) he will leade you into all truth. He shall not speake of him selfe: but whatsoever he shall heare / that shall he speake / and he will shewe you thinges to come. He shall glorify me / for he shall receave of myne & shall shewe vnto you. All thinges that y^e father hath are myne. Therefore sayd I vnto you / that he shall take of myne and shewe vnto you. ¶

¶ After a whyle ye shall not see me / & agayne after a whyle ye shall see me: for I goo to the father. Then sayd some of his disciples bitwene them selves: what is this y^e he sayth vnto vs / after a whyle ye shall not see me / and agayne after a whyle ye shall see me: and that I go to the father. They sayd therefore: what is this that he sayth after a whyle we cannot tell what he sayth. Jesus perceaved / y^e they wolde aye him / and sayd vnto them: This is

T. iiii. it that

r fol.
p. viii.

luke.
p. viii. g

matthew.
p. viii.

Synne.
Righte-
ousnes
Iudge-
ment

The Gospell

it that ye enquire of bitwene youre selves/ that I sayd/ after a whyle ye shall not se me/ & agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe & lamente & the worlde shall reioyce. Ye shall sorowe: But your sorowe shall be turned to ioye.

A woman when she travyleth hath sorowe/ because her houre is come: but as soon as she is delivered of the chylde/ she remembreth no moare the anguysshe/ for ioye that a man is borne in to the worlde. And ye now are in sorowe: but I will se you agayne/ and your hertes shall reioyce/ & your ioye shall no man take fro you. And in that daye shall ye ave me no question. Verely verely I saye vnto you/ whatsover ye shall aske the father in my name/ he will geve it you. Hitherto have ye asked nothinge in my name. Aye and ye shall receave it: that your ioye maye be full.

mat. xii. a
and. x. c.
mar. x. c.
lu. xi. d.
iaco. i. a.
promise.

These thinges have I spoken vnto you in proverbs. The tyme will come when I shall no moare speake to you in proverbs: but I shall tewe you playnly from my father. At that daye shall ye ave in myne name. And I saye not vnto you that I will speake vnto my father for you. For y father him selfe loveth you/ because ye have loved me/ and have beleved that I came out from God. I went out from the father/ and came into the worlde: & I leve the worlde agayne/ and go to y father.

His disciples sayd vnto him: loo now speakest thou playnly/ & thou vstest no proverbe. Nowe knowe we that thou understondest all thinges/

Of S. Iohn. fo. L. lxxx.

thinges/ & nedest not y any man shuld ave the any question. Therfore beleve we that thou canst see god. & Iesus answered them: Now ye do beleve. Beholde y houre draweth nye/ & is already come/ y ye shall be scattered every man his wayes/ & shall leave me alone. And yet am I not alone. For y father is with me.

mat. x. c.
mar. x. c.
mar. x. c.

These wordes have I spokē vnto you/ y in me ye might have peace. For in y worlde shall ye have tribulaciō: but be of good cheare/ I have overcome the worlde.

The. vii. Chapter. *

These wordes spake Iesus and lyfte up his eyes to heven/ and sayde: father the houre is come: glorify thy sonne/ that thy sonne maye glorify the: as thou hast gevē him power over all fleshe/ that he shuld geve eternall lyfe to as many as thou hast geven him. This is lyfe eternall/ that they myght knowe the that only very God/ and whom thou hast sent Iesus Christ. Eternal lyfe.

I have glorified y on the erth. I have fynysshed y worke which thou gavest me to do. And now glorify me thou father in thyne own selfe/ with the glory which I had with y fether y worlde was. I have declared thy name vnto y men which thou gavest me out of the worlde. Thyne they were/ & thou gavest them me/ and they have kept thy saynges. Now they knowe that all thinges whatsover thou hast geven me/ are of the. For I have geven vnto them the wordes which thou gavest me/ & they have receaved them/ & knowe

C. v. we sure

The Gospell

we surely that I came out from the: and doo beleve that thou dyddest send me.

I praye for them/ & praye not for the worlde: but for the which thou hast geve me/ for they are thynne. And all myne are thynne/ & thynne are myne/ & I am glorified in the. And now am: I no moare in the worlde/ but they are in the worlde/ & I come to y. & Wholy father kepe in thynne awne name/ the which thou hast geven me/ that they maye be one/ as we are. Whyl I was with the in y worlde/ I kepte the in thy name. Those y thou gavest me/ have I kepte/ & none of the is lost/ but that lost chylde/ that the scripture myght be fulfilled.

psal.
c. viij. b.

Now come I to the/ and these wordes speake I in the worlde/ that they myght have my ioye full in the. I have geven them thy wordes/ and the worlde hath hated them/ because they are not of the worlde/ even as I am not of the worlde. I desyre not that thou shouldest take the out of the worlde: but that thou kepe them from evyll. & They are not of the worlde/ as I am not of the worlde. Sanctify the w thy truth. Thy sayinge is truth. As thou dyddest send me into the worlde/ even so have I sent them into the worlde/ and for their sakes sanctify I my selfe / that they also myght be sanctified thorowe the trueth.

I praye not for them alone: but for them also which shall beleve on me thorowe their preachynge/ that they all maye be one/ as thou father arte in me/ & I in the/ that they maye be also one in us/ that the worlde maye beleve that

Of S. Iohn.

fo. l. lxx.

that thou hast sent me. And that glory that thou gavest me/ I have geven them/ that they maye be one/ as we are wone. I in them and thou in me/ that they maye be made perfecte in one/ and that the worlde maye knowe that thou hast sent me/ & hast loved them/ as thou hast loved me.

Father/ I will that they which thou hast geven me/ be with me where I am/ that they maye see my glory which thou hast geven me. For thou lovedest me before the makynge of the worlde. O ryghteous father/ y very worlde hath not knownen the: but I have knownen the/ & these have knownen that thou hast sent me. And I have declared unto them thy name/ and wilt declare it/ that the love wher w thou hast loved me/ be in them/ and that I be in them.

The. viii. Chapter.

A When Jesus had spoken these wordes/ he wet forth with his disciples over the broke Cedron/ where was a garden/ into the which he entred with his disciples. Judas also which betrayed him/ knewe the place: for Jesus ofte tymes resorted thither with his disciples. Judas then after he had receaved a bande of men/ and ministres of the hye Priestes and Pharisees/ came thither with lanterns and fyrebrandes and weapons. Then Jesus knowynge all thinges that shuld come on him/ went forth and sayde unto them/ whom seek ye? They answered him: Jesus of Nazareth. Jesus sayde unto them: I am he.

matthew
xxvi. c.

mar.
xiii. c.
luke.
xxii. d.

matthew
xxvi. c.

marke.
xiii. c.
lu. xxii. c.

Judas

The Gospell

Judas also which betrayed him/stode with them. But assone as he had sayd vnto them/ **B** I am he. they went backe wardes & fell to the grounde. And heaped the agayne: whome seke ye? They sayde: Jesus of Nazareth. Jesus answered/ I sayde vnto you/ I am he. If ye seke me/let these goo their waye. That þ sayinge mighte be fulfilled which he spake: of the which thou gavest me/ have I not lost one.

Mal.
chas.

Simon Peter had a swearde/ & drue it/ & smote the hye prestes seruant/ & cut of his ryght eare. The seruautes name was Malchas. Then sayde Jesus vnto Peter: put vp thy swearde into þ sheath: shall I not drinke of þ cup which my father hath geuen me? Then the cōpany & the capta. ne/ & the ministres of of the Jewes/toke Jesus & bounde him/ & led him awaye to Anna first: for he was father in lawe vnto Cayphas/ which was þ hye prest. at same yere. Cayphas was he that gaue counsell to þ Jewes/ that it was expedient that one man shuld dye for the people.

And Simon Peter followed Jesus & another disciple: that disciple was knowen of þ hye preste/ & went in with Jesus into the pallys of the hye preste. But Peter stode at the doore with out. Then went out that other disciple which was knowen vnto the hye preste/ & spake to the damsell that kept the doore/ & broughte in Peter. Then sayde þ damsell that kept the doore/ vnto Peter: arte not thou one of this mannes disciples? He sayde: I am not. The seruautes & the ministres stode there/ & had made

matthew.
p. 26.
mar. xiii.
luc. xxi.

Of S. Iohn.

Jo. I. lxxi.

made a fyre of coles: for it was colde: & they warmed them selves. Peter also stode amonge them and warmed him selfe.

D The hye preste asked Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in þ worlde. I ever taught in þ synagoge & in the temple whither all þ Jewes resorted/ & in secret have I sayde nothyng: Whyapest thou me? Ape them which he heard me/ what I sayde vnto the. Beholde they can tell what I sayde. Whē he had thus spoken/ one of þ ministres which stode by/ smote Jesus on the face sayinge: answerest thou the hye preste so? Jesus answered him. If I have evyll spokē/ beare witnes of þ evyll: yf I have well spokē/ why smyttest thou me? And Annas sent him bounde vnto Cayphas þ hye preste.

ma. p. 26.
mar. xiii.
luc. p. 21.

E Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denyed it/ and sayde: I am not. One of the seruautes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? & Peter denyed it agayne: & immediately the cocke crewe.

matthew.
p. 26.
mar. p. 26.
lu. p. 21.

F Then led they Jesus fro Cayphas into the hall of iudgement. It was in the mornynge/ & they them selves went not into the iudgement hall lest they shuld be defyled/ but that they myghte eat the paschall lambe. Pylate then went out vnto the & sayde: what accusation bringe ye agaynste this man? They answered and sayd vnto him. If he were not an evyll

The Gospell

evyll doer we wolde not have delyvered him
vnto the. Then sayd Pylate vnto ihe: take ye
him and iudge him after youre awne lawe.
Then the Jewes sayde vnto him. It is not
lawful for vs to put any mā to deeth. That v
wordes of Iesus myght be fulfilled which he
spake/signifyinge what dreth he shuld dye.

Then Pylate entred into the iudgemēt: hall
agayne/a called Iesus/a sayd vnto him: arte
thou the kynge of the Jewes? Iesus answered:
sayst thou that of thy selfe/or dyd othertell
it the of me? Pylate answered: Am I a Jewe?
Thyne awne nacion & hye prestes have de-
lyvered vnto me. What hast thou done? Je-
sus answered: my kyngdome is not of this
worlde. If my kyngdome were of this worl-
de/then wolde my ministres surely fight/y I
shuld not be delyvered to y Jewes:/but now
is my kyngdome not fro hence. Pylate sayde
vnto him: Arte thou a kynge then? Iesus an-
swered: Thou sayst y I am a kynge. For this
cause was I borne/a for this cause came I in-
to y worlde y I shuld beare witnes vnto the
trueth. And all that are of y trueth heare my
voyce. Pylate sayde vnto him: what thinge is
trueth? And when he had sayd y/he went out
agayne vnto the Jewes/a sayde vnto them:
I fynde in him no cause at all. Ye have a cus-
tome / that I shuld delyver you one lowse
at ester. Will ye that I lowse vnto you the
kynge of the Jewes. Then cryed they all agay-
ne sayinge: Not him/but Barrabas/that Bar-
tabas was a robber.

The. xij. Chap.
Then

Of S. Iohn.

To L. xvj.

Then Pylate toke Iesus and scourged him. And y souldiers wounde a croune
of thornes and put it on his heed. And
they dyd on him a purple garment/and sayd:
hail kynge of the Jewes: & they smote him
on the face. Pylate went forth agayne/a say-
de vnto them: beholde I bringe him forth to
you/that ye maye knowe/that I fynde no fau-
te in him. Then came Iesus forth wearinge
a croune of thorne and a robe of purple.
And Pylate sayd vnto them: beholde y man.
When the hye Prestes and ministres sawe
him/they cryed sayinge: crucify him/crucify
him. Pylate sayde vnto them. Take ye him
and crucify him: for I fynde no cause in him.
The Jewes answered him. We have a lawe/
and by our lawe he ought to dye: because he
made him selfe the sonne of God.

When Pylate hearde that sayinge/he was
the moare afrayde/a went agayne into y iudg-
ment hall/and sayde vnto Iesus: whence arte
thou? But Iesus gave him none answer.
Then sayde Pylate vnto him. Speakest thou
not vnto me? knowest thou not that I have
power to crucify the/a have power to lowse
the? Iesus answered: Thou couldest have no
power at all agaynst me/except it were geven
the from above. Therefore he y delyvered me
vnto the/is moare in synne. And from thence
forth sought Pylate meanes to lowse him:
but the Jewes cryed sayinge: yf thou let him
goe/thou arte not Cessars frende. For whosoe-
ver maketh hi selfe a kynge/is agaynst Cessar

When

mathe.
xxvij.
mar. xviij.
lu. xxiij.

mathe.
xxvij.
mar. xxiij.

The Gospell

When Pylate hearde y^e sayinge/he brought
Jesus forth/and satte doune to geve sentēce /
in a place called the pavement: but in the He-
brie tonge/ Gabbatha. It was the Saboth
even which falleth in the eſter feſt/and aboute
the ſixte houre. And he ſayde vnto the Jewes:
beholde youre kynge. They cryed &
awaye with him / awaye with him / crucify
him. Pylate ſayde vnto them. Shall I cruci-
fy youre kynge? The hie Preſtes answered:
we have no kynge but Ceſar. Then deliuered
he him vnto them/to be crucified.

matthew.
xxvij.
mar. xv
lu. xxiij

And they toke Jesus and led him awaye.
And he bare his croſſe/and went forth into a
place called the place of deed mens ſculler/
which is named in Hebrue/ Golgatha. Where
they crucified him and two other with him
on ether ſpide one/and Jesus in the myddes.
And Pylate wrote his tytyle/and put it on the
croſſe. The writynge was/ Jesus of Naza-
reth/kynge of the Jewes. This tytyle reed ma-
ny of the Jewes. For the place where Jesus
was crucified/was nye to the cite. And it was
written in Hebrue/ Greke & Latyn. Then ſay-
de the hie preſtes of y^e Jewes to Pylate: write
not/kynge of the Jewes: but that he ſayde/
I am kynge of the Jewes. Pylate answered:
what I have written/that have I written.

matthew.
xxvij.
mar. xv
lu. xxiij

Then the ſouldiers/when they had crucified
Jesus/toke his garmentes & made foure par-
tes/to every ſouldier a parte/& alſo his coote.
The coote was with out ſeme/wrought vpon
thorowe out. And they ſayde one to another.

Act xx

Of S. Iohn

Jo. I. liti.

Let vs not deryde it: but caſt looſte who ſhall
have it. That the ſcripture myght be fulfilled
which ſayth. They parted my rayment among pſal. xxi.
gethem / and on my coote dyd caſt lottes.

And the ſouldiers dyd ſuche thinges in dede.

Then ſtoode by the croſſe of Jesus his mo-
ther/ & his mothers ſiſter/ Mary the wyfe of
Eleophas/ and Mary Magdalene. When Je-
sus ſawe his mother/and the diſciple ſtandyn-
ge to whom he loved/he ſayde vnto his mother:
woman beholde thy ſonne. Then ſayde he to
y^e diſciple: beholde thy mother. And fro that
houre the diſciple toke her for his awne.

After that when Jesus perceaved that all
thinges were performed: that the ſcripture pſalmo.
myght be fulfilled/he ſayde: I thyrſt. Then lo. liti.
ſtoode a veſſell full of veneger by. And they fil-
led a ſponge with veneger/ & wounde it about
with yſope/and put it to his mouth. Aſſone as
Jesus had receaved of the veneger / he ſayd:
It is fyniſhed/ and bowed his heed/ and ga-
ue up the gooſt.

The Jewes then becauſe it was the ſaboth
evē/that y^e bodyes ſhuld not remayne apon y^e
croſſe on y^e ſaboth daye (for that ſaboth daye
was an hie daye) beſought Pylate that their
legges myght be broken/ & that they myght be
taken doune. Then came the ſouldiers and bra-
ke the legges of the fyrſt/ & of the other which
was crucified with Jesus. But when they ca-
me to Jesus/ & ſawe that he was deed already
they brake not his legges: but one of the ſou-
diers with a ſpeare/ thruſt him into the ſyde/

D. & forth

The Gospell

and forthwith came therout bloud and water.

And he that sawe it / bare recorde / & his recorde is true. And he knoweth that he sayeth true / that ye myght beleve also. These thinges were done that the scripture shuld be fulfilled: Ye shall not breake a boone of him. And agayne another scripture sayth: They shall looke on him / whom they persed.

After that / Joseph of Aramatthia (which was a disciple of Jesus: but secretly for feare of the Jewes) besought Pylate that he myght take doune the body of Jesus. And Pylate gave him licence. And ther came also Nicodemus which at the begynnyng came to Jesus by nyght / & brought of myrrour and aloes mingled to gether aboute an hundred pounce wayght. Then toke they the body of Jesus & wounde it in linnen clothes with the odoures as y manner of the Jewes is to bury. And in the place where Jesus was crucified / was a garden / & in y garden a newe sepulchre / wherin was never man layd. There layde they Jesus because of the Jewes saboth even / for the sepulchre was nye at honde. * The. xv. Chap. *

The morow after the saboth daye / came Mary Magdalene early / when it was yet darcke / vnto y sepulchre / & sawe the stone taken awaye from y tounge. Then she ranne / & came to Simon Peter & to the other disciple whome Jesus loved / and sayde vnto them. The y have taken awaye the Lorde out of the tounge / & we cannot tell where they have layde him. Peter went forth / & that other disciple /

Of S. Iohn. Ho. L. liii.

disciple / & came vnto the sepulchre. They ranne bothe to gether / and that other disciple dyd out runne Peter / & came fyrst to the sepulchre. And he stouped doune & sawe the linnen clothes lyinge / yet wet he not in. Then came Simon Peter folowynge him / & went into y sepulchre / & sawe the linnen clothes lye / and the napkyn that was aboute his heed / not lyinge with the linnen clothe / but wrapped togeder in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulchre / and he sawe and beleved. For as yet they knewe not the scriptures / that he shuld ryse agayne from deeth. & And the disciples wet awaye agayne vnto their awne home.

* Mary stode with out at the sepulchre weeping. And as she wept / she bowed her selfe into the sepulchre & sawe two angels in whyte sittinge / the one at the heed & the other at the fete / where they had layde the body of Jesus. And they sayde vnto her: woman why wepest thou? She sayde vnto the: for they have taken awaye my lorde / & I wote not where they have layde him. When she had thus sayde / she turned her selfe backe & sawe Jesus stondynge / & knewe not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? Whom sekest thou? She supposynge that he had bene the gardener / sayde vnto him. Syr yf thou have borne him hēce tell me where thou hast layde him / that I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe / and sayde vnto him: Rabboni / which is to saye

exo. xlii.
num. i. v. b
gacha. xlii.

matthew.
p. vii.
mar. x. v. b
luc. x. xlii.
ioh. i. i. a

matthew.
p. vii. a.
lu. xv. iiii

A

matthew.
p. vii. i
marc.
p. vii. b.

v. ii. saye

The Gospell

saye master. Iesus sayde vnto her/touche me not/for I am not yet ascended to my father. But goo to my brethren and saye vnto them/ I ascende vnto my father and poure father to: my god & your god. Mary Magdalene came & tolde the disciples y she had sene the lord/ & y she had spoken soche thinges vnto her. &

mat.
p. viij
mar. p. xij
luke.
p. xviij
i. cor. p. x. a

* here is
payed that
is promysed
in d. mat.
p. xij.
A iouena
unt v. p.
syndyng
& low syn
ge.

* The same daye at nyght/which was the morowe after y saboth daye/when the doores were shut/where the disciples were assembled to gedet for feare of the Jewes/came Iesus & stode in the myddes/& sayd to the: peace be with you. And when he had so sayde/he shewed vnto them his hondes/& his syde. Then were the disciples glad when they sawe the lord. Then sayde Iesus to them agayne: peace be with you. As my father sent me/even so sende I you. And when he had sayde that/he breathed on them and sayde vnto the: Receaue y holy * goost. Whosoever synnes ye remyte they are remitted vnto the. And whosoever synnes ye retayne/they are retayned. &

* But Thomas one of y twelve/called Didymus/was not with the when Iesus came. The other disciples sayd vnto him: we have sene y lord. And he sayde vnto the: except I se in his hondes the prent of the nayles/& put my fynger in the holes of the nayles/& thrust my honde into his syde/I will not beleve.

And after. viii. dayes agayne/his disciples were with in/& Thomas with them. Then came Iesus when the doores were shut/& stode in the myddes and sayde: peace be with you.

After

Of S. Iohn.

Jo. I. xl.

13

After that sayde he to Thomas: bringe thy fynger hether/and se my hondes/& bringe thy honde & thrust it into my syde/& be not faythlesse/but belevyng. Thomas answered & sayde vnto him: my lord/& my God. Iesus sayde vnto him. Thomas/because thou hast sene me/therefore thou belevest: happy are they that have not sene/and yet beleve.

And many other signes dyd Iesus in the presence of his disciples/which are not written in this booke. These are written that ye myght beleve/that Iesus is Christ the sonne of God/& that in belevyng ye myght have lyfe thowgh his name. & ¶ The. xxi. Cha. &

¶ After that Iesus shewed him selfe agayne/at the see of Tyberias. And on this wyse shewed he him selfe. There were to gedet Simon Peter & Thomas/which is called Didymus: and Nathanael of Cana a citie of Galile / and the sonnes of Zebedei / & two other of the disciples. Simon Peter sayde vnto them: I goo a fysshynge. They sayde vnto him: we also will goo with the. They went their waye & entered into a shippe strayght waye/and that nyght caught they nothinge. But when the mornynge was now come/Iesus stode on the shore: neverthelesse the disciples knewe not y it was Iesus. Iesus sayde vnto the: fysh/have ye any meate? They answered him/no. And he sayde vnto them: cast out y net on the ryght syde of the ship/and ye shall fynde. They cast out/& anon they were not able to drawe it for y multitude of fyshes

v. iii. Then

The Gospell

Then sayde the disciple whom Iesus loved/vnto Peter: It is the Lorde. When Simon Peter hearde/that it was & Lorde/he gyrd de his mantell to him (for he was naked) and sprang into the see. The other disciples came by ship: for they were not farre from londe/but as it were two hondred cubites/ & they drew the net with fysshes. As sone as they were come to londe/they sawe hoot coles & fysshes layd ther on/and breed. Iesus sayde vnto them: bringe of the fyssh which ye have now caught. Simon Peter stepped forth and drew the net to londe full of greate fysshes/any hondred and. liii. And for all ther were so many/yet was not the net broken. Iesus sayde vnto them: come and dyne. And none of the disciples durste aye him: what arte thou? for they knewe that it was the Lorde. Iesus then came and toke breed/& gave them/& fyll they lykwyse. And this is now the thyrde tyme that Iesus appered to his disciples/after that he was rysen agayne from deeth. &

When they had dyned/Iesus sayde to Simon Peter: Simon Ioana/lovest thou me more then these? He sayde vnto him: ye Lorde/thou knowest/that I love the. He sayde vnto him: fede my * lambes. He sayde to him agayne the seconde tyme: Simon Ioana/lovest thou me? He sayde vnto him: ye Lorde thou knowest that I love y. He sayde vnto him: fede my shepe. He sayde vnto him y thyrde tyme: Simon Ioanna/lovest thou me? And Peter sorowed because he sayde to him y thyrde tyme/lovest thou

* He loveth
that feedeth
his lambes &
shepe.

Of S. Iohn.

Jo. I. lvi.

thou me/and sayde vnto him: Lorde/thou knowest all thinge/thou knowest that I love the.

I Iesus sayde vnto him: fede my shepe.

Verely verely I saye vnto the/when thou wast yonger/thou gerdest thy selfe/and walkedst whither thou woldest: but when thou arte olde/thou shalt stretch forth thy hondes/& a nother shall gyde y/& leade the whither thou woldest not. That spake he signifyinge by what deeth he shuld glorify God. ij. re. l. c

And whē he had sayde thus/he sayd to him: folowe me. Peter turned about & sawe that disciple whō Iesus loved folowynge: which also leyned on his brest at supper & sayde: Lorde/which is he y shall betraye the? When Peter sawe him/he sayde to Iesus: Lorde what shall he here do? Iesus sayd vnto him: If I will have him to tary tyll I come/what is that to the? folowe thou me. Then went this sayinge a broode amonge the brethren/that that disciple shulde not dye. Yet Iesus sayde not to him/he shall not dye: but yf I will that he tary tyll I come/what is that to the? The same disciple is he/which testifieth of these thinges/& wrote these thinges. And we knowe/that his testimony is true. & There are also many other thinges which Iesus dyd: the which yf they shuld be written every won I suppose the worlde coulde not cōtayne the bookes that shuld be written.

Here endeth the Gospell
of Saynt Iohn.

v. iiii.

The Actes

of the Apostles / wrytten by Sayn-
te Luke Evangelist which was present
at the doynges of them.

The fyrst Chapter.



In the former trea-
tise (Deare frende
Theophilus) I ha-
ve wrytten of all that Je-
sus beganne to do & tea-
che vntyll the daye in the
which he was taken vp/
after that he thoroowe the
holy goost/had geuen com-
maundementes vnto the
Apostles/which he had chosen: to whom also
he shewed him selfe alyue/after his passion
by many tokens/apperynge vnto them forty
dayes/& speakynge of the kyngdome of god/
& gaddered them togeder/and commaunded
thē/that they shuld not departe from Jerusa-
lem: but to waite for y^e promys of the father/
wherof ye haue herde of me. For John bapti-
sed wth water: but ye shalbe baptised with the
holy goost/& that with in this fewe dayes.
When they were come togeder/they asped of
him sayinge: Lorde wilt thou at this tyme re-
store agayne y^e kyngdome to Israell? And he
sayde vnto them: It is not for you to knowe
the tymes/or the seasons which y^e father hath
put in his owne power: but ye shal receaue
power

luke.
xviiiij. g

of the Apostles Jo. x. lviij.
power of the holy goost which shal come on
you. And ye shal be witnesses vnto me in Je-
rusalem/& in all Jewrye and in Samary/and
even vnto the worldes ende.

And when he had spoken these thinges/
whyll they behelde/he was take vp/& a clou-
de receaved him vp out of their sight. And
while they looked stedfastly vp to heauen as
he went / beholde two men stode by them in
white apparell / which also sayde: ye men of
Galile/why stonde ye gasinge vp into heaue?
This same Jesus which is taken vp fro you
in to heauen/shal so come/even as ye haue se-
ne him goo into heauen. &

Then returned they vnto Jerusalem from
mount oliuete/which is nye to Jerusalem/cō-
teyninge a Saboth dayes iorney. And when
they were come in/they went vp into a parter/
where abode both Peter & James/John & An-
drew/Philip & Thomas/Bartlemew & Ma-
thew/James the sonne of Alphheus / & Simō
zelotes/& Judas James sonne. These all cō-
tinued with one acorde in prayer & supplica-
cion with the women and Mary the mother
of Jesus/and with his brethzen.

And in those dayes Peter stode vp in the
myddes of the disciples & sayde (the nōmbre
of names that were to gether/were aboute an
hondred & twenty) Ye men and brethzen/this
scripture must haue nede ben fulfilled which
the holy goost thoroow y^e mouth of David spa-
ke before of Judas/which was gyde to them
that tooke Jesus. For he was nombred with
is. xviiij.

v. v. vs &

The Actes

mathew. 23. 34. a vs & had obtayned fellowship in this ministracion. And the same hath now possessed a plot of grounde with thereward of iniquite; and when he was hanged/braist a sondre in y myddes/all his bowels gushed oute. And it is knowen vnto all the inhabitants of Ierusalem: in so moche that that felde is called in their mother tonge/ Acheldama/that is to saye/the bloud felde.

psalm. 124. 8. psal. 136. 1. It is written in the booke of Psalmes: His habitacio be voyde/and no man be dwellinge therein:and his bishoppe let another take. Wherfore of these men which have companied with vs/all y tyme that the Lorde Iesus wote in & out amonge vs/begynninge at the bapty me of Iohn vnto that same daye that he was taken vp from vs/must one be ordeyned to be our witnes with vs of his resurreccion.

And they appoynted two / Joseph called Barsabas (whose surname was Justus) and Mathias. And they prayed sayinge: thou Lorde which knowest the hertes of all men/ shewe whether of these two thou hast chosen that the one maye take the couene of this ministracion/ and apostleshippe from the which Judas by transgression fell/ that he myght go to his awne place. And they gave forth their lottes/and the lot fell on Mathias/and he was counted with the eleven Apostles.

Mathias The Seconde Chapter. *

When the fiftith daye was come/ they were all with one accorde togeder in one place. And sodenly ther cam a sounde

Of the Apostles Jo. 1. 11.

founde from heauen/ as it had bene the com-
minge of a myghty wynde / & it filled all the
house where they sate. And ther appered vnto
them cloven tonges/ lyke as they had bene
fyrre/and it sate vpon each of them: and they
were all filled with the holy goost/and began
ne to speake with other tonges / even as the
spete gave them utteraunce.

B And ther were dwellinge at Ierusalem Ie-
wes/devoute men/which were of all nations
vnder heauen. When this was noysed abou-
te/the multitude came to gether & were asto-
nyed/because that every man hearde the spea-
ke his awne touge. They wondered all & ma-
veyled sayinge amonge them selves: Beholde/
are not all these which speake/of Galilee? And
how heare we every man his awne touge whe-
rein we were bozen? Parthians / Medes and
Elampres/and the inhabitants of Mesopota-
mia/of Iury/and of Capadocia / of Pontus
and Asia/Whigia/Pamphilia/ and of Egy-
pte/and of the parties of Libia which is be-
syde Syrene / and strangers of Rome, Je-
wes & *convertes/Brekes and Arabians:we
have herde them speake with our awne ton-
ges the grete workes of God. * They were
all amazed/and wondred sayinge one to ano-
ther:what meaneth this? Other mocked the
sayinge:they are full of newe wyne.

* But Peter stepped forth with the eleven/
& lift vp his voyce/and sayde vnto them: Re-
men of Jewrye/all ye that inhabite Ieru-
salem:be this knowen vnto you/and with youre

Tonges

* Conuer-
tes: that
is/when
of genti-
les con-
verted to the
Jewes
sayth

The Actes

eares heare my wordes. These are not dron-
 ken/as ye suppose: for it is yet but the thyrde
 houre of y daye. But this is that which was
 spoken by y prophete Joel: It shalbe in the
 last dayes sayth God: of my sprete I will
 powre out vpon all fleshe. And your sonnes
 & your daughters shal prophesy/ & your yd-
 ge men shal se visions/ & your olde mē shal
 dreame dreames. And on my seruaunts/ & on my
 honde maydens I will powre out of my spre-
 te in those dayes/ & they shal prophesy. And
 I will shewe wonders in heauen & bove/ & to-
 kens in the erth benethe/ bloud and fyre/ and
 the vapour of smoke. The sunne shalbe tur-
 ned into darknes/ & the mone into bloud be-
 fore that greete & notable daye of the Lorde co-
 me. And it shalbe/ that whosoever shal call
 on the name of the Lorde shalbe saved. R
 ¶ Ye men of Israel heare these wordes. Je-
 sus of Nazareth/ a mā approved of God amō
 ge you with myracles / wonders and signes
 which God dyd by him in y myddes of you/
 as ye your selves knowe: him have ye taken
 by the hondes of vnrighthewes persones/ after
 he was deliucted by the determinat counsell
 & foreknowledge of God/ & have crucified &
 slayne: whom God hath raysted vp & lowsed
 the sorowes of deeth/ because it was imposs-
 ble that he shuld be holden of it. For David
 speaketh of him: Afore honde I sawe God al-
 wayes before me: for he is on my ryght hon-
 de/ that I shuld not be moved. Therefore dyd
 my hert reioyce/ & my tonge was glad. Moreo-
 ver also

to hel. ij. g

roma. v. c.

Deathe
psal. v. c.

Of the Apostles. Ho. L. lix.

ver/ also my fleshe shal rest in hope/ because
 thou wilt not leue my soul in hell/ nether wilt
 suffre thyne holpe to se corrupciō. Thou hast
 shewed me the wayes of lyfe/ & shalt make me
 full of iope with thy countenaunce. R
 ¶ When I brethren/ let me frely speake vnto
 you of the patriarke David: for he is both
 deed & buryed/ & his sepulchre remayneth with
 vs vnto this daye. Therefore feinge he was a
 Prophet/ & knewe that God had sworne with
 an othe to him/ that the frute of his loynes
 shuld sit on his scat (in that Christ shuld ry-
 se agayne in the fleshe) he sawe before: and
 spake in the resurreccion of Christ / that his
 soule shuld not be left in hell: nether his fles-
 se shuld se corrupciō. This Iesus hath God
 rayssyd vp/ wher of we all are witnesses.
 Sence now that he by the right honde of
 God exalted is/ & hath receaved of the father
 the promyse of the holy goost / he hath shewed
 forth that which ye nowe se and heare. For
 David is not ascendyd into heave: but he say-
 de. The Lorde sayde to my Lorde sit on my
 right honde/ untill I make thy foes thy fote
 stole. So therefore let all the housse of Israel
 knowe for a suerty/ y God hath made y same
 Iesus whom ye have crucified lorde & Christ.
 ¶ When they hearde this/ they were pricked
 in their hertes/ & sayd vnto Peter & vnto the
 other Apostles: Ye men & brethren/ what shal
 we do? Peter sayde vnto them: repent & be ba-
 ptised every one of you in the name of Iesus
 Christ/ for the remission of synnes/ & ye shal
 receave

Hell.

lij. re. ij. b

plal. c. x. a

The Actes

receave the gyfte of the holy goost. For y promise was made vnto you & to youre chyldren / & to all that are as farre / even as many as y Lorde oure God shall call. And with many other wordes bare he witnes & exhorted them saying: Have youre selues from this vntowarde generacion. Then they that gladly receaved his preachynge / were baptised: and the same daye / ther were added vnto them aboute thre thousande soules.

And they continued in the Apostles doctrine & fellowship / & in breakinge of bread / & in prayer. And feare came over every soule. And many wonders & signes were shewed by the Apostles. And all that belyved kept them selues to gedder / & had all thinges comen / and solde their possessions and goodes / & departed them to all men / as every man had nede. And they continued dayly with one acorde in the temple / & brake bread in every house / & dyd eate their meate to gedder / with gladnes & singlenes of hert prayseinge God / and had favour with all the people. And the Lorde added to y congregacion dayly suche as shuld be saved.

The.iii. Chapter.

Peter & John went vp togedder into the temple at the nyghte houre of prayer. And ther was a certayne man halt from his mothers wombe / whō they brought and layde at the gate of the temple called beutifull / to aske almes of them that entred into the temple. Which same when he sawe Peter & John / that they wolde in to the temple / desyred

Commē.

The halt
is cured

Of the Apostles.

Jo. x. l. v

desyred to receave an almes. And Peter fastened his eyes on him with y^e hy and sayde: looke on vs. And he gaue hede vnto this / trustinge to receave somthinge of them. Then sayd Peter: Silver and golde have I none / suche as I have / geve I the. In the name of Jesu Christ of Nazareth / ryse vp & walke. And he toke him by the right honde / & lifte him vp. And immediatly his fete & anckel bones receaved strenght. And he sprāge / stode & also walked / & entred with them into the temple / walkinge / and leapinge and laudynge God.

And all the people sawe him walke & laude God. And they knewe him / that it was he which satte and begged at the beutifull gate of the temple. And they wondred & were sore astonnyed at that which had happened vnto him. And as y halt which was healed / helde Peter and John / all the people ranne amased vnto them in Salomona porche.

When Peter sawe that / he answered vnto the people. Ye men of Israell / why marvel ye at this / or why looke ye so stedfastly on vs / as though by oure owne power or holynes / we had made this man goe? The God of Abraham / Isaac & Jacob / the God of oure fathers hath glorified his sonne Jesus / whom ye delivred / & denyed in the presence of Pylate / whē he had iudged him to be loosed. But ye denyed the holy & iust / and desyred a murderer to be geven you / and kyled the Lorde of lyfe / whom God hath raysted from death / of the which we are wytnesses. And his name

matthew.
x. xiii.
mar. x. v. e
luc. x. xiii.
John.
xviii. a

The Actes

name thow the fayth of his name/hath made this man sound/whom ye see & knowe. And the fayth which is by him/hath geuen to him this healeth in the presence of you all.

And now brethren I wote well that thow ignorance ye did it/as dyd also your heddes. But those thinges which God before had shewed by the mouth of all his Prophetes/ how y^e Christ shuld suffre/he hath thus wyse fulfilled. Repent ye therfore & turne/y^e your synnes maye be done awaye & when the tyme of restrengtheninge cometh/which we shall haue of the presence of the Lorde/and when God shall sende him/which before was preached vnto you /that is to wit Iesus Christ/ which must receaue heauē vntyll the tyme y^e all thinges/which God hath spoken by the mouth of all his holy Prophetes sence the worlde began be restored agayne.

dui. p. vii

For Moses sayd vnto the fathers: A Prophet shall the Lorde your God raise vp vnto you/euen of your brethren / lyke vnto me: him shall ye heare in all thinges whatsoever he shall saye vnto you. For the tyme will come/y^e every soule which shall not heare that same Prophet/shall be destroyed from amonge the people. Also all the Prophetes from Samuel and thence forth/as many as haue spoken/have in lykwyse tolde of these dayes.

We are the chyl dren of the Prophetes/ & of the covenante which God hath made vnto our fathers sayinge to Abraham: Eue^r thy seede shall all the kinredes of the erth be blessed.

Of the Apostles.

Jo. A. lxi.

sed. First vnto you hath God raysed vp his sonne Iesus/and him he hath sent to blyss you/that every one of you shuld turne from your wickednes.

The. iiii. Chapter

A S they spake vnto the people/the prestes & the ruler of the temple/& the Sadducees came vpon them/takynge it grievously that they taught y^e people & preached in Iesus the resurrection fro deeth. And they layde handes on them/and put them in holde vntill the nexte daye: for it was now even tyme. How be it many of them which hearde the wordes/beleved/and the nombie of the men was aboute fyve thousande.

Sadducees

And it chaunced on the morowe that their rulers & elders & Scribes/as Annas the cheefe Priest & Cayphas & John & Alexander/and as many as were of y^e kynred of the hye prestes gadered togeder at Jerusalem / & sit the other before them/& ayed: By what power or what name have ye done this synar. Then Peter full of y^e holy goost sayd vnto them: ye rulers of the people/& elders of Israel/y^e we this daye are examed of the good dede done to the syncke man/by what meanes he is made whole: be yt known vnto you all / and to the people of Israel/ that in the name of Iesus Christ of Nazareth/ who n^e ye crucified/ and whom God raysed agayne from deeth: euen by him doth this man stande here present before you whole. This is y^e stone cast out of the syncke place of you bylders which is set in the place of the corner. Neither is there

Peter.

nat. vii.

ij. m.

com. ly. g In any other. Nor yet also is ther any other na-
me geuen to men wherin we must be saved. **E**
When they sawe the boldnes of Peter &
John & understode that they were unlearned
men & laye people/ they marueyled / and they
knew them/ that they were with Iesu: & be-
holdinge also the ma which was healed ston-
dinge with the/ they coulde not saye agaynst
it. But they commaunded them to go a syde out
of the counsell/ & counceled amōge them sel-
ues sayinge: what shall we do to these men?
For a manifest signe is done by the/ & is open-
ly knowne to all them that dwell in Ierusa-
lem/ & we cannot denye it. But that it be no-
sed no farther amōge the people/ let vs threa-
ten / and charge them that they speake hence-
forth to no man in this name.

And they called them/ & commaunded them
that in no wyse they shuld speake or teache in
the name of Iesu. But Peter and John an-
swered vnto them & sayde: whether it be right
in the syght of God to obeye you moare then
God/ iudge ye. For we cannot but speake that
which we have sene and hearde. So threate-
ned they them and let them goo/ and founde
no thynge how to purryshe them/ because of
the people. For all mē lauded God for the my-
racle which was done: for the man was abo-
ue forty yere olde on whom this myracle of
healinge was shewed.

As soon as they were let goo/ they came to
their felowes/ and shewed all that the hye pre-
stes and elders had sayde to them. And when
they

they hearde that/ they lysted vp their voyces
to God with one accorde/ & sayde: Forde/ thou
arte God which hast made heauen & erth/ the
see & all that in them is. which by the mouth
of thy seruant David hast sayd: Why dyd
the hethen rage/ & the people imagine vayne psal. lxxv. a.
things. The kynges of the erth stode vp &
the rulers came to gedder/ agaynst the Lorde
and agaynst his Christ.

F For of a truerth/ agaynst thy holy chylde Je-
sus whom thou hast annoynted/ bothe Hero-
de and also Poncius Pylate/ with the Gen-
tills and the people of I. srael/ gathered them
selves to gedder/ for to do whatsoeuer thy hon-
de and thy counsell determined before to be
done. And now Lorde/ behold their threate-
nynges/ & graunte vnto thy seruautes with
all confidence to speake thy worde. So that
thou stretch forth thy honde/ that healinge
and signes and wonders be done by the name
of thy holy chylde Iesus. And as soon as they
had prayed/ the place moved where they we-
re assembled to gedder/ and they were all fil-
led with the holy goost / and they spake the
worde of God boldly.

G And the multitude of them that beleeved/
were of one hert/ and of one soule. Also none
of them sayde/ that any of the thinges which
he possessed/ was his owne: but had all thin-
ges common. And with greute power gave Commen
the Apostles witness of the resurrection of
the Lorde Iesu. And greute grace was with
them all. Neither was ther any amonge them/
X.ii. that

God is
more to
be obeyed
then man

The Actes

Love.

that lacked. For as many as were possessors of landes or houses/solde them and brought the pryce of the thinges that were solde/and layed yt doune at the Apostles fete. And distribution was made vnto every man accordinge as he had nede. R

And Ioses which was also called of the Apostles Barnabas (that is to saye the sonne of consolacion) beyng a Levite/ and of the countre of Cipers/had lande/and solde it/and layde the pryce doune at the Apostles fete.

The .v. Chapter.

Ananias
Saphira

A Certayne man named Ananias with Saphira his wyfe solde a possession/ & kepte awaye parte of the pryce (his wyfe also beyng of counsell) & brought a certayne parte/ & layde it doune at the Apostles fete. Then sayd Peter: Ananias/ how is it that Satan hath filled thynne hert/ that thou must lye vnto the holy goost/ and kepe awaye parte of the pryce of the lyvelod: Pertayned it not vnto the only/ and after it was solde/ was not the pryce in thynne awne power? How is it that thou hast deceaved this thinge in thynne hert? Thou hast not lyled vnto men/ but vnto God. When Ananias herde these wordes. He fell doune & gave vp the goost. And great feare came on all the that these thinges heard. And the yonge men roose vp/ and put him a parte/ & carped him out/ and buryed him.

And it fortunied as it were aboute the space of .iii. houres after/ that his wyfe came in/ ignorant of that which was done. And Peter say-

Of the Apostles Jo. L. viii.

ter sayde vnto her: Tell me/ gave ye the lande for so moche? And she sayde: yf for so moche. Then Peter sayde vnto her: why have ye agreed to gether/ to tēpt the sperte of the Lorde? Beholde the fete of them which have buryed thy husbände/ are at the dore/ and shall cary the out. Then she fell doune straght waye at his fete & yeldd vp the goost. And the yonge men came in/ & founde her ded/ and carped her out and buryed her by her husbände. And great feare came on all the congregacion/ and on as many as heard it.

By the hondes of the Apostles were many signes & wondres shewed amonge the people. And they were all together with one acorde in Salomons porche. And of other durst no man loyne him selfe to them: neverthelesse the people magnified them. The numbere of them that belived in the Lorde bothe of men & women/ grewe moare & moare: in so moche that they brought the sicke into the streetes/ & layde them on beddes & palette/ that at the lest waye the shadowe of Peter when he came by/ myght shadowe some of them. The re came also a multitude out of y cities round about/ vnto Jerusalem/ bringynge sicke folkes/ & them which were vexed with unclene spertes. And they were healed every one.

Then ychese prest rose vp & all they that were with him (which is the secte of the Sadduces) & were full of indignacion/ and layde hondes on the Apostles/ & put them in the carmen prison. But the angell of the Lorde by

The shadowe of Peter.

Sadduces

X.iii. night

The Actes

nyght opened the prison doores / & brought them forth / & sayde: goo / stepp forth / & sprake in the temple to the people all the wordes of this lyfe. When they hearde that / they entred into the temple erly in the morninge and taught.

The chiefe prest came & they that were with him / & called a counsell to gedder / & all the elders of the chyl dren of Israel / and sent to the prison to fet them. When the ministres came and founde them not in the prison / they returned and tolde sayinge: the prison founde we shut as sure as was possible / and the keepers stondynge with out before y doores. But whē we had opened / we founde no man with in. When the chiefe prest of all and the ruler of the temple and the hye prestes hearde these thinges / they doutted of them / wherunto this wolde growe.

Then came one & betwixed them: beholde y men y ye put in prison / stonde in the temple / & teache the people. Then went the ruler of the temple with ministres / & brought the with out violence. For they feared the people / lest they shuld have bene stoned. And when they had brought them / they set them before the counsell. And y chiefe prest asked the sayinge: dyd not we straitly commaunde you that ye shuld not teache in this name? And beholde ye have filled Jerusalem with youre doctrine / & ye intende to brynge this mans bloud vpon vs.

Peter and the other Apostles answered & sayde: We ought moare to obey God then men.

God
must be
obeyed

Of the Apostles Jo. L. xliiii.

men. The God of oure fathers raysed vp Je-
sus / whom ye slewe and hanged on tre.
Him hath god lifte vp with his right hand /
to be a ruler and a saviour / for to geve repen-
taunce to Israel & forgiveness of synnes. And
we are his recorder concernynge these thinges
& also the holy goost whom God hath geve to
them y obey him. When they hearde y / they
clave asunder / & sought meanes to slee them.
They stode ther vp one in y counsell / a Pha-
risee named Gamaliel / a doctoure of lawe / Gamaliel
had in auctorite amonge all the people / & com-
maunded to put the Apostles a syde a lytell
space / & sayde vnto them: Men of Israel take
hede to youre selves what ye intende to do as
touchinge these men. Before these dayes rose
vp one Theudas boasting him selfe / to whom
resorted a nombre of men / about a foure hun-
dred / which was slayn / & they all which bele-
ued him were scatred a broode & brought to
nought. After this man arose ther vp one Ju-
das of Galilee / in the tyme when tribute be-
gan / & drew awaye moche people after him.
He also perished: & all even as many as har-
kened to him / are scattered a brood.

And now I save vnto you: refrayne youre
selves from these men / let them alone. For
yf y counsell or this worke be of men / it will co-
me to nought. But yf it be of God / ye can
not destroye it / lest haply ye be founde to stry-
ve agaynst God. And to him they agreed / and
called the Apostles / and bet them / & commaun-
ded that they shuld not sprake in y name of
X.iii. Jesus

Then-
das.

Judas y
Galilean

The Actes

Jesu/and let them goo.

And they departed from the counsell/reioy synge y they were counted worthy to soffre rebuke for his name. And dayly in the temple and in every honse they ceased not/teachinge and preachinge Jesus Christ.

¶ The. vi. Chapter.

In those dayes as the nombze of the disciples grewe/ther arose a grudge amonge the Grekes agaynst the Hebrewes/ because their wyddowes were despyed in the dayly mynistracion. Then the twelve called the multitude of the disciples to gether & sayd: it is not mete that we shuld leave the worde of God & serve at the tables. Wherfore brethren/loke ye out amonge you seven men of honest reporte/& full of the holy goost & wysdome/which we maye apoynte to this nedfull busynes. But we will geve oure selves continually to prayer/& to the ministracion of y worde. And the sayinge pleased the whoale multitude. And they chose Steven a man full of fayth & of the holy goost/& Philip/& Prochorus/and Nicanor/and Timon /and Permenas/and Nicholas a convertite of Antioche. Which they set before the Apostles/and they prayed and layde their handes on them.

And the worde of God encreased/& the nombze of the disciples multiplied in Jerusalem greatly/and a great company of the prestes were obedient to the faythe. * And Steven full of faythe and power/dyd great wondres & myracles amonge y people. Then ther arose certayne

Seven
deacons

Steven.

Of the Apostles Jo. L. xv.

certayne of the synagoge/which are called by Bertines & Syrenites/& of Alexandria/and of Cilicia/and Asia/and disputed with Steven. And they coulde not resist the wysdome/& the sprete/with which he spake. Then sent they in men/which sayd: we have hearde him speake blasphemous wordes agaynst Moses/ & agaynst God. And they moved y people & the elders & the scribes/and came upon him and caught him/and brought him to the counsell/ & brought forth false witnesses which sayde.

This man ceasith not to speake blasphemous wordes agaynst this holy place & the lawe: for we hearde him saye: this Jesus of Nazareth shall destroye this place/& shall chaunge the ordinaunces which Moses gave us. And all that sate in y counsell looked stedfastly on him/& sawe his face as it had bene the face of an angell. ¶ The. vii. Chapter.

Then sayde y chiefe prest: is it even so? And he sayde: ye men/brethren and fathers/harken to. The God of glory appered vnto oure father Abraham whyll he was yet in Mesopotamia/before he dwelt in Charran/& sayd vnto him: come out of thy contrey/and from thy kynred/& come into the lande/which I shall shewe the. Then came he out of the lande of Chaldey/& dwelt in Charran. And after that/asone as his father was deed/ he brought him into this lande/in which ye now dwell/& he gave him none inheritaunce in it/no not the bredeth of a fote: but promised y he wolde geve it to him to possesse & to his

X. v. seed

The set-
mon of
Stephen.

gen. vij. a

The Actes

seed after him/when as yet he had no chylde.

God verely spake on this wyse that his sclaue shulde be a dweller in a straunge londe and that they shulde kepe them in bondage and entreate them evyll. iiii. L. yeaeres. But the name to whom they shalbe in bondage will I iudge/sayde God. And after that shall they come forth and serve me in this place. And he gave him the covenante of circumcision.

And he begat Isaac/and circumcised him the viii. daye/and Isaac begat Jacob/and Jacob the twelve patriarches.

And the patriarches havinge indignaciō sold Joseph into Egypte. And God was with him and delivered him out of all his adversities. And gave him favour and wisdom in the sight of Pharaō kynge of Egypte which made him governor over Egypte/and over all his housholde.

Then came ther a dertth over all the londe of Egypt & Canaan/a great affliction/that our fathers founde no sustenance. But when Jacob hearde that ther was corne in Egypte/he sent our fathers fyrst/and at the seconde tyme/Joseph was knowne of his brethren/and Josephs kynred was made knowne unto Pharaō. Then sent Joseph & caused his father to be brought and all his kynne/ thre score and xv. soules. And Jacob descended into Egypte and dyed bothe he and our fathers/and were translated into Sichem/and were put in y sepulchre that Abraham bought for money of the sonnes of Emor/at Sichem.

When

Of the Apostles

No. L. xvi.

When y tyme of y promises due nye (which God had sworn to Abraham) the people grew and multiplied in Egypte/ till another kynge arose which knewe not of Joseph. The same dealete furtelly with our kynred/a evyll intreated our fathers/and made them to cast oute their younge chyl dren / that they shuld not remayne alyve. The same tyme was Moses borne/ and was a proper childe in y sight of God / which was nourished up in his fathers housse thre monethes. When he was cast out/ Pharaōs doughter toke him up/ and nourished him up for her owne sonne. And Moses was learned in all maner wisdom of the Egyptians / and was mighty in dedes & in wordes.

And when he was full forty yeaere olde/ it came into his hert to visit his brethren/ the chyl dren of Israhel. And when he sawe one of them suffer wronge/ he defended him/ and avenged his quarrell that had the harme done to him/and smote the Egyptian. For he supposed his brethren wolde have understode how y God by his handes shuld save them. But they understode not.

And the next daye he shewed him selfe unto the as they strove/and wolde have set the at one agayne sayinge: Why ye are brethren/ why hurte ye one another? But he that dyd his neighbour wronge/ thrust him awaye sayinge: who made y a ruler & a iudge amonge us? What wilt thou saye to me/as thou dydest the Egyptian yester daye? Then fled Moses at that

ge. p. viij.
gen. p. xj.
gen. p. xvj.
he. p. xij.

Patriar-
ches.
ge. p. v. n.
g. p. v. B.
Genesie.
p. p. viij.
ge. p. l. j. c

gen. p. l. iij.
gen. p. l. v.

gen. p. l. viij.
ge. p. l. ix.
gene. l. 8.

exo. i. a

exo. iij. a

exo. iij. e

The Actes

at that sayenge/a was a stranger in the londe
of Madian/where he begat two sonnes.

epo. iij. a And when. xl. yeares were expired/ther ap-
pered to him in the wyldernes of mounte Sy-
na an angell of the Lorde in a flamme of fyre
in a busshie. When Moses sawe it/he won-
dered at the syght. And as he drew neare to be-
holde/the voyce of the Lorde came vnto him:
I am y God of thy fathers/the God of Abra-
ham/the God of Isaac/a the God of Iacob.
Moses trembled & durst not beholde. Then
sayde y Lorde to him: Put of thy Shooes from
thy fete/for the place where thou stondest/is
holy grounde. I have perfectly sene the af-
fliccion of my people which is in Egypte/
and I have hearde their groynge /and am
come doune to delyver them. And now come
and I will sende the into Egypte.

This Moses whom they forsoke sayinge:
who made the a ruelar and a iudge:the same
God sent bothe a ruler & delyverer//by y hon-
des of the angell which appered to him in the
busshie. And the same brought them out the-
wyngge wonders & signes in Egypte/a in the
reed see & in the wyldernes. xl. yeares. This
is that Moses which sayde vnto the chyldre
of Israel: A Prophet shall the Lorde poure
God rayse vp vnto you of poure brethren ly-
ke vnto me/him shall ye heare.

This is he that was in y congregacion/in
the wyldernes with the angell which spake
to him in y moult Syna/a with oure fathers.
This man receaved the worde of lyfe to geve
vnto vs

Of the Apostles. Jo. L. lo Bil.

vnto vs/to whō oure fathers wolde not obeye
But cast it from them/a in their hertes turned
backe agayne into Egypte/sayinge vnto Aa. ep. p. p. p. p.
ron: Make vs goddes to goo before vs. For
this Moses that brought vs out of the lon-
de of Egypte/we wote not what is become of
him. And they made a calfe in those dayes/
& offered sacrifice vnto the ymage/and reioy-
sed in the workes of their awne hondres.

Then God turned him selfe/a gave them
vp/that they shuld worship the starres of the
skye/as it is written in the booke of the prophe-
tes. O ye of y housse of Israel gave ye to me amo. 8. 8
sacrifices & meate offerynge/by the space of
xl. yeares in the wilderne/ And ye toke vnto
you the tabernacle of Moloch/and the starre
of poure god Kemphan/figures which ye ma-
de to worshippe them. And I will translate
ff you beyonde Babylon.

Oure fathers had the tabernacle of witnes
in y wyldernes/as he had apoynted the spra- ep. v. v. v. v.
kyng vnto Moses/that he shuld make it acor he. viij. 8
dyng to the fassion that he had sene. Which is the
tabernacle oure fathers receaved/a brought it
in with Josue into the possession of the gen-
tyls which God drave out before the face of i. re. p. v. f.
oure fathers vnto the tyme of David/which ps. c. p. p. p.
founde favour before God/a desyred that he * God dw
myght fynde a tabernacle for the God of Ja. elletth not
cob. But Salomon bylt him an housse. in tem-
ples or
churches
made wth
th hādes.

How be it he th it is h yest of all/dwelleth
not in tēple *made with hondres/as saith the
Prophe. Heven is my seate/and erth is my
fote stole

epo. vij.
and. viij.
i. p. p. vi.
p. liij
epo. p. vj.
deu. p. vij
epo. p. ix.

The Actes

forte stole / what house will ye bylde for me sayth the Lorde & or what place is it that I shuld rest in? hath not my honde made all these thinges?

Ye stiffnecked & of uncircumcised hertes and eares: ye have all wayes resisted the holy goost: as your fathers dyd / so do ye. Which of the prophetes have not your fathers persecuted? And they have slayne them / which shewed before of the commynge of that iust / whom ye have now betrayed and mordered. And ye also have receaved a lawe by the ordinance of angels / and have not kept it.

When they hearde these thinges / their hertes clave a sunder / and they gnashed on him with their tethe. But he beyng full of the holy goost / looked vp stedfastlye with his eyes into heven & sawe the glorie of God / & Iesus stondynge on the ryght honde of God / & sayde: beholde / I see the hevns open / & the sonne of man stondynge on the ryght honde of god. Then they gave a shute with a loude voyce / and stopped their eares and ranne upon him all at once / and caste him out of the cite / & stoned him. And the witnesses layde doune their clothes at a yonge mannes fete named Saul. And they stoned Steven callinge on and sayinge: Lorde Iesu receave my spere. And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken / he fell a slepe. R

The viii. Chapter.

Saul

Of the Apostles. Jo. L. by Bitt.

Saul had pleasure in his deeth. And at that tyme there was a great persecucion agaynst the congregacion which was at Jerusalem / & they were all scattered abroade throughout the regions of Iury and Samaria / except the Apostles. Then devout men dressed Steven / and made great lamentacion over him. But Saul made havocke of the congregacion entrynge into every house / & drew out bothe man & woman / & thrust the into prison. They that were scattered abroad / went every where preachinge the worde. Then came Philip into a cite of Samaria & preached Christ vnto them. And the people gave hede vnto those thinges which Philip spake / with one accorde / in that they hearde and sawe the miracles which he dyd. For vnclene spretes cryinge with loude voyce / came out of many that were possessed of them. And many taken with palsies / and many yhalted / were healed. And ther was great ioye in that cite. And ther was a certayne man called Simon / which before tyme in the same cite / used witchcraftes & bewitched the people of Samaria / sayinge / that he was a man y could do greates thinges. Whom they regarded / from yerst to the greatest / sayinge: this fellowe is the great power of God. And him they set moche by / because of longe tyme with sorcery he had mocked the. But as sone as they beleved Philippes preachinge of the kyngdome of God & of the name of Iesu Christ / they were baptised bothe the men and women. Then Simon him selfe beleved

Saul.

Philip.

Simon magus.

Saul

The Actes

Belieued also/and was baptised/and continued with Phillip/and wondered beholdinge the miracles and signes/which were shewed.

* When y Apostles which were at Jerusalem heard saye that Samaria had receaved y worde of God: they sent vnto the Peter and John / which when they were come/prayed for the/that they myght receave y holy goost for as yet he was come on none of them: But they were baptised only in the name of Christ Iesu. Then layde they their handes on them/ & they receaved the holy goost. R

Layenge
on of han
des.

When Simo sawe / that thowse layenge on of the Apostles handes on them/the holy goost was geuen: he offered the money sayinge: Geve me also this power/that on whom soever I put the handes/he maye receave the holy goost. They sayde Peter vnto him: thy monye perissh with the/because thou weneest that the giste of God maye be obteyned w money. Thou hast nether parte nor fellowshipe in this busines. for thy hert is not ryght in the syght of God. Repent therfore of this thy wickednes/ & praye God that y thought of thynne hert maye be forgiven the. for I perceave that thou arte full of bitter gall/and wrapped in iniquite.

Then answered Simon & sayde: Praye ye to the lorde for me y none of these thinges which ye have spoken/fall on me. And they/whē they had testified & preached the worde of the lorde/returned toward Jerusalem/ & preached the gospel in many cities of the Samaritās.

* Then

Of the Apostles.

Jo. Alty.

* Then the angel of the lorde spake vnto Phillip sayinge: arise & goo towardes mydde daye vnto y waye y goeth doune fro Jerusalem vnto Gaza which is in y desert. And he arose & went on. And beholde a man of Ethiopia which was a chamberlayne/ & of grete auctorite w Cadace quene of y Ethiopias/ & had y rule of all her treasure/ came to Jerusalem for to praye. And as he returned home agayne sittinge in his charet/ he rede Esay y prophet

Then y spiete sayde vnto Phillip: Goodne re & ioyne thy selfe to yonder charet. And Phillip ranne to him/ & harde him rede y prophet Esayas and sayde: Understondest thou what thou redest? And he sayd: How can I except I had a gyder And he desyred Phillip that he wold come vp & sit w him. The tenoure of y scripture which he redde/ was this. He was ledde as a shepe to be slayne: & lyke a lambe dōme before his sherer/ so opened he not his mouth. * Because of his humblenes/ he was not esteemed: who shall declare his generaciō for his lyfe is taken fro the erthe. The chamber layne answered Phillip and sayde: I praye the/ of whom speaketh the Prophet this? of him selfe/ or of some other man?

* Because
se he was
of so lowe
degree in
this worlde:
but a
poore car
penter/ &
humbled
him selfe
vnto all
men/ and
was obe
dient vnto
the moost
deathe
of the cros
se: therfo
re cannot
the Jewes
esteem hi
for the ve
rie messia
as.

And Phillip opened his mouth/ & beganne at y same scripture/ & preached vnto him Jesus. And as they went on their waye/ they came vnto a certayne water/ & the chamberlayne sayde: Se here is water/ what shall let me to be baptised? Phillip sayde vnto him: If thou beleve with all thynne hert/ thou mayst.

R Heans.

The Actes

He answered and sayde: I beleve that Iesus Christe is the sonne of God. And he commaunded the charret to stonde still. And they went doune bothe into the water: bothe Philip & also the chamberlayne / and he baptised him. And asone as they were come out of the water / the sprete of the lorde caught awaye Philip / y^e the chamberlayne sawe him no moore. And he wet on his waye reioysinge: but Philip was founde at Azotus. And he walked thorow out y^e countre preachynge in their cities / tyll he came to Cesarea. R. *The. ix. Cha. **

gala. i. 5. **A**nd Saul perbrethynge oute threathynge & slaughter agaynst y^e disciples of the lorde / went vnto y^e hye preste / & despyzed of him letters to Damasco / to y^e synagoges: that yf he founde eny of this waye / whether they were men or women / he myght bringe them bounde vnto Ierusalem. But as he went on his iorney / it fortuneth y^e he drew nye to Damasco / and sodenly ther shyned rounde about him a lyght frō heven. And he fell to y^e erth / & hearde a voyce sayinge to him: Saul / Saul / why persecutest thou me? And he sayde: what arte thou lord? And the lorde sayd / I am Iesus whom thou persecutest / it shalbe harde for y^e to kycke agaynst y^e pricke. And he bothe tremblynge and astonyed sayde: Lorde what wilt thou have me to do? And y^e Lorde sayde vnto him: aryse and goo into the cite / and it shalbe tolde the what thou shalt do.

The men which iornayed with him / stonde amased / for they herde a voyce / but sawe no man.

Of the Apostles. Ho. L. lxx.

man. And Saul arose from the erth / and opened his eyes / but sawe no man. Then ledde they him by the honde / and brought him into Damasco. And he was .iii. dayes with out syght / & nether ate nor dranke. And ther was a certayne disciple at Damasco named Ananias / & to him sayde the lorde in a vision: Ananias. And he sayde: beholde I am here lorde. *Ananias* And the lorde sayde to him: aryse & goo into the strete which is called strayght and seke in the housse of Judas / after one called Saul of Tharsus. For beholde he prayeth / & hath sene in a vision a man named Ananias comynge in to him / & puttynge his handes on him / that he myght receave his syght.

E Then Ananias answered: Lorde I have heard by many of this man / how moche evell he hath done to thy saintes at Ierusalem / & here he hath auctorite of the hye prestes to bynde all that call on thy name. The lorde sayde vnto him: Woo thy wayes: for he is a chosen vessel vnto me / to beare my name before the gentyls & kynge / & the chyldren of Israel. For I will shewe him how great thinges he must suffre for my names sake.

Ananias went his waye and entred into y^e housse and put his handes on him and sayde: Brother Saul / the lorde that apperyd vnto the in the waye as thou camst / hath sent me / that thou myghtest receave thy syght & be filled with the holy goost. And immediatly ther fell from his eyes as it had bene scales / and he receaved syght / and arose and was bapti-

The Actes

fed/and receaved meate and was comforted.

Paul
preacher
Christ. Then was Saul a certayne daye to the disci-
ples which were at Damasco. And streyght
waye he preached Christ in the synagoges/
how that he was the sonne of God. All that
hearde him/were amased & sayde: is not this
he that spoyled the which called on this na-
me in Jerusalem/ & came hyther for y^e entent
that he shuld bringe the bounde vnto the hye
prestes? But Saul increased in strēgth/ & con-
founded the Jewes which dwelte at Damas-
co/affirminge that this was very Christ. **B**

Paul
is
persecu-
ted. And after a good whyle/ y^e Jewes toke coun-
sell to gether/to kyll him. But their layinge
awaye was knowen of Saul. And they wat-
ched at the gates daye and nyght to kyll him.
Then y^e disciples toke him by night & put him
thorow the wall & let him doune in a basket.

And when Saul was come to Jerusalem/
he assayed to cople him silfe with y^e discyples
and they were all afrayde of hym and beleued
not that he was a disciple. But Bernabas to-
ke hym & brought hym to y^e apostles & decla-
red to the how he had sene y^e Lorde in y^e waye
& had spokē wyth hym: and how he had done
boldely at damasco in the name of Jesu. And
he had his conuersacion with them at Jeru-
salem/and quit hym silfe boldly in the name
of the lorde Jesu. And he spake and disputed
wyth the grekes: and they went aboute to flee
hym. But when the brethren knew of that/
they brought hym to cesarea / and sent hym
forth to Tharsus. Then had y^e congregaciō
rest tho

Of the Apostles. Jo. Clepe.

rest thorowoute all Jewry and galile and Sa-
marv/and were edified/and walked in the sha-
de of the lorde/ and multiplied by the comfor-
te of the holy gost.

J And it chaunced y^e as Peter walked throu-
ghoute all quarters/he cā to y^e sayncte which
dwelt at Lydda and there he foude a certayne
mā namyd Eneas/whych had kepte hys bed
viii.yere sicke of the palsie. Then sayde Peter **Eneas.**
unto hym: Eneas Jesus Christ make y^e who-
le. Aryse and make thy bed. And he arose im-
medyately. And all that dwelt at Lydda & assa-
ron/sawe hym/and tourned to the lorde.

Then was at Joppe a certayne womā (whi **Tabitha**
che was a disciple named Tabitha/which by **dozcas.**
interpretacion is called dozcas) the same was
full of good workes and almes dedes/ which
she did. And it chaunced in those dayes that
she was sicke and dyed. When they had wof-
fied her and layd her in a chamber: Because
Lydda was nye to Joppa/ & the disciples had
hearde that Peter was there/ they sent vnto
hym/despyrnyng him that he wolde not be gre-
ved to come vnto them.

Peter arose and came with them & when he
was come/they brought him in to y^e chamber.
And all y^e wydowes stode rounde aboute hym
wepyng & shewyng the cotes & garmentes
which Dozcas made whill he was with the.
And Peter put the all forth & kneled doune &
prayde & turned him to y^e body/ & sayde: Tabi-
tha aryse. And she opened her eyes/ & whē she
sawe Peter she sat vp. And he gave her y^e hon-
R.iii. de and

The Actes

de and lyft her vp / and called the ſaintes & wydowes / and ſhewed her alyue. And it was knowne throwout all Joppa / and many beleved on the Lorde. And it fortuneth that he taried many dayes in Joppa with one Simon a tanner.

The .v. Chapter.

Cornelius.

Ther was a certayne man in Cesarea called Cornelius / a captayne of ſouldiers of Italy / a devoute man / & one that feared God in all his houſholde / which gave moche almes to the people / & prayde God alwaye. The ſame man ſawe in a viſion evidently aboute ynynthe houre of y daye an angell of god comynge into him / & ſayinge vnto him: Cornelius. When he looked on him / he was aſtayed / & ſayde: what is it lord? he ſayde vnto him. Thy prayers and thy almes are come vp into remembraunce before God. And now ſende men to Joppa / & call for one Simon named alſo Peter. He lodgeth with one Simon a tanner / whoſe houſe is by y ſeyde. He ſhall tell the / what thou oughteſt to doo. When the angell which ſpake vnto Cornelius was departed / he called two of his houſholde ſervantes / and a devoute ſouldier of them that waited on him / and tolde them all the mater / and ſent them to Joppa.

On the morowe as they wēt on their iorney & drew nyr vnto the cite / Peter went vp into the toppe of y houſe to praye / aboute the .vi. houre. Then weped he an hongred / & wolde have eatē. But whyll they made redy. He fell into a trance / & ſawe heven opened / and a certayne

Of the Apoſtles. Jo. the .vii.

ſayne veſſell come doune vnto him / as it had bene a greate ſheet / knyt at the .iiii. corners / and was let doune to the erth / where in wer all maner of .iiii. footed beaſtes of the erth & vermen and wormes / & foules of the ayer. And ther came a voyce to him: ryſe Peter / kyll & eat. But Peter ſayde: God forbyd for de / for I have never eaten eny thinge that is comen or vnclene. And the voyce ſpake vnto him agayne the ſeconde tyme: what God hath clenſed / that make thou not comen. This was done thyrſe / and the veſſell was receaved vp agayne into heven.

Whyle Peter muſed in him ſelfe what this viſion which he had ſene meant / beholde / the men which were ſent from Cornelius / had made inquirance for Simons houſe / and ſtoode before the dore. And called out won & aſked whether Simon which is alſo called Peter were lodged there. Whyll Peter thought on this viſion / the ſpyete ſayde vnto him: Beholde / men ſeke thearyſe therfore / get the doune / and goo with them / & doute not. for I have ſent them. Peter went doune to ſ men which were ſent vnto him from Cornelius / & ſayde: Beholde / I am he whom ye ſeke / what is the cauſe wherfore ye are come? And they ſayde vnto him: Cornelius the captayne a juſt man / and won that feareth God / and of good reporte amonge all the people of the Jewes was warned by an holy angell / to ſende for the into his houſe / and to heare wordes of the. Then called he them in / and lodged them.

X.iii. And on

The Actes

And on y morowe Peter wzt awaye with them/ and certayne bretheren from Joppa accompanied hym. And the thyrddaye entred they into Cesaria. And Cornelius wayted for them/ and had called to gether his kynsmen/ and speciall frendes. And as it chaunced Peter to come in/ Cornelius met hym/ & fell downe at his fete/ and worshipped hym. But Peter toke him vp sayinge: stonde vp: for eyn I my selfe am a mā. And as he talked with him he cam in/ and founde many. that were come to gether. And he sayde vnto them: Ye do knowe how that yt ys an vnlawfull thyng for a man that is a Jewe/ to company or come vnto an alient: But god hath shewed me that I shuld not call eny man common or vnclene: therfore came I vnto you with oute sayge na ye assone as I was sent for. I aye therfore/ for what intent have ye sent for me.

And Cornelius sayde: This daye now. iiii. dayes I fasted/ & at the nynthe houre I prayde in my housse: and beholde/ a man stode before me in bright clothynge/ and sayde: Cornelius/ thy prayer is hearde/ and thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Joppa/ and call for Simon which is also called Peter. He is lodged in the housse of one Simon a tanner by the see syde/ y wick assone as he is come/ shall speake vnto y. Then sent I for y immediatly and thou hast well done for to come. Now are we all here present before god/ to heare all thynges y are commaunded vnto the of God.

Then

Of the Apostles Ho. L. xviii.

Then Peter opened his mouth & sayde: Of a trueth I perseave/ that God is not parciall/ but in all people he that feareth him & worketh rightewesnes/ is accepted with him.

¶ Ye knowe the preachynge that God sent vnto the chyldren of Israel/ preachynge peace by Iesus Christe (which is Lorde over all thynges: * Which preachynge was published thorow oute all Jewrye/ & begane in Bafile/ after the baptyne which John preached/ how God had annointed Iesus of Nazareth with the holy goost/ & with power/ which Iesus went aboute doynge good/ and healynge all y were oppressed of the develles/ for God was with him. And we are witnesses of all thynges which he dyd in the londe of the Jewes & at Jerusalem/ whom they slew/ & hanged on tree. Him God reysed vp y thyrddaye/ & shewed him openly/ not to all the people/ but vnto vs witnesses chosyn before of God/ which ate & dronke with him/ after he arose from deeth. * And he commaunded vs to preach

vnto the people and testifie/ that it is he that is ordened of God a iudge of quicke and dede. To him geve all the Prophetes witness/ that thowore his name shall receave remission of synnes. all that beleve in him.

¶ Whyle Peter yet spake these wordes/ the holy goost fell on all them which hearde the preachynge. And they of y circuncision which beleved/ were astonied/ as many as came wth Peter/ because that on the Gentyls also was shed oute y gyfte of the holy goost. for they

L.v. hearde

deu. x. d.
ti. pa. xlv.
Job

xxviii.

sap. vi. 8.

ecclesiast.

rom. ii. 8.

gala. ii. 8.

ephe. vi. 8.

coll. lii. d.

j. pe. j. c.

j. pe. j. c.

j. pe. j. c.

j. pe. j. c.

j. pe. j. c.

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j. pe. j. c.

The Actes

hearde them speake with tonges & magnify God. Then answered Peter: can any man forbyd water that these shuld not be baptised/ which have receaved the holy goost as well as we? And he commaunded them to be baptised in the name of the Lorde. & Then prayde they him/ to tary a fewe dayes.

The .vi. Chapter.

The Apostles were here first taught and certified by the holy ghost of the conversion of the gentiles.

And the Apostles & the Brethren that were thoroughout Jewry/ harde saye that the hethen had also receaved the worde of God. And when Peter was come up to Jerusalem/ they of the circumcision reasoned wpth him sayinge: Thou wentest in to men vncircumcised/ and ate with them.

Then Peter began and expounded ythin ge in order so the sayinge: I was in the cite of Joppa praying/ and in a traunce I sawe a vision/ a certen vessel descende/ as it had bene a large lynnen cloth/ let downe from hevin by the foure corners/ and it cam to me. Into the which when I had fastened myn eyes/ I consydered and sawe fouerfoted beastes of yertth/ and vermen and wormes/ and foules of the ayer. And I herde a voyce sayinge vnto me: aryse Peter/ slep & eate. And I sayd: God forbyd lorde/ for nothyng comen or vncleane/ hath at any tyme entred into my mouth. But the voyce answered me agayne from heven/ couldest thou those thinges come? which god hath clyensed. And this was done thre tymes. And all were taken vp agayne into heven.

And beholde immediatly ther were thre men

Of the Apostles .ffo. .x. lxxviii.

men come vnto the housse where I was/ sent from Cesarea vnto me. And the sprete sayde vnto me/ that I shuld go with them/ with out doutinge. Moreover the sive brethren accompanied me/ and we entred into the mans housse. And he shewed vs/ how he had sent an angel in his housse/ which stod & sayde to him: Send men to Joppa/ and call for Symon/ named also Peter: he shall tell the wordes/ wher by both thou and all thine housse shalbe saved. And as I begane to preach/ y holy goost fell on them/ as he dyd on vs at the begynninge. Then came to my remembraunce y wordes of the Lorde/ how he sayde: John baptised with water/ but ye shalbe baptised with the holy goost. For as moche then as God gave the lyke gyfte/ as he dyd vnto vs/ when we beleved on the Lorde Jesus Christ: what was I that I shuld have with stonde God? when they heard this/ they helde their peace & glorified God/ sayinge: then hath God also to the gentyles graunted repentance vnto lyfe.

They which were scattred abroad thorough the affliction that arose aboute Steven/ walked thoroughoute tyll they came vnto Phenices & Cyper & Antioche/ preachinge y worde to no man/ but vnto the Jewes only. Some of them were men of Cyper and Syrene/ which when they were come into Antioche/ spake vnto the Grekes/ and preached the Lorde Jesus. And the hande of the Lorde was with them/ and a greete nombre beleved and turned vnto the Lorde.

Tydyn.

The Actes

Barnabas Tydings of these thinges came vnto yea
res of the congregacion/which was in Jeru-
salem. And they sente forth Barnabas that
he shuld go vnto Antioche. Which when he
was come/a had sene the grace of God/was
glad/a exhorted them all/that with purpose
of hert they wolde continually cleave vnto y
lorde. For he was a good man/a full of the
holy goost/a of saythe: a moche people was ad-

Barnabas ded vnto the lorde. Then departed Barna-
bas to Tarsus/for to seke Saul. And when
th paul. he had founde him/he brought him vnto An-
tioche. And it chaunced y a whole yere they
had their conversacion with the congregaciō
there/a taught moche people: in somoche that
the disciples of Antioche were the fyrst that
were called Christen.

In those dayes came Prophete frō Jerusa-
lem vnto Antioche. And ther stode vp one of
them/named Agabus/a signified by the spre-
te/that ther shuld be great derty throughou-
te all the worlde/which came to passe in y Em-
proure Claudius dayes. Then the disciples
every man accordinge to his abilitie / purpo-
sed to sende socoure vnto the brethren which
dwelt in Jewry. Which thinge they also dyd/
a sent it to the elders/ by the hondes of Bar-
nabas a Saul.

The .xii. Chapter.

Jamys
the bro-
ther of
john is kyl-
led.

In that tyme Herode the kynge stret-
ched forth his handes to vexe certayn
of the congregacion. And he kylled
James the brother of John with the swerde:
and because he sawe that it pleased y Jewes/
he proce-

Of the Apostles. Ho. L. xlv. B.

he proceded forther/a toke Peter also. Then
were the dayes of swete breed. And when he
had caught him/he put him in pteson/and de-
lyvered him to. iiii. * quaterniōs of souldiers
to bekept / entendynge aftertetter to brynge
him forth to the people. Then was Peter kep-
te in pteson. But prayer was made with out
ceasyng of the congregacion vnto God for
him. And when Herode wolde have brought
him oute vnto the people/the same nyght sle-
pte Peter bitwene two souldiers/bounde with
two chaynes/and the keepers before the doze
kept the pteson.

And beholde the angell of y lorde was the
B re present/a lyght shyned in the lodge. And
smote Peter on the syde/a stercyd him vp say-
inge: aryse vp quickly. And his chernes fell
of frō his hondes. And the angell sayd vnto
him: gyde thy selfe a bynde on thy * sanda-
les. And so he dyd. And he sayde vnto him:
cast thy mantle aboute the/a folowe me. And
he came oute a folowed him/a wist not/that
it was truthe which was done by the angell/
but thought he had sene a vision. When they
were past y fyrst a y seconde watche/ they ca-
me vnto y yron gate/ y ledeth vnto the cyle/
which opened to them by his awne accorde.
And they went out and passed thorowe one
strete/a by a by the angell departed frō him.

And when Peter was come to him selfe/he
sayde: now I knowe of a surety/that the lor-
de hath sent his angell/a hath delpyered me
out of the honde of Herode / and from all the
waytin-

Peter
is taken.

* Quater-
nions of
souldiers
re: is fou-
re compa-
nies of. sou-
diers.

* Sanda-
les are so-
les to be
bounde
under the
fete.

The Actes

* This
John is
the same
Marke/
that was
of the gos-
pell of
Marke.

waytynge for of the people of y^e Jewes. And as he consydered the thinge he cam to y^e house of Mary the mother of one * John/which was called Marke also/where many were gathered to gedder in prayer. As Peter knocked at the entry doore/a damsell cam forth to herken/named Rhoda. And when she knew Peters voyce/he opened not the entrey for gladnes/But ran in and told how Peter stode before the entrey. And they sayde vnto her: thou arte mad. And she bare them doune y^e it was even so. Then sayde they: it is his angell. Peter cōtynued knockinge. When they had opened the doore/a sawe him/they were astonysed. And he beckened vnto them with y^e honde to holde th^e peace/a tolde them by what meanes y^e Lorde had brought him oute of the prison. And sayde: goo shewe these thinges vnto James and to the brethren. And he departed and went into a nother place.

As soon as it was daye ther was no lytell doo amonge the soudyers/what was become of Peter. When Herode had called for him/and founde him not/he examined the keepers/and commaunded to departe. And he descended from Jewry to Cesarea/and ther abode. Herode was displeased with them of Tyre and Sydon. And they came all at once/and made intercession vnto Blastus the kynges chamberlen / and desyred peace/ because their countrey was troublid by the kynges lorde. And vpon a daye appoynted Herode arayed him in royall apparell/and set him in his seate / & made

Of the Apostles. Jo. L. xvi.

made an oraycon vnto them. And the people gave a shout/saying: it is y^e voyce of a God and not of a man. And immediatly the angell * Herode of y^e Lorde * smote him / because he gave not is slayne God the honoure/a he was eatyn of wormes/ & eat of wormes. and gave vp the goost.

And y^e worde of God grewe & multiplied. And Barnabas and Paul returned to Jerusalem/when they had fulfilled their office/a toke with them * John/which was also called Marcus. **The. viii. Chapter.**

There were at Antioche/ in the congregation certayne Prophetes & teachers: as Barnabas & Simon called Niger/ & Lucius of Certe/ & Manahen Herode the Tetrarkes noisfelowe/ & Saul. As they ministered to the Lorde & fasted/ the holy goost sayde: separate me Barnabas & Saul/ for y^e worke where vnto I have called them. Then fasted they and prayed/ and put their handes on them/ and let them goo. And they after they were sent of the holy goost/ came vnto Seleucia/ & from thence they sayled to Cyprus. And when they were come to Salamine/ they shewed y^e worde of God in y^e synagoges/ of y^e Jewes. And they had * John to their minister.

B When they had gone thorowout y^e yle vnto y^e cite of Paphos/ they fonde a certayne sopher/a false prophet which was a Jewe/ named Bariesu. which was with y^e ruler of the countrey won Sergius Paulus a prudent man. The same ruler called vnto him Barnabas & Saul/ & desyred to heare the worde of God. But

* Herode
is slayne
eat of
wormes.

* John is
the same
Marke
the euang-
eliste.

Barnabas
& Paul
are sent
to pre-
che.

* This
John is
the same
Marke
the euang-
eliste.

Bariesu
Sergius
Paulus.

The Actes

Elmas. But Elmas the sorcerer (for so was his name by interpretation) stood against them, and fought to turne away the ruler from the faith. Then **Paul** which also is called Paul bringe full of the holy goost/set his eyes on him, and sayde: Full of all subtiltie and disceitfulnes, the chylde of the devyll, and an enemye of all righteousnes, thou cease not to pervert the straight wayes of the Lorde. And now beholde the honde of the Lorde is vpon thee, and thou shalt be blind, and not see the sunne for a season. And immediately ther fell on him, a myste and a darcknes, and he went aboute seekinge them that shuld leade him by the honde. Then the ruler when he sawe what had happened/beleved, and was doted at the doctryne of the Lorde.

Marke
the euan-
gelist o-
therwise
called
John Bre-
aketh co-
panie.

When they that were with Paule/were departed by shyppe from Paphos, they came to Perge a cite of Pamphilia: and there John departed from them, and returned to Jerusalem. But they wandred throught the countres, from Perge to Antioche a cite of the countre of Pisidia, and went in to the synagoge on the sabbath daye, and sate doune. And after the lawe and the prophetes were redde, the rulers of the synagoge sent vnto them sayinge: Ye men and brethren, if ye have any sermon to exhorte the people, saye on.

Then Paul stood up and beckened with the honde, and sayde: Men of Israel, and ye that feare God, geve audience. The God of this people chose our fathers, and exalted the people whiche they dwelt as straungers in the lande of Egypt, and with a mighty arme brought them out of it, and

Of the Apostles. Jo. L. lxxviii

stand aboute the tyme of xl. yeres suffered ex. p. s. a he their maners in the wyldeernes. And he destroyed. vii. nacids in the lande of Canaan, and devided their lande to them by lot. And afterwarde he gave vnto them iudges aboute the space of. iiii. C. xl. yeres vnto the tyme of Samuel the Prophet. And after that they despyred a king, and God gave vnto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of. xl. yeres. And after he had put him doune, he set up David to be their kynge, of whome he reported sayinge: I have founde David the sonne of Jesse, a man after myne arene. Here, he shall fulfill all my will.

Of this manes seed hath God (accordinge to his promys) brought forth to the people of Israel a saviour, one Jesus, when John had fyrst preached before his cominge the bapty- me of repentance to Israel. And when John had fulfilled his course, he sayde: whome ye thinke that I am, the same am I not. But he holds that cometh one after me, whose shewes of his fete I am not worthy to lowse.

Ye men and brethren, chyl dren of the generation of Abraham, and whosoever amonge you feareth God, to you is this worde of saluacion sent. The inhabitants of Jerusalem, and their rulers, because they knewe him not, nor yet the voyces of the prophetes which are redde every sabbath daye, they have fulfilled them in condemninge him. And when they founde no cause of death in him, yet despyred they pylate to kill him. And when they had fulfilled all that was written of him, they

Z that mar. p. d.

The Actes

lu. x. v. l. that were written of him/they took him down
lo. p. c. ne from the tree and put him in a sepulchre.
mathe. w. But God rayfed him agayne from death/and
p. vii. he was sene many dayes of them which ca-
mar. p. vii. me w him fro Galile to Jerusalem. Which
lu. x. v. l. are his witnesses vnto the people.

And we declare vnto you/ how that y prom-
ises made vnto the fathers/ God hath fulfill-
ed vnto vs their chylde/ in that he rayfed vp
p. sal. ii. 6 Jesus agayne keue as it is written in the fyr-
hebre. j. 6 ste psalme: Thou arte my sonne/ this same
daye begat I the. As concernynge that he ray-
fed him vp from death/ now no more to retur-
ne to corrupcion/ he sayde on this wyse: The
holp promyses made to David I will geue
them faithfully to you. Wherfore he saith al-
so in another place: Thou shalt not soffre thy
p. sal. p. vii. ne holpe to se corrupcion. Howbe it David af-
j. Reg. j. 6 ter he had in his tyme fulfilled the will of
God/ he slepte/ and was layde with his fa-
thers/ & saw corrupcion. But he whom God
rayfed agayne/ sawe no corrupcion.

Be it knowne vnto you therfore ye men & f-
brethre/ that thorow this man is preached vnto
you the forgevenes of synnes/ & y by him
are all y beleve * iustified fro all thinges fro
the which ye coude not be iustified by y lawe
of Moyses. Beware therfore lest that fall on
you/ which is spoken of in the Prophete: Be-
holde ye despisers and wonder / & perishe ye
for I do worke in youre dayes / which ye
shall not beleve/ yf a mā wolde declare it you.

When they were come out of the Synago-
ge of

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ge of the Jewes/ the gētyls besought y they
wolde preache the worde to them sitwene the
Saboth dayes. When the congregacion was
broken vp/ many of the Jewes & vertuous co-
vertes folowed Paul & Barnabas/ which spa-
ke to them & exhorted them to cōtinue in the
grace of God. And y nexte Saboth daye/ ca-
me almoste the whole cite to gether / to heare
the worde of God. When y Jewes sawe the
people/ they were full of indignacion & spake
agaynst those thinges which were spoken of
Paul/ spekinge agaynst it/ and raylinge on it.
Then Paul & Barnabas weped bolde/ & say-
de: it was mete that the worde of God shulde
fyrst have bene preached to you. But seinge
ye put it from you/ & thinke youre selves on-
worthy of everlastinge lyfe: lo/ we turne to
the gentyle. For so hath the Lorde cōmann-
ded vs: I have made y a light to the gētyls/
y thou be saluaciō vnto y ende of y worlde. e. sa. p. lxxv.

The gētyls hearde & were glad & glorified
the worde of y Lorde/ & beleved: evē as many
as were ordeyned vnto eternall lyfe. And y
worde of the Lorde was published thorowe
oute all the region. But the Jewes moved y
worshypfull & honorable women/ and the che-
fe men of the cyte/ & rayfed persecuciō agaynst
Paul and Barnabas / & expelled them oute
of their costes. And they shooke of y duste of
their fete agaynst them/ & came vnto Iconiū.
And the disciples were filled with ioye and
with the holy goost. k

The. xiii. Chapter.

Z. ii. And

The Actes

And it fortuneth in Iconium that they went both to gether into the synagoge of y^e Jewes/ & so spake/ that a gret multitude both of y^e Jewes & also of the Grekes beleved. But the unbelevinge Jewes/ steryd vp & unquyeted the myndes of the Gentyles agaynste the b^reth^r. Longe tyme a bode they there & quyt them selves boldly with the helpe of the Lorde/ the which gave testimony vnto y^e worde of his grace/ & caused signes and wonders to be done by their hondes. The people of the cyte were devided: & parte helde with the Jewes/ & parte with the Apostles.

When ther was a saute made both of the gentyles and also of the Jewes with their rulers/ to put them to flame & to stone th^e/ they were ware of it/ & fled vnto Lистра & Derba/ cities of Licaonia/ & vnto the region that lyeth round aboute/ and there preached the gospel. And ther sate a certayne man at Lистра weak in his fete / beinge creple from his mothers wombe/ and never walkyd. The same hearde Paul preache. Which behelde him and perceaved that he had sayth to be whole / and sayd with a loude voyce: stond vp right on thy fete. And he stert vp/ and walked. And when the people sawe what Paul had done/ they lifte vp their voyces/ sayinge in the speache of Licaonia: Goddes are come downe to vs in the lyknes of men. And they called Barnabas Jupiter/ & Paul Mercurius / because he was the preacher. Then Jupiters Preste/ which dwelt before their cite/ brought ovt & garlandes

A creple
is healed

Goddes.

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garlandes vnto the churche porche/ and wolde have done sacrifice with the people.

But when the Apostles/ Barnabas & Paul herde that/ they rent their clothes/ and ran in amonge the people / cryinge & sayinge: syes/ why do ye this? We are mortall men lyke vnto you/ & preache vnto you/ that ye shuld turne from these vanities vnto y^e lyvinge God/ which made heaven & erth & the see & all that in them is: the which in tymes past suffred all nacions to walke in their owne wayes. We verthelesse he lefte not him selfe with duten witnes/ in that he shewed his benefites/ in gevinge vs rayne from heaven & frutefull seasons/ syllinge oute herbes with fode and gladnes. And with these sayinges/ scase refrayned they the people/ that they had not done sacrifice vnto them.

Thither came certayne Jewes frō Antioche and Iconium/ and optayned the peoples consent and stoned Paul/ and drew him oute of the cyte/ supposynge he had bene deed. How be it as the disciples stode rounde about him/ he arose vp & cam into the cyte. And the next daye he departed with Barnabas to Derba. After they had preached to that cite & had taught many/ they returned agayne to Lистра/ and to Iconium and Antioche / & strengthened the disciples soules/ exhortinge them to continue in the faith/ affirminge y^e we must thorowe moche tribulacion entre into the kyngdome of God. And when they had ordened them elders by election in every congregaciō/

Z.iii. after

psa. cxi. 8
apo. xlii. 13

Paul is
stoned.

Tribula
cion.

The Actes

Prayer & after they had prayde & fasted / they comended fastynge them to God on whom they beleved.

And they went thorow out Pisidia & came into Paphlagonia / & when they had preached the worde of God in Perga / they descended in to Attolia / & thence departed by shippe to Antioche / fro whence they were delivered vnto the grace of God / to the worke which they had fulfilled. When they were come & had gathered the congregacion togedder / they reherfed all that God had done by them / & how he had opened the doore of faith vnto the gentyls. And ther they abode longe tyme with the disciples.

The .xv. Chapter.

Circumcision.

Then cam certayne from Jewrie / and taught the brethren: excepte ye be circumcysed after the maner of Moses / ye cannot be saved. And when ther was ryssen dissencion & disputinge not alile vnto Paul & Barnabas agaynst them. They determined that Paul and Barnabas & certayne other of them shuld ascende to Jerusalem vnto the Apostles & elders aboute this question. And after they were brought on their waye by the congregacion / they passed over Phenices and Samaria / declarynge the conuersion of the gentyls / & they brought great ioye vnto all the brethren. And when they were come to Jerusalem / they were receaved of the congregacion & of the Apostles & elders. And they declared what thinges God had done by them. Then arose ther vp certayne that were of the secte of the pharises & dyd beleve sayinge / that it was

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was nedfull to circūcise them & to enioyne them to kepe the lawe of Moses. And the Apostles & elders came togedder to reason of this matter.

Councell

And when ther was moche disputinge / Peter rose vp & sayde vnto them: Ye men & brethren / ye knowe how that a good whyle ago / God chose amonge vs that the gentyls by my mouth shuld heare the worde of the gospel & beleve. And God which knoweth the herte / bare them witnes / and gave vnto them the holy goost / evn as he dyd vnto vs / and he put no difference betwene them and vs / but with fayth * purified their hertes. Now therfore why tempte ye God / that ye wolde put a yoke on the disciples neckes / which neither our fathers nor we were able to beare. But we beleve that thorow the * grace of the Lorde Jesu Christ we shalbe saved / as they doo. Then all the multitude was pleased and gave audience to Barnabas & Paul / which tolde what signes and wonders God had shewed amonge the gentyls by them.

* sayth
purifieth
the heart.

* the gra
ce of Ch
rist sauc
eth.

And when they helde their peace / James answered sayinge: Men & brethren / herken vnto me. Simeon tolde how God at the begynnynge dyd visite the gentyls / & receaved of them people vnto his name. And to this agreith the wordes of the Prophete / as it is written. After this I will retorne / & wyll bylde agayne the tabernacle of David which is fallen downe / & that which is fallen in dekey of it / will I bylde agayne / & I will set it vp / that the residue of men might seeke after the Lorde / & also the gentyls

Amos. ix

Z. liii.

gentyle vpon whom my name is named salth
y ffordre/which doth all these thinges: know-
ne vnto God are all his workes from the be-
gynninge of the worlde. Wherefore my sent-
ce is/ y we trouble not them which frō amon-
ge the gentyle/are turned to God: but y we
write vnto them y they abstayne them selves
frō filthynes of ymages/frō fornicaciō/frō
stragled & frō bloude. For Moses of olde ty-
me hath in every cite that preache him/ and
he is rede in the synagoge every saboth daye.

Images.
Fornica-
cion.
stragled.
Bloude.

Then pleased it the Apostles & elders w
the whole congregaciō/ to sende chosyn men
of their owne cōpany to Antioche with Paul
and Barnabas. They sent Judas called also
Barsabas and Silas/ which were chese men
amonge the brethren/ and gave them lettres in
their hondes after this maner.

The Apostles/elders & brethren send gre-
tynges vnto the brethren which are of the gen-
tyle in Antioche/Siria & Cilicia. For as mo-
che as we have hearde y certayne which de-
parted frō vs/have troubled you with woide/
& combred youre myndes sayinge: Ye must be
circumcised & kepe the lawe/to whom we ga-
uend soche cōmaundemēt. It semed therfore
to vs a good thinge/when we were come to-
gedder with one accorde/to sende chosyn men
vnto you/ with oure beloved Barnabas and
Paul/ men that have leoperded their lyues
for the name of oure Lorde Iesus Christ. We
have sent therfore Judas and Silas/ which
shall also tell you the same thinge by mouth:

For

For it semed good to the holy gost and to vs/
to put no greuous thinge to you more then
these necessary thinges: that is to saye/that ye
abstayne from thinges offered to ymages/
from bloud/ from strangled and fornicaciō.
From which yf ye kepe youre selves/ye shall
do well. So fare ye well.

When they were departed/they came to An-
tioche & gathered the multitude togeder & deli-
uered y pisse. When they had redde it/they re-
toyced of that consolacion. And Judas & Silas
in diuerse places of
the new
testament
for expō-
sures of
the scrip-
ture.
And after they had tarped there a space/they
were let goo in peace of the brethren vnto the
Apostles. Not with stondynge it pleased Sil-
las to abyde there still. Paul & Barnabas con-
tinued in Antioche teachynge and preachynge
ge the worde of the Lorde with other many.

But after a certayne space/Paul sayde vnto
Barnabas: Let vs goo agayne and visite oure
brethren in every cite where we have serued
the worde of the Lorde/and se how they do.
And Barnabas gave counsell to take wth them
John/called also Marke. But Paul thought
it not mete to take him vnto their company/
whiche departed from them at Pamphylia/
& went not with them to the worke. And the
diffencion was so sharpe bitwene them/that
they departed a sunder one from the other: so
that Barnabas toke Marke and sayled vnto
Cyprus. And Paul chose Silas & departed
delivered of y brethren vnto the grace of god.

And

The Actes

And he went thorow all Syria and Cilicia/
stablishynge the congregacions.

The xlii. Chapter.

Timothy.
us.

Then came he to Derba and to Lystra. **A**
And beholde a certayne disciple was
there named Timotheus/a womans
sonne which was a Jewe and beleved: but
his father was a Greke. Of whom reported
well the brethren of Lystra and of Iconium.
The same Paul wolde y he shuld goo forth
with him/a toke and circumcised him because
of the Jewes which were in those quarters:
for they knewe all that his father was a Gre
ke. As they went thorow y cities they delive
red the decrees for to kepe/ordeyned of the
Apostles & elders which were at Jerusalem.
And so were the congregacions stablished in
the fayth/and increased in nombre dayly.

When they had goone thorow oue Phri
gia/a the region of Galacia/a were forbydde
of the holy gost to preach the worde in Asia/
they came to Mysia/a sought to goo into Be
thunia. But the sprete suffered the not. Then
they went over Mysia/a cam doune to Troa
da. And a vision appered to Paul in y nyght.
There stode a man of Macedonia and prayed
him sayinge: come into Macedonia & helpe
us. After he had sene y vision/immediatly we
prepared to goo into Macedonia/certified y
the lord had called us for to preache the gos
pell vnto them. Then lowsed we forth from
Troada/a with a strayght course came to Sa
mothracia/and the nexte daye to Neapolim/
& from

Of the Apostles. fo. l. lxxxii.

& from thence to Philippes/which is the che
fest cite in y parte of Macedonia/a fre cite.

E We were in that cite abydynge a certayne
dayes. And on the saboth dayes we went out
of the cite besydes a ryver where men were
wont to praye/a we sate doune and spake vn
to the women which resorted thither. And a
certayne woman named Lydia/a seller of pur
ple/of the cite of Thiatira/which worship
ped God/gave vs audience. Whose hert the
lorde opened that she attended vnto the thin
ges which Paul spake. When she was bapti
sed and her housholde/she besought vs say
inge: If ye thinke that I beleve on the Lorde/
come into my housse/and abyde there. And
she constrained vs.

W And it fortunied as we went to prayer/a cer
tayn damsell possessed with a sprete that pro
phesied/met vs/which brought her master **A sprete**
and mastres moche vauntage with prophe
te. te.
syng. The same folowed Paul and vs and
cryed sayinge: these men are the seruautes
of the most hye God/which shewe vnto vs
the waye of salvacion. And this dyd she ma
ny dayes. But Paul not content/turned about
and sayd to the sprete: I commaunde the in
the name of Jesu Christ/that thou come out
of her. And he came out the same houre.

And when her master & mastres sawe y the
hope of their gaynes was gone/they caught
Paul & Sylas/a dree the into the market pla
ce. vnto the rulers/a brought them to the of
ficers sayinge: These men trouble oure cite/
which

The Actes

which are Jewes and preache ordinaunces/ which are not lawfull for vs to receave/nether to observe/scinge we are Romayns. And the people ranne on them/and the officers rent their clothes/and commaunded them to be beaten with rodde. And when they had beaten them sore/they cast them into prison/commaundynge the iayler to kepe them surely. Which iayler when he had receaved suche commaundment/thrust them into the ynnert prison/a made their fete fast in the stockes.

At mydnyght Paul & Sylas prayed/a lauded God. And the prisoners hearded them. And sodenly there was a greate erthquake/so that y^e foundation of the prison was shaken/and by and by all the doores opened/a every mannes bondes were loosed. When the keeper of y^e prison waked out of his slepe & sawe the prison doores open/he drue out his swerde and wolde have kylled him selfe/supposynge the prisoners had bene fledde. But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme/for we are all heere.

Then he called for a lyght and sprange in/and came tremblynge/and fell doune before Paul and Sylas/a brought them out & sayde: Syze/what must I do to be saved? And they sayde/believe on the Lorde Jesus/a thou shalt be saved and thy household. And they preached vnto him the worde of the Lorde/and to all that were in his housse. And he tookethem the same houre of the nyght & washed their woundes/a was baptised with all that

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that belonged vnto him straght waye. Wher he had brought them into his housse/he set meate before them/and ioyed that he with all his household/beloved on God.

And when it was daye/the officers sent the ministres sayinge: Let those men goo. The keeper of y^e prison tolde this sayinge to Paul/the officers have sent worde to loose you. Now therfore get you hence & goo in peace. Then sayde Paul vnto them: they have beaten vs openly vncondempned/for all y^e we are Romayns/a have cast vs into prison: and now wolde they sende vs awaye prively? Naye not so/but let them come thz selves & fet vs out. When the ministres tolde these wordes vnto the officers/they feared when they heard that they were Romayns / & came & besought them/a brought them out/a desyred them to departe out of the cite. And they went out of y^e prison & entred into the housse of Lidia/a wher they had sene the brethren/ they comforted them & departed. The. xviii. Chapter.

And they made their iorney thorow Amphipolis/and Appolonia/they came to Thessalonica where was a synagoge of the Jewes. And Paul as his maner was/went in vnto them/a thre sabbath dayes declared oute of the scripture vnto them/openynge & allegynge that a Christ must nedes have suffered & risen agayne from deeth/and that this Jesus was a Christ/whom (sayde he) I preache to you. And some of them believed and came and companied with Paul and Sylas: also of

The Actes

also of the honorable Grekes a greete multitude/and of the chese women/not a fewe.

But the Jewes which beleved not/havyng indignaciō/toke vnto thē evyl men which were vagabondes/and gadred a company/and set all the cite on a rooze/and made a saute vnto the house of Jason/a sought to bringe thē out to the people. But when they founde them not/they drue Jason and certayne brethren vnto the sheedes of the cite cryinge these that trouble the worlde/are come hyder also/which Jason hath receaved preyely. And these all do contrary to the elders of Cesar/affirmynge another kynge/one Jesus. And they troubled the people and the officers of the cite when they hearde these thinges. And when they were sufficiently answered of Jason/a of the other/they let thē goo.

And the brethren immediately sent away Paul a Sylas by nyght vnto Berrea. Which when they were come thither/they entred into y synagoge of the Jewes. These were the noblest of byrthe amonge thē of Thessalonia which receaved the worde w all diligence of mynde/a searched y scriptures dayly whether those thinge were even so. And many of thē beleved: also of worshipfull women which were Grekes/a of men not a fewe. When the Jewes of Thessalonia had knowledge that y worde of God was preached of Paul at Berrea/they came thither and moved the people. And then by a by y brethren sent away Paul to goo as it were to y see: but Sylas a Timotheus

* Heare the the scriptures for by thē may ye trye all doctrine.

Of the Apostles Jo. L. lxxviii.

thens abode there still. And they that gyded Paul/brought him vnto Attens/a receaved a cōmandment vnto Sylas a Timotheus for to come to him at once/and came their waye.

Whyl Paul wayted for them at Attens/his sprete was moved in him/to se the cite ge Attens. wen to worshippinge of ymages. Then he disputed in the synagoge w the Jewes/a with the devout persones/and in the market dayly with thē that came vnto him. Certayne philosophers of y Epicures a of y stoyckes/disputed with him. And some ther were which sayde: what wilt this babler saye. Other sayd: he seemeth to be a tydynges bringer of newe devyls/because he preached vnto them Jesus and the resurreccion. And they toke him/and brought him into Marssestrete sayinge: maye we not knowe what this newe doctrine wher of thou speakest/nor for thou bringest straunge tydynges to oure eares. We wolde knowe therfore what these thinges meane. For all the Attentians a straungers which were there/gave thē selves to nothinge els/but ether to tell or to heare newe tydynges.

Paul stode in the myddes of Marssestrete a sayde: ye men of Attens/I perceave that in all thinges ye are to superstitious. For as I passed by and behelde the maner how ye worship your godde/I founde an aultre wher in was written: vnto y unknown god. Whom knowe ye then ignorantly worship/him shewe I vnto en God. you. God that made the worlde a all that are in it/seynge that he is Lord of heven a erth/he dwel

The Actes

God dwel-
leth not
in the tem-
ple.

* farr
is here to
he for the
promises
of mercie
which the
ow say
th saue
us. while
th promy-
se after
the resur-
rection of
Christ
god comma-
unded to
be pre-
chrd vnto
all nacions
a not to
the Iues
onlye as
before.

Diony-
sius.
Dama-
ris.

he dwelleth not in temples made with hon-
des/mether is worshipped with mennes hon-
des/as though he neded of eny thinge/seinge
he him selfe geueth lyfe and breath to all men
every where/and hath made of one blood all
nacions of men/for to dwell on all the face of
the erthe/and hath assigned/before how lon-
ge tyme/and also the endes of their inhabita-
cion/that they shuld seke God/yf they myght
fele and fynde him / though he be not farre
from every one of vs. for in him we lyue mo-
ue and haue oure beyng/as certayne of youre
awne Poetes sayde. for we are also his gene-
ration. for as moche they as we are the gene-
ration of God/we ought not to thynke that
the godhed is lyke vnto golde/silver or stons/
graven by crafte and ymaginacion of man.
And the tyme of this ignorance God re-
garded not: but now he byddeth all men eve-
ry where repent/because he hath apoynted a
daye / in the which he will iudge the worl-
de acordynge to ryghtewesses / by that man
whom he hath apoynted / and hath offered
a not to faith * to all men / after that he had raysed
him from deeth.

When they hearde of y resurreccion from
deeth/some mocked/and other sayde: we will
heare the agayne of this matter. So Paul de-
parted from amonge them. Howbeit certay-
ne men clawe vnto Paul and beleved/amonge
the which was Dionysius a senatour/and a
woman named Damaris/a other with them.

The. xliii. Chapter.

After

Of the Apostles. Jo. L. lxxxv.

After that Paul departed from Attens/
came to Corinth/a founde a certayne Corin-
thum.
ne Jewe named Aquila/borne in Pon-
thus/ thus latly come from Italie to his wyfe Pri-
scilla (because that the Emperour Claudius
had commaunded all Jewes to departe fro Ro-
me) and he drew vnto them. And because he
was of the same crafte / he abode with them
a wrought: their crafte was to make tentes. Tentes.
And he preached in y synagoge every saboth
daye/a exhorted the Jewes and the gentyle.

When Syllas and Timotheus were come
from Macedonia/Paul was constrainned by
the sprete to testifie to the Jewes that Iesus
was very Christ. And whē they sayde contrary Shoke
a blasphemed/he shoke his rayment a sayde his rai-
ment. ment.
vnto the: youre blood apen youre awne heed.
des/a fro hence forth I go: blamelesse vnto y
gentyle. And he departed thence/a entred in-
to a certayne manes housse named Justus a
worshiper of god/whose housse ioyned hard
to y synagoge. Now be it one Crispus y chefe
rular of the synagoge beleved on y lord with
all his housholde/a many of the Corinthians
gave audience and beleved a were baptised.

E Then spake the lord to Paul in the nyght
by a vision: be not afrayde/ but speake/a holde
not thy peace: for I am with the/and no man
shall invade the that shall hurte the. for I
have moche people in this cite. And he conti-
nued there a yere and sixe monethes / and
taught them the worde of God.

When Gallio was rular of the countre of
Achaia

The Actes

Alia the Jewes made insurreccion with one
 accorde agaynst Paul / & brought him to the
 iudgement seate saying: this felow counce-
 leth men to worshipping God contrary to y^e lawe.
 And as Paul was about to open his mouth/
 Gallio sayde vnto y^e Jewes: yf it were a mat-
 ter of wronge/or an euill dede (o ye Jewes)
 reason wolde that I shuld heare you: but yf it
 be a question of wordes / or of names/or of
 youre lawe: loke ye to it youre selues. For I
 wil be no iudge in soche maters/and he drave
 them from the seate. Then toke all the Bre-
 kes Hostenes the chiefe ruler of the synago-
 ge and smote him before the iudges seate.
 And Gallio cared for none of tho thinges.

Paul after this/taryed there yet a good whyle/
 & then toke his leave of the brethren/& say-
 led thence into Ciria/Priscilla and Aquila ac-
 companyinge him. And he wore his heed in
 Tenchrea/for he had a vow. And he came to
 Ephesus and lefte them there: but he him-
 selfe entred into the synagoge/and reasoned
 with the Jewes. When they despyed him to
 tary longer tyme with the/he consented not/
 but bad the fare well sayinge. I must needs
 at this feast that cometh/be in Jerusalem: but
 I will returne agayne vnto you yf God will.
 And he departed from Ephesus & came vnto
 Cesarea:& ascended and saluted the congrega-
 tion/& departed vnto Antioche/& when he had
 taryed there a whyle/he departed. And went
 over all the countre of Galacia and Phrygia
 by order/strengthynge all the disciples.

Here
 Paul
 came
 to Jeru-
 salem.

And a

Of the Apostles. Ho. L. lxxxvi.

And a certayne Jewe named Apollos/born
 ne at Alexandria/came to Ephesus/an elo-
 quent man/& myghty in the scriptures. The
 same was informed in the waye of the Lorde/
 and he spake fervently in the synagoge/& taught
 diligently the thinges of the Lorde/& knewe
 but the baptim of John only. And the same
 began to speake boldly in the synagoge. And
 when Aquila and Priscilla had hearde him:
 they toke him vnto them/and expounded vnto
 him the waye of God more perfectly.

And when he was disposed to goo into A-
 caia/the brethren wrote exhortynge the disci-
 ples to receave him. After he was come thither/
 he holpe them moche which had bele-
 ved thoroowe grace. And myghtely he overcame
 the Jewes/and that openly/shewynge by
 the scriptures that Iesus was Christ.

The. xix. Chapter.

It fortuneth/whyle Apollos was at Co-
 inthum/that Paul passed thoroow the
 upper costes & came to Ephesus/& founde
 de certayne disciples and sayd vnto them: ha-
 ve ye receaved the holy gost sence ye beleved?
 And they sayde vnto him: no we have not
 hearde whether ther be eny holy goost or no.
 And he sayd vnto them: wher w^e were yethen
 baptised? And they sayd: with Johns baptim
 Then sayde Paul: John verely baptised with
 the baptim of repentaunce/sayinge vnto the
 people that they shuld beleve on him which
 shuld come after him: that is on Christ Ie-
 sus. When they hearde that/they were bap-
 tised in

Ephesus

mat. ii. c.

a. ii.

sed in

The Actes

Rayenge
on of handes.

sed in the name of the lordes Jesu. And Paul layde his handes upon them/ & the holy gost came on them/ and they spake with tonges/ & prophesied/ & all the men were aboute. vii.

And he went into the synagoge/ & behaved him selfe boldly for the space of thre monethes/ disputynge and geuyng them exhortacions of the kyngdome of God. & When dyvers weped harde herted and beleved not/ but spake evyll of the waye/ and that before the multitude: he departed from them/ and sepe- rated the disciples. And disputed dayly in y^e scole of one called Tyrannus. And this continued by the space of two yeres: so y^e all they which dwelt in Asia/ hearde the worde of the lordes Jesu/ bothe Jewes & Grekes. And god wrought no small miracles by the handes of Paul: so that from his body/ were brought vnto the sick mapkyns or pattlettes/ and the diseases departed from the/ and the evyll spretes went out of them.

Mapkin.
Par: let.

Then certayne of the vagabounde Jewes exorcistes/ toke upon them to call over them which had evyll spretes/ the name of the lordes Jesu sayinge: We adiure you by Jesu wh^o Paul preacheth. And ther were seven sonnes of one Sceva a Jewe & chiefe of the prestes which dyd so. And the evyll sprete answered/ & sayde: Jesu I knowe/ & Paul I knowe: but who are ye? And y^e man in wh^o the evyll sprete was/ ranne on the/ and overcame the/ & prevailed agaynst them/ so that they fledde out of that housse naked & wounded. And this was knowne

Of the Apostles. Ho. Cleop Bit.

knowne to all y^e Jewes & Grekes also/ which dwelt at Ephesus/ & feare came on them all/ & they magnified the name of y^e lordes Jesu.

And many y^e beleved/ came & confessed & bewed their workes. Many of the which used curious craftes/ brought their bookes & burned the before all men/ & they counted the price of the & foude it fifty thousande silverlynges. So myghtely grewe y^e worde of god/ & prevailed. After these thinges were ended/ Paul purposed in the spryte/ to passe over Macedonia & Achaia/ & to goo to Jerusalem saying: After I have bene there/ I must also se Rome. So sent he into Macedonia two of the that ministered vnto him Timotheus and Erastus: but he him selfe remayned in Asia for a season.

* These splurrlin
ges whi
ch we
now and
then call
pence the
Jues call
sicles / ad
are worth
a. p. pce
sterlynge.

The same tyme ther arose no lytell a do aboute that waye. For a certayne man named Demetrius/ a silversmith/ which made silver schynnes for Diana/ was not a lytell beneficiall vnto the craftes men. Which he called to gedet with the worke men of lyke occupacion/ and sayd: By so/ ye knowe that by this crafter we have vantage. Moreover ye se and heare that not alone at Ephesus/ but almost thorowoute all Asia/ this Paul hath persuaded & turned awaye moche people/ saying y^e they be not goddess which are made wth handes. So that not only this our crafter cometh into perill to be set at nought: but also that y^e temple of y^e greate goddess Diana shuld be despysed/ & her magnificence shuld be destroyed which all Asia/ and the worlde worshippeth.

Demetri
us.

a.iii. When

The Actes

When they heard these sayings, they were full of wrath, & cryed out saying: Brete is Diana of the Ephesians. And all the cite was on a roore, & they rushed in to the comen hall with one assent, & caught Gayus & Aristarcus, men of Macedonia, Pauls companions. When Paul wolde have entred in vnto the people, his disciples suffered him not. Certaine also of his chiefe of Asia which were his frendes, sent vnto him, desyringe him that he wolde not preace into the comen hall. Some cryed one thinge, & some another, & the congregacion was all out of quiet, & his moare parte knewe not wherfore they were come togeder.

Some of the company drue forth Alexander, the Jewe, thrustinge him forwardes. Alexander beckoned with the honde, & wolde have given his people an answer. When they knewe he was a Jewe, ther arose a shoute almost for the space of two houres, of all men cryinge, greate is Diana of the Ephesians.

When the tounes clarkes had ceased the people, he sayd: ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great god, das Diana, & of his ymage which came fro heven. Seinge then, his no man sayth here agaynst ye ought to be content, & to do nothinge rashly: for ye have brought hyther these men, which are neither robbers of churches, nor yet despisers of youre goddes. Wherfore if Demetrius and the craftes men which are with him, have any sayinge to any man, the lawe is open,

Of the Apostles. Jo. the xviii.

open, and ther are ruelars, let the accuse one another. If ye goo about any other thinge, it maye be determined in a lawfull congregacion: for we are in leoperdy to be accused of this dayes busines: for as moche as ther is no cause wherby we maye geve a rekenyng of this concourse of people. And when he had thus spoken, he let the congregacion departe.

The xx. Chapter.

After the rage was ceased, Paul called the disciples vnto him, & toke his leave of them, & departed for to goo into Macedonia. And when he had gone over those parties, and given them large exhortacions, he came into Berea, and there abode. iii. monethes. And when the Jewes layde wayte for him as he was about to sayle into Syria, he purposed to retorne thowre Macedonia. Ther accompanied him into Asia, Sopater of Berea, and of Thessalonias Aristarcus & Secundus, & Gayus of Derba, & Timotheus, and out of Asia Tychicus and Trophimos. These went before, and tarped vs at Troas. And we sayled awaye fro Philippos after the ester holydayes, & came vnto them to Troas in five dayes, where we abode seven dayes.

And on the morowe after the saboth daye the disciples came togeder for to breake bread, and Paul preached vnto them (redy to departe on the morowe) & continued the preachyng vnto mydnyght. And there were many lygh-tes in the chamber where they were gaddered togeder, and there sat in a wyndowe a certain.

Euti-
chos.

The Actes

layne yonge man named Eutichos/fallen in-
to a depe slepe. And as Paul declated/he was
the moare overcome with slepe/a fell doune
from the thyrde lofte/and was taken vp deed.
Paul went doune and fell on him/and embra-
sed him/and sayde: make nothinge a do/for
his lyfe is in him. When he was come vp
agayne/he brake breed/and tasted/and come-
ned a longer whyle even tyll the mornynge/
and so departed. And they brought the pouge
man a lyve/and were not alptell comforted.

And we went a fore to shippe and lowsed
vnto Asson/theye to receave Paul. For so had
he apoynted/and wolde him selfe goo a fote.
When he was come to vs vnto Asson/we to-
ke him in/a came to Myteleneas. And we say-
led thence/and came the nexte daye over aga-
ynst Chios. And the nexte daye we arpyved at
Samos/and tarped at Trogilion. The nexte
daye we came to Myleton: for Paul had de-
termined to leave Ephesus as they sayled/
because he wolde not spende y tyme in Asia.
For he hasted to be (yf he coude possible) at
Jerusalem at the daye of pentecoste. Wherefo-
re from Myleton he sent to Ephesus/a called
the elders of the congregacion. And when they
wete come to him/he sayde vnto the: Ye knowe
we fro the fyrst daye y I came vnto Asia/af-
ter what maner I have bene w you at all cra-
sons/servynge the lorde with all humblenes
of mynde/a with many teares/a temptacions
which happened vnto me by the layinges
awayte of the Jewes/a how I kept backe no
thinge

The ser-
mon of
Paul to
the Ephe-
sians.

Of the Apostles Jo. L lxxxix.

thinge that was profitable: but that I have
shewed you a taught you openly and at home
in youre houses/witnesinge bothe to the Je-
wes/a also to the Grekes/the repentance to-
ward God/a faith towarde our Lord Jesu.

And now beholde I goo bounde in the spri-
te vnto Jerusalem/a knowe not what shall co-
me on me there/ but that the holy goost wit-
nesseth in every cite sayinge: y bondes a trou-
ble abyde me. But none of the thinges mo-
ve me: neither is my lyfe dere vnto my selfe/
that I myght fulfill my course w ioye/a the
ministraciō which I have receaved of y Lord
Jesu to testify the gospel of y grace of god.

And now beholde I am sure y hence forth
ye all (thorow whō I have gone preachinge y
kingdome of God) shall se my face no mo-
re. Wherefore I take you to recorde this same
daye/that I am pure fro the bloude of all mē.
For I have kepte nothinge backe: but have
shewed you all the counsell of God. Take hee-
de therfore vnto youre selves/a to all the floc-
ke / wherof the holy goost hath made you
oversears: to rule the congregacion of God/
which he hath purchased with his bloud. For
I am sure of this/ that after my departynge
shall grevous wolves entre in amonge you/
which will not spare the flocke. Moreover of
your awne selves shall men aryse speakinge
perverse thinge / to drawe disciples after the.
Therfore awake a remember/that by the spa-
ce of iii. yeaeres I ceased not to warne every
one of you/ both nyght and daye with teares.

Repent-
taunce and
faith

Greuous
wolves.

a.v. And

The Actes

*f. cor. iiii.
f. tess. ii. b
ij. tess. iij.* And now brethren I comende you to God and to the worde of his grace / which is able to bylde further / & to geve you an inheritance amōge all them which are sanctified. I have despyred no mā's silver / golde / or vesture. Ye knowe well y these hondes have ministred vnto my necessities / and to them that were w me. I have shewed you all thinge / how that so laborynge ye ought to receave the weake / & to remember the wordes of the Lorde Jesu / howe that he sayde: It is more blessed to geve / then to receave.

When he had thus spoken / he kneled doune / and prayed with them all. And they wept all abundantly / and fell on Pauls necke / & kissed him / sorrowinge most of all for the wordes which he spake / that they shuld se his face no moore. And they accompanied him vnto the Shyppe.

The. xxi. Chapter.

And it chaunced that assone as we had launched forth / & were departed from them / we came with a strayght course vnto Rhodan / and the daye followinge vnto the Rhodes / & from thence vnto Patara. And we founde a Shippe redy to sayle vnto Phenices / and went a boorde & set forth. Then appered vnto vs Cyprius / and we lefte it on the lefte honde / and sayled vnto Syria / and came vnto Tyre. For there the Shyppe unladed her burthen. And when we had founde brethren / we tarped there. vii. dayes. And they tolde Paul thowoe y sprete / that he shuld not goo vp to Jerusalem

Of the Apostles Jo. A. xc.

Jerusalem. And when the dayes were ended / we departed & went our wayes / and they all brought vs on our waye / w their wyues and chylidren / tyll we were come out of the cite. And we kneled doune in the Shyre & prayde. And when we had taken our leave one of another / we toke Shyppe / and they returned home agayne.

When we had full ended the course fro Tyre / we arryved at Ptolomaida / & saluted the brethren / & abode with the one daye. The next daye / we that were of Pauls company / departed & came vnto Cesarea. And we entred into the house of Philip y Evangelist / which was one of the seve dracones / & abode with him. Philip. The same man had fourer doughters virgēs / which dyd prophesy. And as we taried there a good many dayes / there came a certayne prophete from Iurie / named Agabus. Agabus. When he was come vnto vs / he toke Pauls girdell / & bounde his hondes & fete / & sayde: thus saith the holy goost: so shall y Jewes at Jerusalem bynde the man y oweth this girdell / & shall delyver him into the hondes of the gentyls.

When we hearde this / both we & other of the same place / besought him / that he wolde not goo vp to Jerusalem. Then Paul answered & sayde: what do ye wepyng & breakinge myne hert? I am redy not to be bound only / but also to dye at Jerusalem for y name of y Lorde Jesu. When we coulde not turne his mynde / we ceased sayinge: the will of y Lorde be fulfilled. After those dayes we made our selves

selfes redy/ & went vp to Ierusalem. There went with vs also certayne of his disciples of Cesarea/ & brought with them vne Anna son of Eypius/ an olde disciple with whom we shuld lodge. And when we were come to Ierusalem/ the brethren receaved vs gladly. And on the morowe Paul wēt in with vs vnto James. And all the elders came to geder. And when he had saluted them / he tolde by order all thinge that God had wrought among the gētyls by his ministracion. And when they hearde it/ they glorified the Lorde/ & sayde vnto him: thou seist brother / how many thousande Jewes ther are which beleve/ and they are all zelous over y lawe. And they are informed of the/ that thou teachest all the Jewes which are amonge the gētyls/ to forsake Moses/ & sayst that they ought not to circumcise their chyldren/ nether to live after the customes. What is it therfore? The multitude must nedes come togeder. For they shall heare that thou arte come. Do therfore this that we saye to the.

nume. 8j.

We have. iiii. men/ which have a vowe on them. Them take/ and purifye thy selfe with them/ & do cost on them/ that they maye have their heeddes/ & all shall knowe y tho thinge which they have hearde concerninge the/ are nothinge: but that thou thy selfe also walkest & kepest the lawe. For as touchinge the gētyls which beleve/ we have witten & concluded/ y they observe no soche thinges: but that they kepe them selves from thinges offred to ydoles/

ydoles/ from bloud/ fro strangled & fro fornicacion. Then the nexte daye Paul toke the men/ & purified him selfe with them/ & entred into the tēple/ declaringe that he observed the dayes of y purificaciō/ vntyll that an offeringe shuld be offred for every one of them.

And as the seven dayes shuld have bene ended/ y Jewes which were of Asia when they sawe him in the tēple/ they moved all the people/ & layde hondes on him crying: men of Israel helpe. This is the man that teacheth all men every where agaynst the people/ & the lawe/ and this place. Moreover also he hath brought Grekes into the tēple/ & hath polluted this holy place. For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the tēple. And all the cyte was moved / & the people swarmed to geder. And they toke Paul & drue him out of the tēple/ & forthwith the doores were shut to.

As they went about to kyll him/ tydinges came vnto the hye captayne of the souldiers/ that all Ierusalem was moved. Which immediately toke souldiers & vndercaptaynes/ & ranne doune vnto them. When they sawe y upper captayne & the souldiers/ they leste smytinge of Paul. Then the captayne came nere & toke him/ & commaunded him to be bounde with two chaynes/ & demaunded what he was/ & what he had done. And one cryed this/ another that amonge the people. And when he coulde not knowe the certayntie for y rage / he cō-

The Actes

he commaunded him to be carped into the castle. And whē he came vnto a grece/ it fortunēd that he was borne of the sondiers of the violence of the people. For the multitude of the people folowed after crying: awaye wth him.

And as Paul shuld haue bene carped into the castle/ he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: canst thou speake Greke? Arte not thou that Egyptian which before these dayes made an vproure & ledde out into the wildernes. till thou sande men that were murtherers? But Paul sayde: I am a mā which am a Jewe of Tharsus a cite in Cicill a Citesyn of no vyle cite/ I beseeche y^e soffre me to speake vnto y^e people. When he had geuē him licēce/ Paul stode on y^e steppes & beckned with the honde vnto the people/ & ther was made a greate silence. And he spake vnto the in y^e Ebrue tonge sayinge:

The .vii. Chapter.

Ye men/breth^r & fathers/heare myne answere which I make vnto you. Whē they hearde that he spake in y^e Ebrue tonge to them/ they kept the moore silence. And he sayde: I am verely aman which am a Jewe/ borne in Tharsus/ a cite in Cicill: nevertlesse yet brought vp in this cite/ at y^e fete of Gamaliel and informed diligently in the lawe of the fathers/ and was seruent myn ded to Godwarde/ as ye all are this same daye/ and I persecuted this waye vnto the deeth syndynge and delpyveringe into preson bothe men and women/as the chefe prest doth bea-

re me

Of the Apostles. .ffo. lxxii.

re me witnes/ and all the elders: of whom also I receaved letters vnto the brethren/ & wēt to Damasco to bringe them which were there/ bounde vnto Ierusalem for to be punysht.

And it fortunēd/as I made my iorney and was come nye vnto Damasco aboute none/ y^e sodenly ther shone frō heauen a greate lyght rounde aboute me/ and I fell vnto the erth/ & heardea voyce sayinge vnto me: Saul/ Saul/ why persecutest thou me? And I answered: what arte thou Lord? And he sayd vnto me: I am Iesus of Nazareth/ whom thou persecutest. And they that were with me/ sawe verely a lyght & were a frayde: but they hearde not the voyce of him that spake with me. And I sayde: what shall I do Lord? And the Lord sayde vnto me: Arise & goo into Damasco & there it shall be tolde the of all thinges which are apoynted for the to do. And when I sawe nothyng for the brightnes of that light/ I was ledde by the honde of them that were with me/ and came into Damasco.

And one Ananias a perfect man/ & as pre-tayninge to the lawe/ havinge good reporte of all the Jewes which there dwelt/ came vnto me/ & stode & sayd vnto me: Brother Saul/ lo-ke vp. And that same houre I receaved my sight and sawe him. And he sayde/ the God of oure fathers hath ordeyned the before/ that thou shuldest knowe his will/ and shuldest se that which is rightfull/ & shuldest heare the voyce of his mouth: for thou shalt be his witnes vnto all men of the thinges which thou hast

Baptisme

thou hast sene & hearde. And now: why tarrest thou? Arise & be baptised/ and wesse the awaye thy synnes / in callinge on y name of y Lorde.

And it fortuneth when I was come agayne to Jerusalem & prayde in the temple/ y I was in a traunce/ & sawe him sayinge vnto me. Make haste/ & get the quickly out of Jerusalem: for they will not receave thy witnes y thou bearest of me. And I sayde: Lorde they knowe that I presoned/ & bet in every synagoge them that beleved on the. And when the bloud of thy witnes Steven was shed / I also stode by/ and consented vnto his deeth/ and kept the rayment of them that slew him. And he sayde vnto me: departe/ for I will sende the a farre hence vnto the Gentyles.

They gave him audience vnto this worde/ & then lifte vp their voyces & sayde: a waye is soche a felowe fro the erth: yt is pitie that he shuld live. And as they cryed & cast of their clothes/ & threwe dust into y ayer/ y captayne bade him to be brought into the castle/ & commaunded him to be scourged / & to be examined/ that he myght knowe wherfore they cryed on him. And as they bounde him with threwe ges/ Paul sayde vnto the Centurion that stode by: Is it lawfull for you to scourge a man that is a Romain & uncondemned? When the Centurion hearde that/ he went/ and tolde the upper captayne sayinge: What intendest thou to do? This man is a Romaine.

Then the upper captayne came/ & sayde to him: tell me/ art thou a Romaine? He sayde: Yee

Yee. And the captayne answered: with a greete some obtayned I this fredome. And Paul sayde: I was fre borne. Then strayght waye departed from him / they which shuld have examyned him. And the hye captayne also was a frayde/ after he knewe that he was a Romaine: because he had bounde him.

On the morowe because he wolde have knowen the certayntie wherfore he was accused of the Jewes/ he lowsed him from his bonds/ & commaunded the hye prestes & all the counsell to come together/ and brought Paul/ and set him before them.

The. xliii. Chapter.

Paul behelde the counsell & sayde: men & brethren/ I have lived in all good conscience before God vntill this daye.

The hye prest Ananias commaunded tht that stode by to smyte him on the mouth. Then sayde Paul to him: God smyte the thou payntyd wall. Sittest thou & iudgest me after the lawe: & commaundest me to be smytten contrary to the lawe? And they that stode by/ sayde: replest thou Goddes hye preste? Then sayd Paul: I wist not brethren/ that he was the hye preste. For it is writtē/ thou shalt not curse the ruler of thy people.

When Paul perceaved that the one parte were Saducees/ & the other Pharisees: he cryed oute in the counsell. Men & brethren/ I am a Pharisee/ the sonne of a Pharisee. Of the hope/ & resurreccion fro deeth/ I am iudged. And when he had so sayde/ ther arose a debate

xxo. xlii.

Saducees
Pharisees.

Of the phl. ii. 8.

The Actes

mat. xxiij Betwene the Pharisees & y^e Saducees/ & the multitude was devided. For y^e Saducees saye that ther is no resurreccion/ nether angel/ nor sprete. But the Pharisees graunt bothe. And ther arose a great crye/ and the Scribes which were of the Pharisees parte/ arose & strove sayinge: we fynde none evyll in this man. Though a sprete or an angel hath appeared to him/ let us not steppe agaynst God.

And when ther arose grete debate/ the captainne fearynge lest Paul shuld have bene pluckt asondre of them/ commaunded the souldiers to goo doune/ & to take him from amonge them / and to bringe him into the castle. Then y^eght folowynge/ God stode by him and sayde: Be of good cheare Paul: for as thou hast testified of me in Jerusalem / so must thou beare witnes at Rome.

When daye was come/ certayne of the Jewes gaddered them selves togeder/ & made a vowe / sayinge that they wolde nether eate nor drinke till they had killed Paul. They were aboute. xl. which had made this conspiracyon. And they cam to y^e chiefe prestes & elders/ & sayde: we have boilde oure selves with a vowe/ that we will eate nothinge untill we have slayne Paul. Now therfore geve ye knowlege to the vpper captainne & to the counsell/ that he bringe him forth vnto vs to morowe/ as though we wolde knowe some thinge more perfectly of him. But we (or ever he come neare) are redy in y^e meane season to kill him.

When Pauls sisters sonne hearde of their layinge

Of the Apostles. Jo. C. xciii.

layinge awayte/ he went & entred into the castle/ & tolde Paul. And Paul called one of y^e vnder captainnes vnto him/ & sayde: bringe this younge man vnto y^e hye captainne: for he hath a certayne thinge to shewe him. And he toke him/ & sayd: Paul y^e presoner called me vnto him & prayed me to bringe this younge man vnto y^e which hath a certayne matter to shewe y^e.

The hye captainne toke him by the hond/ & went a parte with him out of the waye: & asked him: what hast thou to saye vnto me? And he sayd: the Jewes are determined to desyre the y^e thou woldest bringe forth Paul to morowe into the counsell/ as though they wolde enquire somwhat of him more perfectly. But folowe not their mindes: for ther lyein wayte for him of this/ moother. xl. men/ which have boilde the selves to a vowe/ that they will nether eate nor drinke till they have killed him. And now are they redy/ & loke for thy promes.

The vpper captainne let y^e ydgc man departe & charged: se thou tell it out to no man that thou hast shewed these thinge to me. And he called vnto him two vnder captainnes/ sayinge: make redy two hondred souldiers to goo to Cesarea / and horsmen threescore and ten/ & speare men two hondred/ at the thyrde houre of the nyght. And delivre them beastes that they maye put Paul on / and bringe him safe vnto Jellip the hye debite / and wrote a letter in this maner.

Claudius Nisias vnto y^e most mighty ruler Jellip/ sendeth gretinge. This man was take

of the Jewes/ and shuld have bene killed of them. Then cam I with souldiers / & rescued him/and perceaved that he was a Romayne. And when I wolde have knowen the cause/ wherfore they accused him / I brought him forth into their counsell. There perceaved I þ he was accused of questids of their lawe: but was not giltye of eny thinge worthy of deeth or of bondes. Afterwarde when it was shewd me how that þ Jewes layde wayte for I man/ I sent him straighthe waye to the/ & gave commaundmēt to his accusars / yf they had ought agaynst him/ to tell it vnto y: fare well.

Then y souldiers as it was cōmaunded the/ toke Paul/ & brought him by nyght to Antipatras. On the morowe they leste horsmen to goo with him/ and returned vnto the castle. Which when they cam to Cesarea/ they delivered the epistle to the debite/ and presented Paul before him. When the debite had redde the letter/ he asked of what countre he was/ & when he vnderstode that he was of Cicill/ I will heare the (sayde he) whē thyne accusars are come also: & commaunded him to be kepte in Herodes pallys. ¶ The. xxiij. Chap.

After. v. dayes/ Ananias the hye priesle descended/ with elders & with a certayne Diatour named Tertullus/ & enformed the rular of Paul. When Paul was called forth/ Tertullus beganne to accuse him saying: Seynge y we live in great quyetnes by the meanes of the/ & that many good thinges are done vnto this nacion thow thy providence

vidence: that alowe we ever & in all places/ most myghty felix with all thanks. Not withstandinge/ that I be not tedious vnto the/ I praye the / that thou woldest heare vs of thy curtesy a fewe wordes.

B We have founde this mā a pestilent fellowe/ and a mover of debate vnto all the Jewes thowwe out the wolde/ & a mayntayner of þ secte of the Nazarites/ & hath also enforced to pollute the temple. Whom we toke & wolde have iudged accordinge to oure lawe: but the hye captayne Lysias came vpon vs/ and with great violence toke him awarc out of oure hōdes/ cōmaundinge his accusars to come vnto the. Of whō thou mayst (yf thou wilt enquire) knowe the certayne of all these thinges where of we accuse him. The Jewes lyke wyse affirmed/ sayinge that it was even so.

E Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet minde answer for my selfe/ for as moche as I vnderstonde y thou hast bene of many yeares a iudge vnto this people/ because that thou mayst knowe y there are yet. vii. dayes sence I went vp to Jerusalem for to praye/ & that they neither founde me in the tēple disputinge with eny man/ other rayfinge vp the people/ nether in the Synagoges/ nor in the cite. Nether can they prove y thinge wher of they accuse me.

But this I confesse vnto y/ that after that waye (which they call heresy) so worshipped I the God of my fathers/ belevinge all thinges

ges which are writtē in the lawe & y^e Prophe-
tes / & have hope towards God / that y^e same
resurreccion from deeth (which they them sel-
ves loke for also) shalbe / both of iust & vniust.
And therfore stody I to have a cleare consci-
ce towards God / and toward man also.

But after many yeres I came & brought al-
mes to my people & offerings / in the which
they founde me purified in the temple / nether
with multitude / nor yet to vnquyetnes. How-
beit there were certayne Jewes out of Asia
which ought to be here present before the / &
accuse me / yf they had ought agaynst me : or
els let these same here saye / if they have foun-
de eny evill doinge in me / whill I stonde here
in y^e counsell : except it be for this one voyce / y^e
I cryed stondinge amonge the / of the resurrec-
cion fro deeth am I iudged of you this daye.

When felix hearde these thinges he de-
ferde them / for he knewe very well of y^e waye
& sayde : when Lysias the captayne is come / I
will knowe the vtmost of youre matters. And
he commaunded an vndercaptayne to kepe
Paul / and that he shuld have rest / and that he
shuld forbyd none of his aquayntaunce to mi-
nister vnto him / or to come vnto him.

And after a certayne dayes / cā felix & his
wyfe Drusilla which was a Jewes / & called
forth Paul / & hearde him of the sayth which
is toward Christ. And as he preached of righ-
teousnes / temperaunce & iudgement to come /
felix trembled & answered : thou hast done
ynough at this tyme / departe / when I have a
conueniēt

conueniēt tyme / I will sende for the. He ho-
ped also that money shuld have bene geuen
him of Paul / that he myght loose him : wher-
fore he called him y^e ofiēcer & comēded with
him. But after two yere / festus Porcius ca-
me into felix rōme. And felix willinge to
shewe y^e Jewes a pleasure / leste Paul in pre-
son bounde.

The. xxv. Chapter.

When festus was come into the pro-
vince / after thre dayes / he ascended
fro Cesarea vnto Jerusalem. Then
enformed him the hye priestes & the chiefe of
the Jewes of Paul. And they besought him /
& desired fauour agaynst him / that he wold
sende for him to Jerusalem : & layde awayte
for him in the waye to kill him. festus answe-
red / that Paul shuld be kept at Cesarea : but
that he him selfe wold shortly departe thi-
ther. Let the therfore (sayd he) which amonge
you are able to do it / come doune with vs and
accuse him / if ther be eny faute in the man.

When he had taried there moare then ten
dayes / he departed vnto Cesarea / & the nexte
daye sate doune in the iudgemēt seate / & com-
maunded Paul to be brought. When he was
come / the Jewes which were come fro Jerusa-
lem / came aboute him & layde many & grev-
ous complayntes agaynst Paul / which they
coude not prove as longe as he answered for
him selfe / that he had nether agaynst the lawe
of the Jewes / nether agaynst the temple / nor
yet agaynst Cesar offended eny thinge at all.

The Actes

Festus willinge to do the Jewes a pleasur
answered Paul & sayde: wilt thou goo to
Jerusalem/and there be iudged of these thin
ges before me? Then sayd Paul: I stonde at
Cesars iudgemēt seate/where I ought to be
iudged. To y Jewes have I no harme done/
as thou verely well knowest. If I have hurte
them/or comitted eny thinge worthy of death
I refuse not to dye. If none of these thinges
are/where of they accuse me / no man owght
to deliyver me to them. I appeale vnto Ce
sar. Then spake Festus with deliberacion / &
answered. Thou hast appealed vnto Cesar:
vnto Cesar shalt thou goo.

Paul ap
pealed.

Agrippa

After a certayne dayes/kinge Agrippa and
Bernice came vnto Cesarea to salute Fe
stus. And when they had bene there a good
season/Festus rehearsed Pauls cause vnto y
kyng sayinge: ther is a certayne man left in
preson of felip / about whom when I came
to Jerusalem/the hye prestes & elders of the
Jewes enformed me/& desyred to have iudge
ment agaynst him. To whom I answered: It
is not the maner of the Romayns to deliyver
eny man/that he shuld perishe/before that he
which is accused / have the accusars before
him/and have licence to answer for him selfe/
conserninge y crime layde agaynst him: whē
they were come hidder/ w out delaye on the
morowe I sate to geve iudgement/& commaun
ded y mā to be brought forth. Agaynst whō
when y accusers stode vp/they brought none
accusacion of soche thinge as I supposed: but
had cer

Of the Apostles

fo. C. xcvi

Had certayne questions agaynst him of their
awne supersticion/& of one Iesus which was
ded:whom Paul affirmed to be alyue. And be
cause I doubted of soche maner questions/ I
aped him whither he wolde goo to Jerusa
lem/& there be iudged of these matters. Then
when Paul had appealed to be kept vnto the
knowledge of Cesar/I commaunded him to
be kept/tyll I myght sende him to Cesar.

I Agrippa sayd vnto Festus: I wolde also
heare y man my selfe. To morowe (sayde he)
thou shalt heare him. And on y morowe when
Agrippa was come and Bernice with greate
pompe/& were entred into the counsell housse
with the captaynes & chiefe men of the cite/at
Festus commaundement Paul was brought
forth. And Festus sayde: kyng Agrippa/& all
men which are heare present w vs: ye se this
man about whom all the multitude of the Je
wes have bene with me both at Jerusalem
and also here/cryinge that he ought not to ly
ue eny lenger. Yet founde I nothinge worthy
of death that he had comitted. Nevertheless
seinge that he hath appealed to Cesar/I ha
ve determined to sende him. Of whom I ha
ve no certayne thinge to wyte vnto my lorde.
Wherfore I have brought him vnto you /
and speciallv vnto the/kyng Agrippa/that
after examination had/I myght have sum
what to wyte. For me thynketh it unreaso
nable/for to sende a presoner/and not to shew
the causes which are layde agaynst him.

The. xxvi. Chapter.

8.v.

Agrip

The Actes

Agrippa sayde vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde/ & answered for him selfe. I thynke my selfe happy kynge Agrippa/ because I shall answer this daye before the/ of all the thinges wherof I am accused of. I Jewes/ namely because thou arte experte in all customes and questions/ which are amonge the Jewes. Wherefore I beseeche the to heare me patiently.

My lyvynge of a chylde/ which was at the fyrst amonge myne owne nacion at Jerusalem knowe all the Jewes which knew me from y^e begynnyng/ yf they wolde testifie it. For after the most straytest secte of oure laye/ lyved I a pharisaye. And now I stond & am iudged for the hope of the promes made of God vnto oure fathers: vnto which promes/ oure. pillars instantly seruyng God daye & nyght/ hope to come. For which hopes sake / kynge Agrippa/ am I accused of the Jewes. Why shuld it be thought a thinge vncredible vnto you/ that god shuld rayse agayne the deed?

I also verely thought in my selfe/ that I ought to do many contrarie thinges/ cleane agaynst the name of Iesus of Nazareth: which thinge I also dyd in Jerusalem. Where many of the saintes I shut vp in prison/ & had receaved auctorite of y^e hye prestes. And whē they were put to death/ I gave the sentence. And I purpsshed them ofte in every synagoge/ and compelled them to blaspheme: & was yet moze mad apou them/ and persecuted the/ even

Of the Apostles

Fo. L. v. c. viii.

even vnto straunge cities. About the which thinges as I went to Damasco with auctorite and licence of the hye prestes / even at myddaye (o kynge) I sawe in y^e waye a lyght from heven/ above the brightnes of the sunne/ shyne rounde about me and them which ioyned with me.

When we were all fallen to the erth/ I hearde a voyce speakynge vnto me/ & sayinge in y^e hebrue tonge: Saul/ Saul/ why persecutest thou me? It is harde for the to kicke agaynst the pricke. And I sayde: Who arte thou lord? And he sayde I am Iesus whom thou persecutest. But ryse & stond vp on thy fete. For I have aperted vnto the for this purpose/ to make the a minister & a witnes/ both of tho thinges which thou hast sene/ and of tho thinges in the which I will appere vnto the/ delyverynge the from the people/ and from y^e gentyls vnto which nowe I sende the / to open their eyes that they myght turne from darcknes vnto lyght/ & from the power of Satan vnto God/ that they maye receave forgiveness of synnes and inheritaunce amonge the which

sayth.

Wherefore kynge Agrippa/ I was not disobedient vnto the hevenly vision: but shewed fyrst vnto them of Damasco/ and at Jerusalem/ and thorow out all the costes of Ieruzalem/ and to the gentyls/ that they shuld repent/ & turne to God/ and do the ryght workes of repentance. For this cause the Jewes caught me in the temple/ and went about to kyll me.

Never

The Actes

Nevertheless I obtayned helpe of God / & cō-
tynue vnto this daye witnessyng bothe to
small and to grea'e saying none other thin-
ges / then those which the prophetes and Mo-
ses dyd saye shuld come / that Christ shulde
suffre / & that he shuld be the fyrst that shulde
ryse from deeth / and shuld shewe lyght vnto
the people / and the gentyls.

As he thus answered for him selfe: festus
sayde with a lowde voyce: Paul / thou arte be-
sides thy selfe. Moche learnynge hath made
the mad. And Paul sayde: I am not mad most
dere festus: but speake the wordes of truethe
& sobernes. The kynge knoweth of these thin-
ges / before whom I speake frely: neither thyn-
ke I that any of these thinges are hydden fro
him. For this thinge was not done in a cor-
ner. Kynge Agrippa belevest thou & prophete-
tes? I wore well thou belevest. Agrippa say-
de vnto Paul: Sum what thou bringest me in
mynde for to be come a Christen. And Paul
sayd: I wolde to God that not only thou: but
also all that heare me to daye / were / not sum-
what only / but altogether soche as I am / ex-
cept these bondes. And when he had thus spo-
ken / the kynge rose vp / & the debite / and Ber-
nice / and they that sate with them. And when
they were gone aparte / they talked betwene
them selues sayinge: This man doeth nothin-
ge worthy of deeth / nor of bondes. Then say-
de Agrippa vnto festus: This man myght
have bene lowsed / yf he had not appealed vnto
Cesar.

The. xxvii. Chapter.
When

Of the Apostles

To. I. pety.

When it was concluded that we shuld
sayle into Italy / they delivered Paul
& certayne other prersoners vnto one
named Julius / an vnder captayne of Cesars
soudiars. And we entred into a ship of Adia-
miciu / & lowsed from lond / apoynted to say-
le by the costes of Asia / one Aristarcus out of
Macedonia / of the contrie of Thessalia / bein-
ge with vs. And the nexte daye we came to
Sidon. And Julius courteously entreated
Paul / & gave him liberte to goo vnto his fren-
des / & to refresshe him selfe. And from thence
lanchyd we / and sayled harde by Cypers / be-
cause the wyndes were contrarie. Then say-
led we over the see of Cilicia / and Pamphy-
lia / and came to Myza a cite in Lycia.

And there y vnder captayne founde a ship-
pe of Alexander redy to sayle into Italy / & put
vs therein. And when we had sayled slowly
many dayes / & scace were come over agaynst
Gnydon (because the wynde with stode vs)
we sayled harde by the costes of Landy /
over agaynst Salmo / and with moche wor-
ke sayled beyonde yt / and came vnto a place
called good porte. Nye wher vnto was a citie
called Assea. When moche tyme was spent
and saylinge was now icoperdeous / because
also that we had overlonge fasted / Paul put
them in remembraunce / and sayde vnto them
Syrs / I perceave that this vyage wilbe with
hurte and moche damage / not of the ladyngs
and ship only: but also of oure lyues. Never-
thelatter the vndercaptayne beleved the go-

uerner

vernet and the master/better then the things which were spoken of Paul. And because the haven was not comodius to wynter in many toke counsell to departe thence/ys by any meanes they myght attayne to Phenices and thence to wynter / which is an haven of Landy / and servith to the south west and north west wynde. When the south wynde blew they supposynge to obtayne their purpose / lowsed vnto Asson / and sayled paste all Landy.

But anone after ther arose agaynst their purpose / a flaxe of wynde out of the north east. And when the ship was caught / a coulde not resist the wynde / we let her goo & drave with the wether. And we came vnto an yle named Clauda / a had moche worke to come by abote / which they toke vp and used helpe / vndergetyng the shippe / fearynge lest we shuld have fallen into Syrtis / and we let downe a vessell & so were caryed. The nexte daye when we were tossed in an excedyng tempest / they lyghtened y ship / a the thyrde daye we cast out with oure owne handes / the tacklynge of the shippe. When at the last nether sunne nor starre in many dayes appered / a no small tempest laye upon vs / all hope that we shuld be saved / was then taken awaye.

Then after longe abstinence / Paul stode forth in the myddes of them & sayde: Synt ye shulde have harkened to me / a not have lowsed from Landy / nether to have brought vnto vs this harme and losse. And now I exhort you to be of good chere. For ther shalbe no losse

losse of any mans lyfe amonge you / save of the ship only. For ther stode by me this nyght the angell of God / whose I am / and whom I serve / sayinge: feare not Paul / for thou must be brought before Cesar. And lo / God hath given vnto the all that sayle with y. Wherefore synt be of good chere: for I beleve God / that so it shalbe even as it was tolde me. How be it we must be cast into a certayne ylande.

ff But when y fourtethe nyght was come / as we were caryed in Adria about mydnyght / the shipmen demed that ther appered some countre vnto the: and sounded / a founde it. xv. fadoms. And when they had gone a lytell further / they sounded agayne / a founde. xv. fadoms. Then fearynge lest they shuld have fallen on some Roocke / they cast. iiii. ankers out of the sterne / a wysshed for y daye. As the shipmen were about to fle out of the ship / and had let downe the bote into the see / vnder a coloure as though they wolde have cast ankers out of the fore shippe: Paul sayd vnto y vnder captayne & the souldiers: excepte these abyde in the ship / ye cannot be safe. Then the souldiers cut of the rope of the bote / and let it fall awaye.

And in y meane tyme betwixt that a daye Paul besought them all to take meate / sayinge: this is y fourtenth daye that ye have taried and continued fastyng / receavinge nothinge at all. Wherefore I praye you to take meate: for this no dout is for youre helth: for ther shal not an herre fall fro the heed of any of you. And when he had thus spokē / he toke bread

Breed and gave thanks to God in presence of the all/and brake it/a begane to cate. Then were they all of good cheare/a they also toke meate. We were all together in y ship/two hundred thre score a sictene soules. And whē they had catē ynough/they lightened y ship and cast out the wheate into the see.

Whē yt was daye/they knew not y lande but they spied a certayne haven with a banke into y which they were mynded (yf yt were possible) to thrust in the ship. And when they had taken vp the ankers/they comytted them selves vnto the see/a loosed the rudder bondes a hoysed vp y mayne sayle to the wynde a dreue to londe. But they chaunced on a place/which had the see on bothe the sydes/ and thrust in the ship. And the foore parte stucke fast and moved not/ but y hynder brake with the violence of the waves.

The soudears counsell was to kyll y prisoners/lest any of them/when he had swome out/shulde fle awaye. But the vndercaptayne willinge to save Paul/kept the from their purpose/a commaunded that they y could swyme/shulde cast the selves first in to y see/ and scape to londe. And the other he commaunded to goo/some on bordes/and some on broken peces of the ship. And so it came to passe/ that they came all safe to londe.

The. xviij. Chapter.

And when they were scaped/then they knewe that the yle was called Milete. And the people of the countre Metwed

was no lytell kyndnes: for they kyndled a fyre and receaved vs every one/because of the present rayne/a because of colde. And when Paul had gaddered a bounde of stickes/a put them into the fyre/ther came a viper out of the heet and lept on his honde. When the men of the contre sawe the worme hange on his honde/they sayde amonge the selves: this man must nedes be a mozt heret. Whome (though he haue escaped the see) yet vengeance suffreth not to lyve. But he shooke of the vermen into the fyre/and felt no harme. Howbeit they wayted when he shuld have swolne/or fallen doune deed sodenly. But after they had looked a greate whyle/and sawe no harme come to him/they chaunged their myndes/and sayde that he was a God.

In the same quarters/the chiefe man of the yle whose name was Publius/had a lordship pr: the same receaved vs/and lodged vs thre dayes courteously. And it fortunied that the father of Publius laye sicke of a fever/and of a bluddy fluxe. To whō Paul entred in a prayde/a layde his handes on him a healed him. When this was done/other also which had Rayenge diseases in the yle/came and were healed. And on of han they dyd vs gret honoure. And when we departed/they laded vs with thinges necessary.

After thre monethes we departed in a ship of Alepandry/which had wyntred in the yle/whose badge was Castor a Pollux. And whē we came to Tyracusa/we tarped there. iij. dayes. And from thence we fet a compasse a came

The Actes

to Regium. And after one daye the south wynde blew/and we came the next daye to Putiolus: where we founde brethryn/ & were desyred to tary with them seven dayes/ and so came to Rome. And from thence/ when y brethryn hearde of vs/ they came agaynst vs to Appichorum/ & to y thre taverns. When Paul sawe the/ he thanked God/ and weped bolde. And when he came to Rome/ y vnder captayne delyvered y prisioners to y chiefe captayne of y host: but Paul was suffered to dwell by him selfe with one souldier that kept him.

And it fortuneth after thre dayes/ that Paul called y chiefe of y Jewes together. And whē they were come/ he sayde vnto the: Men/ & brethryn/ though I have comitted nothyng agaynst the people or lawes of oure fathers: yet was I delyvered prisioner from Jerusalem into the bondes of y Romaines. Which when they had examined me/ wolde have let me go: because they founde no cause of death in me. But when y Jewes cryed contrary/ I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause have I called for you/ evē to se you & to speake with you: because that for the hope of Israhel/ I am bounde with this chayne.

And they sayde vnto him: We nether receaved letters out of Jewry pertayninge vnto y/ nether came eny of the brethryn that shewed or spake eny harme of the. But we will heare of the what thou thynkest. For we have hearde of this secte/ that every where it is spoken.

Of the Apostles.

Jo. ccii.

spoken agaynst. And when they had apoynted him a daye/ ther came many vnto him into his lodgyng. To whom he expounded & testified the kyngdome of God/ and preached vnto the of Jesu: both out of the lawe of Moyses and also out of the prophetes/ even from mornynge to nyght. And some beleved y thinges which were spoken/ & some beleved not.

When they agreed not amonge the selves/ they departed/ after that Paul had spoken one worde. Well spake the holy goost by Esay y prophet vnto oure fathers/ sayinge: Boo vnto this people & saye: with youre eares shall ye heare/ and shall not vnderstande: and with youre eyes shall ye se/ and shall not perceave.

For the hert of this people is weped grosse/ and their eares were thicke of hearyng/ & their eyes have they closed: lest they shuld se with their eyes/ and heare with their eares/ and vnderstande with their hertes/ and shuld be converted/ and I shulde heale them. Be it known therfore vnto you/ that this salvation of God is sent to the gentyls/ and they shall heare it. And when he had sayde that/ the Jewes departed/ and had grete despiciōs amonge them selves.

And Paul dwelt two yeaeres full in his lodgyng/ and receaved all that came to him/ preaching the kyngdome of God/ and teachynge those thinges which concerned the lorde Jesus/ with all confidence/ vnforboden.

Where endeth the Actes of
the Apostles.

c. ii.

A prologe to the Epistle of Paul to the Romayns.



Like as moche as this pistle is the principall and most excellent part of the newetestament/ and most pure Euangelion/ that is to saye gladdetydinges & that we call gospell/ & also a ryghte a waye in vnto the hole scripture/ I thynke it mete/ that euery Chyristen man not only knowe it by rote and with out the booke/ But also exercise him selfe therein euermore continually/ as with the dayly brede of the soule. No man verely can rede it to ofte or studie it to well: for the moare it is studyed the easier it is/ the moare it is chewed the plesander it is/ and the moare groundely it is serched the precioser thinges are found in it/ so greate treasure of spirituall thinges lyeth hyd therein.

I will therfore bestowe my laboure and diligence/ thowoe this lytell prefate or prologe/ to prepare a waye in ther vnto/ so far forth as god shall geue me grace/ that it maye be the better vnderstonde of euery man/ for it hath bene hetherto euyll darkened with glosse & wondre full dreames of sophisters/ that noman cowde spee oute the entente & meanyng of it/ which neuerthelesse of it selfe / is a bryghte lyghte/ & sufficient to geue lyght vnto all the scripture.

For if we must marke diligently the maner of speakynge of the Apostel/ and aboue all thinge knowe what Paul meaneth by these wordes/ the Lawe/ Synne/ Grace/ fayth/ Ryghteousnes/ flesche/ Synne and soche lyke/ or els rede thou it neuer so ofte/ thou shalt but loose thy laboure. This word Lawe maye not be vnderstonde here after the comune maner/ and to vse Pauls terme/ after the maner of men or after

How paul
le vseth
certe wor
des/ must
be diliget
lie vnder
stonde.

To the Romayns. Fo.cccii.

mannes wayes/ that thou woldest saye the same here in this place were nothinge but lernynge whiche teacheth what ought to be done and what oughte not to be done/ as it goeth with mannes lawe where the lawe is fulfilled with outwarde workes only/ though the hert be neuer so farrre of. But God iudgeth the grounde of the herte/ & the thoughtes and the secret mouynges of the mynde/ & therefore his lawe requirith the grounde of the hert & loue from the botome there of/ & is not content with the outwarde worke only/ but rebuketh those workes most of all which springe not of loue from the ground & loue botome of the herte/ though they appere outward neuer so honest & good/ as Chyrist in the gospell rebuketh the pharises aboue all other that were open synners/ & calleth them hypocrites/ that is to saye Simulacres/ and paynted Sepulchres. Which pharises yet lyued no men so pure/ as petyrnyng to the outwarde dedes & workes of the lawe. Ye & paul in the thyrde chapter of his pistle vnto the philippians confesseth of him selfe/ that as touchynge the lawe he was suche a one as no man cowde complayne on/ and notwithstandinge was yet a murderer of the Chyristen/ persecuted them/ and tozmented them/ so soore/ that he compelled the to blasphemie Chyriste/ & was all to gether mercyleffe / as many which now fayne outward good workes are.

For this cause the. c.v. psalme calleth all men lyars/ because that noman kepeth the lawe from the grounde of the herte/ nether can he pe it/ though he appeare outward full of good workes.

For all men are naturallye enclyned vnto euyll and hate the lawe. We fynde in oure selues vnclust and tediousnes to do good/ but lust and deslectacion to do euyll. Nowe where no fre lust

A p[ro]loge

is to do good/there the botome of the hert ful-
fillet h not the lawe/and there no doute is also
synne/a wrath is deserued before God/though
there be neuer so grete an outwarde shewe and
aperaunce of honeste lyvinge.

For this cause concludeth saynte Paul in the
seconde Chapter/that the Jewes are all syn-
ners & transgressors of the lawe/though they
make men helpe/thozowe hypocrysy of outwar-
de wo[r]kes / howe that they fulfyll the lawe/
and sayth that he only which doeth the lawe/is
ryghteous before God/meanynge thereby that
no man with outwarde wo[r]kes / fulfilleth the
lawe.

Thou (sayeth he to the Jewe) teachest/a man
shuld not breake wedlocke/ & yett breakest wed-
locke thy selfe. Wherin thou iudgest an other
man/therin condemnest thou thy selfe/for thou
thy selfe doest euen the very same thinges whiche
the thou iudgest. As though he wolde saye/
thou lyuest outwardly well in the wo[r]kes of
the lawe / and iudgest them that lyue not so.
Thou teachest other men:and seest a mote in
an other mans eye/But art not ware of the beam
that is in thyne owne eye. For though thou
kepe the lawe outwardly with wo[r]kes for fea-
re of rebuke/shame and punishment / other
for loue of rewarde/dauntage and, dayne glo-
ry/ yett doest thou all with out lust and lone to-
warde the lawe/and haddest leuer a grete dea-
le other wyse do/yf thou dydest not feare the la-
we. yf inwardly in thyne herte/ thou woldest
that ther were no lawe/no noy yett God/therea-
fter and vengeat of the lawe / yf it were pos-
sible:so payncfull it is vnto the to haue thyne
appetytes refrayned/and to be kepte downe.

Wherfore then it is a playne conclusion/that
thou from the grounde and botome of thyne
herte/arte an ennemye to the lawe. What pre-

To the Romayns.

ffo. ciii.

Sayeth it nowe/ that thou teachest an other
man not to steale/ then thou thyne owne selfe
stealest these in thyne herte/a outwardly wol-
dest sayne steale yf thou durst / though that the
outwarde dedes asydenot alwaye be hynde with
such hypocrites & dissimulars/But breake forth
amonge/euen as an euill scarffe or a poeke can
not all wayes be kepte in with violence of me-
dicine.

Thou teachest an other man / But teachest
no: thy selfe/yet thou wotest not what thou tea-
chest / for thou vnderstondest not the lawe a-
ryght / how that it cannot be fulfyllled and sa-
tisfied / But with an vnfayned loue and af-
fecyon/so greatlye it can not be fulfyllled with
outwarde dedes and wo[r]kes only. Moreouer
the lawe encreaseth synne / as he sayth in the
fyste Chapter / because that man is an enemye
to the lawe/for as moche as it requirith so ma-
ny thynges cleue contrarye to his nature/where-
of he is not able to fulfyll one poynte or tyt-
le / as the lawe requirith it. And therefore are
we moare prouoked / and haue greater lust to
breake it.

For which causes sake he sayeth in the se-
uenth Chapter/that the lawe is spirituall:as
though he wolde saye/yf the lawe were flesshes-
ly and but mans doctrine/it myghte be fulfyllled/
satisfied and fylled with outwarde dedes.
But nowe is the lawe gooslye / and no man
fulfylleth it / excepte that all that he doeth /
springe of loue from the botome of the hert.
Suche anewe hert & lusty corage vnto the la-
we we geue / canst thou neuer come by of thyne
owne strength and enforcement/But by the ope-
racyon & wo[r]kinge of the spirite.

For the spirite of God only maketh a man spi-
rituall & lyke vnto the lawe/so that nowe hence-
forth he doeth nothinge of feare or for lucre

c.iii. or vns

The la-
we encrea-
seth synne

The spiri-
te is requi-
red/pre-
pared/ye
we before
God.

A prologe

of Vantages sake of Bayne glory/ But of a
fre hert/and of inward iust. The lawe is spiri-
tuall & wilbe bothe lound and fulfilled of a spi-
rituall hert/and therfore of necessite requirith
it the spryte that maketh a mannes hert fre/and
geueth him lust & courage vnto the lawe war-
de. Where so che a spryte is not/there remay-
neth synne/grudgyng & hatred agaynst the
lawe/whiche lawe neuerthelesse is good/rygh-
tes and holy.

Acquaynte thy selfe therfore with the maner
of speake of the Apostel/ & let this nowc fly
he faste in thyne hert/that it is not bothe one/
to do the dedes & workes of the lawe/ & to ful-
fill the lawe. The worke of the lawe is/what
soeuer a man doeth or can do of his owne fre-
will/of his owne proper strength & enfor syn-
ge. Notwithstandyng though there be neuyn
so grete workyng/yet as longe as ther re-
mayneth in the herte vn lust/tediousnes/grud-
gyng/grief/payne/lothesumnes & compulsion
toward the lawe/so longe are all the workes
vnpofitable/lost/ye and damnable in the sigh-
te of God. This meaneth Paul in the thyrde
chapter where he sayeth/by the dedes of the lawe
shall no fleshe be iustified in the syghte of god.
Here by perceaueth thou/that those sophistres
are but disceauers/whiche teache that a man
maye/and must prepare him selfe to grace & to
the fauoure of God/with good workes. Howe
can they prepare themselves vnto the fauoure
of god/ & to that which is good/when they the
selues can do no good/no can not once thinke a
good thought or consent to do good/the deuyll
possessinge their hertes/myndes & thoughtes
captive at his pleasure. Can those workes plea-
se God thinkest thou/whiche are done with gri-
fe/payne and tediousnes/with an euill will/
with a contrarye and grudgyng mynde

Wher

To the Romayns.

Jo. ccv.

Wholy saynte prosperus/how mightely with
the scripture of Paul/dydest thou confounde
this heresye/aboute (I trowe) a welue hondred
yeres a goo/or therapon.

To fulfill the lawe is/to do the workes ther
of & what soeuer the lawe commaundeth/with
loue/lust & inward affection & delectacion: and
to lyue godly & well/frely/willingly/and with
oute compulsion of the lawe/ euen as though
ther were no lawe at all. Suche luste & fre li-
berte to loue the lawe/cometh only by the wor-
kinge of the spryte in the herte / as he saith in
the fyrste Chapter.

Nowe is the spryte none otherwise geuen/
then by faith only/in that we beleue the promy-
ses of God/withoute wauering/how that God
is true/ & will fulfill all his good promyses to.
ward vs/for Christes bloudes sake/as it ys
playne in the fyrste chapter. I am not assha-
med sayeth Paul/of Christes gladde tydinges/
for it is the power of God/vnto saluaciō to as
many as beleue. For attēce & to gedder euen as
we beleue the glad tydinges preached to vs/the
holy goost entreteth in to oure hertes/ & looseth
the bondes of the deuyll/whiche before posses-
sed oure hertes in captiuitie/ & held the that we
could haue no lust to the will of God in the la-
we. And as the spryte cometh by faith only/euen
so faith cometh by hearinge the worde or glad
tydinges of God/wher Christ is preached/how
that he is goddes sonne & man also/ded & rysen
agayne for oure sakes/as he sayeth in the .liij.
iij. & p. Chapter. All oure iustifyinge then
cometh of fayth/and fayth and the spryte co-
me of God and not of vs.

Here of cometh it/that fayth only iustificeth/
maketh rightwys/a fulfilleth the lawe/for it
bringeth the spryte thowoe Christes descriu-
ges/the spryte bringeth lust/looseth the hert/
c. v. maketh

To do the
ordes of the
lawe/ & to
fulfill the
lawe/ are
two thinges.

Prosperus

To full-
fill the la-
we what
it is.

The spryte
cometh
by faith.

Faith co-
meth by
hearinge
the glad
tydinges.

Faith on-
ly iustifi-
eth.

Workes
springe
of sayth.

Synne

sayth is
the moti-
ue of all
good wor-
kes / & an
helpe of
euell.

A Prologe

maketh him free / setteth him at liberte / & geueth
him strength to worke the dedes of the lawe
with loue / euen as the lawe requyret. When
at the last out of the same faith so workinge in
the herte / springe all good workes by there owne
accord. What meaneth he in the xij. chapter
for after he hath cast away the workes of
the lawe / so that he soundeth as though he
wolde breake & disannull the lawe thow faith
he answereth to that mighte he sayde agaynst /
sayinge we destroye not the lawe thow faith
but maintayne / furder or stablisse the lawe
thow faith. What is to saye / we fulfill the
lawe thow faith.

Synne in the scripture is not called that ouer-
toward worke only committed by the body / but
all the whole busynes & what soeuer accompa-
nieth / moueth or stireth vnto the outward de-
de / & that whence the workes springe as vnbela-
se / prouenes & redynes vnto the dede in the
grounde of the herte / with all the powers / affec-
tions & appetites wherewith we can but synne.
So that we saye / that a man then synneth / when
he is caried away he longe in to synne / all to-
gether as morche as he is / of that poyson inclina-
cion & corrupte nature wherin he was concep-
ued & borne. For there is none outward synne
committed / excepte a man be caried away all to-
gether / with lyfe / soule / herte / bodie / luste & myn-
de thereto. The scripture loketh singularly vnto
the herte / & vnto the roie & originall fountay-
ne of all synne / which is vnbela in the botome
of the herte. For as faith only iustifieth & bring-
geth the spire & lust vnto the outwarde good
workes / eue so vnbela only danerth & kepeth
oute the spire / prouoketh the fleshe & stireth
vppeluste vnto the euill outward workes / as
happened to Adam & Eua in Paradise. Gene. iii.

For this cause Christ calleth synne vnbela /
and that notably in p. p. vj. chap. of John. The
spire

To the Romayns.

Ro. ccvi

spire / sayth he / shall rebuke the worlde of syn-
ne / because they beleue not in me. And John
Bilj. he sayth: I am the light of the worlde. And
therefore in the. xii. of John he byddeth them /
whyle they haue light / to beleue in the light /
that yemaye be the chyldre of light: for he that
walketh in darcknes wotteth not whether he
goeth. Now as Christ is the light / so is the
ignoraunce of Christ that darcknes wherof he
speaketh / in which he that walketh wotteth not
whether he goeth: that is / he knoweth not how
to worke a good worke in the syght of God / or
what a good worke is. And therefore in the. ix.
he sayth: as longe as I am in the worlde / I am
the light of the worlde: but there cometh night
when no man can worke. Which nyght is but
the ignoraunce of Christ in which no man can se
to do any worke that pleaseth God. And Paul
exhorteth Ephesi. iiii. that they walke not as
other betwen which are straigers fro the lyfe of
God / thow the ygnoraunce that is in the. And
agayne in the same chap. put of (sayth he) the
olde man which is corrupt thow the lustes of
erroure / that is to saye ignoraunce. And Ro. xlii
Let vs cast away the brdes of darcknes: that
is to saye of ignoraunce & vnbela. And. i. Pet. i
passion not poure selues vnto youre olde lustes
of ignoraunce. And. i. Jo. i. He that loueth his
brother dwelleth in light: and he that hateth
his brother walketh in darcknes / & wotteth not
whether he goeth / for darcknes hath blynded
his eyes. By light he meaneth the knowled-
ge of Christ / and by darcknes / the ignoraunce
of Christ. For it is impossible that he that
knoweth Christ truly / shulde hate his brother.

Furthermore / to perceauie this thinge more
clearly / thou shalt vnderstande / that it is im-
possible to synne any synne at all except a
man breake the fyrst commaundment before.
Now is the fyrst commaundment deuyned into

A Prologe

two verses. Thy Lorde God is one God: and thou shalt loue thy Lorde God with all thyne heart/with all thy soule/with all thy power and with all thy myght. And the whole cause why I synne agaynst anye inferioure precept/ is that this loue is not in myne heart: for were this lawe wyrtten in my harte & were full & perfect in my soule/it wolde kepe myne harte fro consen-tyng vnto anye synne. And the whole & on-ly cause why this loue is not wyrtten in oure hartes/ is that we beleue not the fyrste parte/ that oure Lorde God is one God. For wyll I what these wordes/ one Lorde & one God mea-neth: that is to saye/ if I vnderstode that he ma-de all/ & ruleth all/ & that what soeuer is done to me/ whether it be good or bad/ is yet his will/ & that he onely is the Lorde that ruleth & dothe it: & wyll I therto what this worde myne mea-neth: that is to saye/ if myne heart beleued & fel-te the infinite benefites & kyndnes of God in me/ward/ & vnderstode & earnestly beleued the manyfolde couenantes of mercie wherewith God hath bounde him selfe to be myne wholie & altogether/ with all his power/ loue/ mercie & myght/ then shuld I loue him with all myne heart/ soule/ power & might/ & of that loue eue-kepe his commaundementes. So seye now that as sayth is the mother of all goodnes & of all good woorkes/ so is vnbelyfe the grounde & ro-ote of all euill and all euill woorkes.

Finallie/ if anye man hath forsaken synne & is conuerted to put his trust in Christ & to kepe the lawe of God/ dothe fall at a tyme/ the cause is/ that the flesshe & the owne negligēce hath cho-ken the spyte & oppressed him & taken from him the fode of his strenght. Which fode is his medita-tion in God & in his wonderfull dedes/ & in the manyfolde couenantes of his mercie.

Wherefore then before all good woorkes as
good

To the Romayns. ffo.cccvii.

good frutes/ there must nedes be fayth in the her-te whence they spring. And before all bad dedes as bad frutes/ there must nedes be vnbelyfe in the heart as in the roote/ for stayne/ pitch & strenght of all synne. Which vnbelyfe & ignorāce is cal-led the hebd of the serpēt & of the olde dragon/ which the womans seed Christ/ must treade vnder fote/ as it was promysed vnto Adam.

Grace & gifte haue this differēce. Grace p^{ro} Grace. perly is Goddes fauoure/ beniuolence or kynd Gifte. mynde/ which of his awne selfe/ withoute deser-uing of vs/ he beareth to vs/ wherby he was mo-ued & enclined to geue Christ vnto vs with all his other giftes of grace. Gifte is the holy go-spe & his woorkinge whom he poureth in to the hartes of them/ on whom he hath mercy/ and whō he fauoreth. Though the giftes of the spytte encrease in vs dayly/ & haue not yet their full perfeccion: yet & though there remayne in vs yet euill lustes & synne which fight agaynst the spytte/ as he sayth here in the .viij. Chapter/ & in the .v. to the Galathians/ & as it was spokē before in the thirde Chapter of Genesis of the debate betwene the womans seed & the seed of the ser-pēt: yet neuertheless goddis fauoure is so grea-te/ & so stodge ouer vs for christes sake/ that we are colted for full hole & perfecte before God. For Goddis fauoure toward vs/ deuydeth not hyr selfe/ encreasinge a lyttell & a lyttell/ as doo the gyftes/ but receaueth vs hole & all to gether in full loue for Christes sake oure intercessor & mediator/ & because that the gyftes of the spytte & the batayle betwene the spytte and euill lu-stes/ are begonne in vs all ready.

Of this nowe vnderstondest thou the .viij. chapter wher paul accuseth him selfe as a syn-ner & yet in the .viij. Chapter sayeth/ there is no damnacion to them that are in Christ/ and that because of the spytte/ & because the gyftes of the

A Prologe

of the spirite are begone in vs. Synners we are because the flesshe is not full kylled & mortified. Neuerthelesse in as moche as we beleue in Christ/ & haue the earnest & begynninge of the spirite/ and wold fayne be perfecte/ God is so louinge & fauourable vnto vs that he will not loke on soche synne/ neither will counte it as synne/ but will deale with vs accordinge to oure belefe in Christ/ & accordinge to his promises which he hath sworne to vs/ vntyll the synne be full slayne & mortified by dethe.

Fayth is not the worke of man.

Fayth is not mans opinion & dreame/ as some ymagin & fayne when they heare the storie of the Gospell: but when they see that there folowe no good workes nor mendment of lyuinge/ though they heare / & yet can saye many thinges of fayth / then they fall from the righte waye & saye/ fayth only iustifieth not / a man must haue good workes also/ if he will be righte & safe. The cause is when they heare the Gospell or glad tydinges / they fayne of their owne strengthe certayne imaginacions & thoughtes in their hertes sayinge: I haue heard the Gospell/ I remembre the storie/ so I beleue. And thit they counte righte fayth/ which neuerthelesse as it is but mans imaginaciō & fayninge/ eue so profiteth it not/ neither foloweth there any good workes or mendment of lyuinge.

Right fayth is of the workinge of the spirite of God.

But righte fayth is a thinge wroughte by the holy goost in vs / which chaungeth vs / turneth vs in to a newe nature & begetteth vs a newe in God/ and maketh vs the sonnes of God/ as thou redest in the fyrste of Iohn/ & killeth the olde Adam/ & maketh vs all to gethyr newe in the hert/ mynd/ will/ lust & in all oure affectiōs and powers of the soule/ and bringeth the holy goost with hyr. Fayth is a liuely thinge/ myghty in workinge/ valiaunte & stronge/ euer doinge/ euer frutefull/ so that it is impossible that

he which

To the Romayns.

ffo. cc. xiii

he which is endued therewith/ shulde not worke all wayes good workes with oute ceasinge. He sayeth not whether good workes are to be done or not/ but hath done the all redy/ yet men cōdemne made of them/ & is all waye doynge/ for soche is his nature nowe: quicke faith in his herte & lyuely mouinge of the spirite draweth him & steere him therto. Who so euer doeth not good workes/ is an vnbeleuinge person & faithlesse/ & loketh rounde aboute gropinge after faith & good workes/ and wot not what faith or good workes meane/ though he saye neuer so many thinges of fayth and good workes.

Fayth is what it is

Fayth is then a liuely & stedfaste truste in the fauoure of God/ wherewith we comitte oure selues all togedy: vnto God/ & that truste is so surely grounded & steketh so fast in oure hertes/ that a man wolde not once doute of it / though he shuld dye a thousand tymes therfore. And so the truste wrought by the holy goost through fayth/ maketh a man glad/ ioyful/ cheerefull & true herted vnto God & to all creatures. By the meane wherof/ willingly & withoute compulsion he is glad & redy to do good to euery man/ to do seruice to euery man/ to suffer all thinges/ that God maye be loued & praysed/ which hath geuen him suche grace: so that it is impossible to separat good workes frō fayth/ euen as it is impossible to separat herte & burninge frō fyre.

Therefore take heed to thy selfe / and beware of thyne owne fantasies and ymaginacions/ which to ludge of fayth and good workes will senewyse/ when in deade they are sterke blind and of all thinges most folyssh. Praye God that he will wisesafe to worke fayth in thyne herte / or else shalt thou remaine euermore faythlesse/ fayne thou / ymagin thou: enforce thou/ wastyll with thy selfe/ and do what thou wilt or canst.

Righte

A prologe

Fayth is
ryghte
ousnes.

Righteousnes is euē suche fayth/ & is called
Godes righteousnes/ or righteousnes that is of
valoure before God. For it is Godes gifte/ &
it altereth a man & chaūgeth him to a newe spi-
rituall nature/ & maketh him fre & libe-
every man his dutie. For thow fayth is a
man purged of his synnes/ & obteyneth luste
to the lawe of God/ wherby he geueth God his
honoure & payeth him that he oweth him/ & un-
to mē he doeth seruice willingly wherwithsoe-
uer he can/ & payeth every man his dutie. But
the righteousnes can nature/ frewill/ and ouer-
awne strengthe neuer bringe to passe. For as no
man can geue him selfe fayth/ so can he not take
awaye vnbelefe/ how then can he take awaye
euery synne at all. Wherfore all is false ypocri-
sy and synne/ whatsoeuer is done with oute
fayth/ or in vnbelefe/ as it is euident in the. viij.
Chapter vnto the Romayns/ though it appere
neuer so glorious or beautifull outwarde.

Fleshe
what it is

Fleshe and sprite mayst thou not here vnder-
stand/ as though fleshe were only that which
perceynerth vnto vnchastite/ and the sprite that
which inwardly perceynerth to the herte: But
Paul calleth fleshe here as Christe doth John
iij. All that is borne of fleshe/ that is to wete/
the whole mā with life/ soule/ body/ witte/ will/
reason & what soeuer he is or doth with in and
with oute/ because that these all/ & all that is
in man/ study after the worlde & the fleshe. Call
fleshe therfore whatsoeuer (as longe as we
are with oute the sprite of God) we thinke or
speke of God/ of faith/ of good workes & of spi-
rituall matters. Call fleshe also all workes
which are done with oute grace & with oute the
workinge of the sprite/ howsoeuer good/ holy
and spirituall they seme to be/ as thou mayst
proue by the. v. Chapter vnto the Galathys/
where Paul numbrieth w^orshypinge of ydole/
which

To the Romayns fo. ccij.

witchcraftes/ enny and hate amonge the dedes
of the flesh/ & by the. viij. vnto the Romayns/
where he sayth that the lawe by the reason of
the flesh he is weake which is not vnderstand of
vnchastite only/ but of all synnes/ & most specia-
lly/ of vnbelefe which is a vyce most spirituall
and grounde of all synnes.

And as thou callest him: which is not rene-
wed with the sprite & borne agayne in Christ/
fleshe/ and all his dedes/ euen the very mo-
tyes of his hert and mynd/ his lerninge/ doctrine and
contemplacyon of hye thinges/ his preachinge
teachinge and study in the scripture/ bildinge of
churches/ foundinge of abbeyes/ geuinge of al-
mes/ masse/ matence and whatsoeuer he doeth/
though it seme spirituall and after the lawes of
god. So contrary wyse call him spirituall which
is renewed in Christe/ and all his dedes which
springe of fayth/ seme they neuer so grosse as
the. viij. of the disciples fete/ done by
Christ and Peters fischinge after the resurrec-
tion/ yea and all the dedes of matrimony are pu-
re spirituall/ yf they procede of faith/ & what so-
euer is done with in the lawes of God/ though
it be wrought by the body/ as the very wipyn-
ge of hermes and soche lyke/ howsoeuer grosse
they appere outwarde. With oute suche vnder-
standinge of these wordes cast thou neuer vnder-
stand this epistell of Paul/ neither any other
place in the holy scripture. Take hede therfore/
for whosoever vnderstandeth these wordes o-
ther wyse/ the same vnderstandeth not Paul/
whatsoeuer he be. Now will we prepare oure
selues vnto the pistle.

For as moche as it becometh the preacher of The fyrst
Christes glad tydinges/ first thow opening Chapter.
of the lawe/ to rebuke all thinges & to proue all
thinges synne/ that procede not of the sprit and
of faith in Christe/ & to proue all men synners
and chyl-

The Prologe

of chyldren of wrath by inheritaunce/and howe
that to synne is their nature/ & that by nature
they can none other wyse do than to synne/and
therwith to abate the pryde of man/and to bring
ge him vnto the knowledge of him selfe/and of
his miserie and wretchednes/ that he myghte
see helpe. Such so doeth saynt Paul and be-
ginne in the fyrst Chapter to rebuke vncles-
se and grosse synnes which all men se/ as the ydo-
latre/and as the grosse synnes of the hethen we-
re & as the synnes now are of all them which
lyue in ignorance without fayth/ & without the
fauoure of God: & sayeth. The wrath of God of
heuen appereth thowoe the Gospell vpon all
men for their vngodly & vnholy synne. For
though it be knowen & dayly vnderstonde by the
creatures/ that there is but one God yet is natu-
re of hym selfe without the spirite & grace so cor-
rupte & so poysoned/ that men nether can thanke
him/ neder worshippe him/ nether geue him his
due honoure/ but blinde them selues and faule
without ceasinge in to worse case/ euen vntill
they come vnto worshippinge of ymages and
workinge of many full synnes which are abho-
minable and agayn nature/ and moreouer so-
fre the same vntrebuked in other/ hauinge delec-
tacion and pleasure therein.

Seconde
Chapter.

In the secunde Chapter he proceadeth fur-
ther and rebuketh all those holy people also
which without faule and loue to the lawe/ lyue
well outwardly in the face of the worlde & con-
demne other gladly/ as the nature of all ypo-
crites is/ to thinke them selues pure in respecte
of open synners/ & yet hate the lawe inwardly
& are full of couerousnes & enuye & of all vn-
cienness (Mat. v. viij. These are they which de-
spise the goodnes of God/ & accordinge to the
hardenes of their hertes/ hepe to gedet for them-
selues the wrath of God. Furthermore saynt
Paul as a true expounder of the lawe / suf-
fere

To the Romayns

ffo. cxxv

freeth nomā to be without synne/ but declareth
that all they are vnder synne which of freewill
of nature/ will liue well/ & suffere them not to
be better then the open synners / yf he calleth
them harde hearted and seche as cannot repente.

In the thyrde Chap. he mynglerh both to ge-
der/ both the Jewes & the gētyles & sayeth that
the one is as the other/ both synners/ & no diffe-
rence betwene the / sau: in this only/ that the Je-
wes had the worde of God comitted vnto the.
And though many of them beleued not thereon/
yet is goddis truth and promyse thereby nether
hurtener minished: And he taketh in his waye
& allegeth the sayinge of the .l. psal. that God
myght abyde true in his wordes & overcome
when he is iudged. After that he returneth to
his purpose agayne & proueth by the scripture/
that all men without difference or exception are
synners/ and that by the workes of the lawe no
man is iustified: but that the lawe was geue to
vttre & to declare synne only. Then he begin-
neth & sheweth the right waye vnto rightewes-
nes/ by what meanes men must be made righte-
ous and safe/ and sayeth. They are all synners
& without prayse before God/ & must without
their owne deseruinge be made righteous thow-
roue fayth in Christ/ which hath deserued so-
che righteousness for vs / & is become vnto vs
goddis mercyskele for the remission of synnes
that are past/ thereby prouing that Christes right-
eousnes which cometh on vs thowroue fayth/
helpeth vs on. Which righteousness/ sayth he
is now declared thowroue the gospell & was te-
stified of before by the lawe & the prophetes.
Furthermore (sayth he) the lawe is holpe & for-
dered thowroue fayth / though that the wor-
kes thereof with all their bolke are brought to
nought & proued not to iustifie.

In the .liij. Chapter (after that now by the
liij. fyrst Chapters. the synnes are opened and
d. ij. the

Thyrde
Chapter.

The lawe
we iustifie
eth not:
but vttre-
teth the
synne on-
lye & con-
demneth.

fourthe
Chapter.

The Prologe

the waye of fayth vnto righteousnes layde) he
beginneth to answere vnto certayne obieccions
and cauillacyōs. And first he putteth forth tho
se blynd reasons/which commonly they that
wylbe iustified by their awneworkes/are wde
to make whē they heare that faith only with
out workes iustificieth/sayinge/shall men do no
good workes/yea yf faith only iustificieth/what
needeth a man to stody for to do good workes?
He putteth forth therfore Abraham for an ex
sample/sayinge: what did Abraham with his
workes? was all in vayne: came his workes to
no profete. And so concludeth that Abraham with
oute and before all workes was iustified & ma
de righteous. In so moche that before the wor
ke of circumcision he was praysed of the scrip
ture and called righteous by his faith only/
Genesis. xij. So that he did not the worke of
circumcision for to be holpe thereby vnto righ
teousnes/which yet God commaunded him to
doe/and was a good worke of obedience. So in
lyke wise no doute none other workes helpe a
ny thinge at all vnto a mā iustifyinge: but as
Abrahams circumcision was an outward si
gne wherby he declared his righteousness whē
he had by faith/and his obedience and redy
nes vnto the will of god/ euen so are all other
good workes outward signes and outward
frutes of faith and of the sprite/which iustifie
not a man/ but that a mā is iustified all redy be
fore God inwardly in the hert/ thowme fayth
& thowme sprite purchased by christes blood.

Here with nowe stablisheth saynt Paul his
doctrine of faith afore rehearsed in the thrid cha
pter/and bringeth also testimony of Dauid in
the. xliij. psalme/ which calleth / a man blessed
not of workes/ but in that his sinne is not reke
ned & in that fayth is imputed for righteousnes/
though he abyde not afterwarde withoute go
od workes

Outward
workes
are si
gnes and
witnesses
of the in
ward fa
yth.

Blessed
is he that
hath his
sinne: for
geue him.

To the Romaynes, fo. cccij

od workes/when he is once iustified.

For we are iustified and receaue the sprite
for to doo good workes/ neither were it other
wise possible to do good workes / except we
had first the sprite.

For how is it possible to do any thinge wel
in the sight of god/ while we are yet in captiue
te & bondage vnder the deuill/ & the deuill pos
sesseth vs all togeder & holdeth out hertes/ so
that we canot once cōsent vnto the will of god.
No man therefore can preuent the sprite in do
inge good: but the sprite must first come and
wake him out of his slepe & with the thunder
of the lawe feare him/ and shewe him his mise
rable estate and wretchednes/ & make him ab
hore/ and hate him selfe and to desyre helpe/ &
then cōforte him agayne with the pleasant ray
ne of the Gospell/ that is to saye/ with the swe
te promyses of God in Christ/ and steepe vpe
fayth in him to beleue the promyses. When whē
he beleueth the promyses/ as God was mercy
full to promyse/ so is he true to fulfill them/ &
will geue him the sprite and strenght/ both to
loue the will of god & to worke ther after. So
sewe that God only (which accordinge to the
scripture worketh all in all thinges) worketh a
mans iustifyinge/ saluacion and healtie/ & and
powreth fayth and beleue/ luste to loue goddis
will/ and strenght to fulfill the same/ in to vs/
euen as water is powred into a vessell / & that
of his good will and purpose/ and not of oure de
seruinges and merites. Goddis mercy in pro
misinge and truethe in fulfilling his promyses
saureth vs and not we oure selues. And therfo
re is all laude/ prayse and glozy/ to be geuen v
to God for his mercy and truethe/ and not vnto
vs for oure merites & deseruinges. After that/
he stretcheth his ensample oute agaynst all
other good workes of the lawe/ and concludeth

d. liij. that

The prologe

that the Jewes cannot be Abrahams heyres be-
cause of bloud & kynred only / & moche lesse by
the workes of the lawe / But must enheret Abra-
hams fayth / yf they wil be the right heyres of
Abraham for as moche as Abraham before the
lawe / both of Moses & also of circuncision / was
thowhe fayth made righteous & callid the fa-
ther of all them that belue / & not of them that
work. Moreover the lawe causeth wrath / in
as moche as no man can fulfill it with love and
luste / & as longe as suche grudginge / hate & in-
dignacion agaynst the lawe remaineth in the
herte / & is not take awaye by the sprite that co-
meth by fayth / so longe (no doute) the workes
of the lawe / declare evidently that the wrath of
God is vpon vs & not fauoure. Wherefore fayth
only receiveth the grace promysed vnto Abra-
ham. And these ensamples were not writte for
Abrahams sake only (sayth he) but for oure al-
so to whom yf we beleue / sayth shal be reckned
lykewyse for righteousness / as he sayth in the
ende of the Chapter.

The. 8. Chapter. In the. 8. Chapter he commendeth the frutes
of workes of fayth / as are peace / reioysing in
the conscience inward loue to God & man: mo-
reouer / boldnes trust / confidence & a stryde & a
lustie mynde & stedfaste hope in tribulacion and
sufferinge. For all suche folowe / where the right
te fayth is / for the abundaunte graces sake & gyf-
tes of the sprite / which God hath geuen vs in
Christe / in that he gaue him to dye for vs yet
his enemies. Now haue we then that fayth on-
ly before all workes iustificeth / & that it folo-
weth not yett herfore that a man shulde do no

Good wo good workes but that the righte wapen wor-
kes are kes abide not behind / but accompanye fayth / eue
the frutes as brightnes doth the sunne / and are called of
of the sprite Paul the frutes of the sprite. Where the sprite
is / ther is alwayes some & ther are alwayes
good

To the Romaynes Jo. ccccij

good frutes / that is to saye: good workes. This
is pauls order / that good workes springe of
the sprite / the sprite cometh by fayth & fayth co-
meth by hearinge the worde of God / when the
glad tydings & promises which god hath made
to vs in Christe / are preached truly / & receaued
in the grounde of the herte without waueringe
or doutinge aftir that the lawe hath passed vpon
vs & hath dāned oure consciences. Where the wor-
de of God is preached purely & receaued in the
herte / ther is fayth & the sprite of God / & ther
are also good workes of necessity when soeuer
occasion is geuen. Where Goddis worde is not
purely preached / but mixed with braimes / tradicions /
ymaginacions / inuencions / ceremonies & supersti-
cion / there is no fayth & consequently no sprite
that cometh of God. And where Goddis sprite
is not / there can be no good workes / eue as whe-
re an appyll tre is not / there can growe no ap-
ples / but there is vnbefele / the deuels sprite &
euill workes. Of this goddis sprite & his fru-
tes / haue oure holy yppocrites not once knowen /
nether yet tasted how swete they are / though
they saye many good workes of their awne
ymaginacion / to be iustified withall / in which
is not one crone of true fayth or spirituall lo-
ue / or of inward loye / peace and quyetnes of con-
science / for as moche as they haue not the wor-
de of God for them / that suche workes plea-
se God / but they are euen the rotten frutes of a
rotten tre.

After that he breaketh forth / & sheweth at lar-
ge / & sheweth whence both synne & righteous-
nes / deeth & lyfe come. And he compareth Adā &
Christ to gether / thus wyse reasoninge & dispu-
tinge / that Christ must needs come as a secōd
Adā to make vs heyres of his righteousness /
thow a new spirituall birth / without oure de-
seruices: eue as the first Adā made vs heyres of
d. iij. synne

The Prologe

synne/ thozowe the bodely generacion/ without
re oure deseruinge. Whereby is euidently kno-
wen and proued to the vttermoste/ that no mā
can bringe him selfe oute of synne vnto righ-
tewesnes/ no more then he could haue withstou-
de that he was bozne bodely. And that is pro-
ued herewith/ for as moche as the very lawe of
God/ which of righte shulde haue holpe/ yf any
thinge. could haue holpe / not only came and
brought no helpe with hyt/ but also encreased
synne/ because that the euill & poysoned nature
is offended and vtterly displeased with the la-
we/ and the more she is forsed by the lawe/ the
more is she prouoked and set a fyre to fulfill
and satisfie hyt lustes. By the lawe then we se
clerely that we muste nedes haue Christe to iu-
stifie vs with his grace/ and to helpe nature.

The. vi.
Chapter.

In the. vi. he setteth forth the chiefe and prin-
cipall worke of fayth/ the batayll of the spryte
agaynst the fleshe/ how the spryte laboureth &
enforseth to kyll the remenaunte of synne and
luste which remayne in the fleshe / after oure
iustifyinge. And this chapter teacheth vs/ that
we are not so fre fro synne thozowe fayth/ that
we shulde henceforth goo vpon and doune ydle
carelesse & sure of oure selues/ as though there
were nowe no more synne in vs. yea there is
synne remayninge in vs / but it is not reherd/
because of fayth and of the spryte/ which figh-
te agaynst it. Wherefore we haue ynough to do
all oure lyues longe/ to tame oure bodies / and
to compell the members to obeye the spryte and
not the appetites/ that thereby we myghte be ly-
ke vnto Christe deeth and resurreccion/ & might
te fulfill oure baptyme / which signifiethe the
mortifyinge of synnes/ & the newe life of grace.
For this batayle ceaseth not in vs vntill the la-
ste breath/ and vntill that synne be vtterly slay-
ne by the deeth of the bodye.

Baptyme
is a wyt-
nesse be-
tweene god
& vs that
we haue
promised
to mortifye
the fleshe
& synne
that we
mayneth
in the fleshe.
etc.

To the Romayns ch. ccviii.

This thinge (I meane to tame the body and
so forth) we are able to do (sayth he) seynge we
are vnder grace & not vnder the lawe / what it
is / not to be vnder the lawe / he him selfe expost
deeth. For not to be vnder the lawe is not so to
be vnderstand / that every mā may do what him
lusteth. But not to be vnder the lawe / is to ha-
ue a fre herte renewed with the spryte / so that
thou haste luste inwardly of thyne owne accord
de to do that which the lawe commaundeth / with
oute compulsion / yea though there were no lawe.
For grace that is to saye Goddis fauoure bring-
geth vs the spryte / and maketh vs loue the la-
we / so ys there nowe no more synne / neither is
the lawe nowe any more agaynst vs / but at
one and agreed with vs & we with it.

Not to be
vnder the
lawe wh-
at it mea-
neth

But to be vnder the lawe / is to deale with
the workes of the lawe / and to worke without
the spryte and grace: for so longe no doute synne
rayneth in vs thozowe the lawe / that is to saye /
the lawe declareth that we are vnder synne and
and that synne hath power & dominion ouer vs /
seynge we cannot fulfill the lawe / namely with
in in the hert / for as moche as no mā of nature
fauoureth the lawe / consenteth thereto and
desyrteth therein. Which thinge is excedinge
greate synne / that we cannot consent to the lawe
which lawe is nothinge else saue the will of god.

This is the right fredome & libertie fro syn-
ne and from the lawe where of he wryteth vnto
the ende of this Chapter / that it is a fredome
to doo good only with luste / & to lyue well with
oute compulsion of the lawe. Wherefore this free-
dome is a spirituall fredome / which destroyeth
not the lawe / but ministreth that which the la-
we requyret / and where with the lawe is ful-
filled that is to vnderstand / luste & loue / where
with the lawe is filled & accuseth vs no more /
compelleth vs no more: neither hathoughte to

d. v. craue

This

The Prologe

cause of vs any moare. Such as though thou were in dette to an other man / & were not able to paye / w^o maner wayes mightest thou be losed. One waye / if he wold requyre nothinge of thee / and breke thyne obligaciō. An other waye / yf some other good man wold paye for thee / & geue thee as moche as thou mightest satisfie thine obligaciō w^o all. Of this wyse hath Christe made vs fre fro the lawe: & therefore is this no wil. de flesshely libertie / that shulde doo nought / but that doeth all thinges / & is fre from the cravinge and dette of the lawe.

**The. vij.
Chapter.**

In the. vij. he confirmeth the same with a similitude of the state of matrimony. As whē the husband dyeth the wyfe is at hys libertie / and the one losed & departed fro the other / not that the womā shulde not haue power to marie vnto an other mā / but rather now fy^rst of all is she free and hath power to marie vnto an other man which she coulde not do before / till she was losed fro hys fy^rst husband. Such so are oure consciences bound & in daunger to the lawe vnder olde Adam the flesch / as longe as he lyueth in vs. For the lawe declareth that oure hertes are bound & that we cā not disor sent fro him. But whē he is mortified & kylled by the spūte / then is the conscience free & at libertie: not so that the conscience shall now nought do / but now fy^rst of all cleuyth vnto an other / that is to wite Christ / & bringeth forth the frutes of lyfe. So nowe to be vnder the lawe / is not to be able to fulfill the lawe / but to be better to it and not able to paye that which the lawe requyret. And to be loosed from the lawe / is to fulfill it & to paye that which the lawe demaundeth / so that it can now hence forth aye the nought.

**To be vnder the lawe.
To be loosed from the lawe.**

Consequently Paul declareth moze largely the nature of synne & of the lawe / how that thow the lawe synne requyret / moueth hys selfe /

To the Romayns fo. ccxiii

for & gadereth stryght. For the old mā & carnal nature / the moare he is forbidden & kepte vnder of the lawe / is the moare offended & displeased therewith / for as moche as he cannot paye that which is requyred of the lawe. For synne is his nature & of him selfe / he cā not but synne. Therefore is the lawe berth to him / to torment & martyrdoome. Not that the lawe is euill / but because that the euill nature cannot soffre that which is good / cā not abide that the lawe shulde requyre of him any good thinge. As as a sicke man cā not suffer that a man shulde despayre of him to runne / to sepeard to doo other besides of an wholsman.

For which cause saynt Paul concludeth that where the lawe is vnderstonde & perceined of the beste wyse / there it doeth no moare but utter synne / & bringe vs vnto the knowledg of oure selues / & thereby kylle vs & make vs bound vnto eternall damnacion & detters of the euerlastinge wrath of God / euⁿ as he well fealeth & vnderstonde that his conscience is truly touched of the lawe. In such daunger were we yet the lawe came / that we knewe not what synne mēre / nethe yet knowe we the wrath of God ap^d synners / till the lawe had vttered it. So seest thou that a man must haue some other thinge / y^e & a greter & a moare myghty thinge then the lawe / to make him righteous & safe. They that vnderstonde not the lawe on this wyse / are blind & goo to worke presumptuously / supposinge to satisfie the lawe with workes. For they knowe not that the lawe requyret a free / a willinge / a lusty and a louinge herte. Therefore they se not Moses ryght in the face / the dayle hangeth betwene & hydeh his face so that they can not behold the gloire of his countenance / how that the lawe is spirituall & requyret the hert.

I maye

The prologe

I maye of myne awne strength refrayne that I
doe myne enemye no hurte/ but to loue him with
all myne herte/ & to put awaye wrathe cleane ou-
te of my mynde can I not of myne awne strength.
I maye refuse money of myne awne strength/
but to put awaye loue vnto riches oute of my-
ne herte can I not do of myne awne strength.
To abstayne from adultery as concerninge the
vttward deede can I do of myne awne strength/
but not to desyre in myne herte is as vnpow-
erful vnto me as is to chuse whether I will haue
thrust/ and yet so the lawe requirith. Wherefore
of a mans awne strength is the lawe neuer ful-
filled/ we must haue thereunto goddis fauoure
and his sprite/ purchased by Christes bloude.

Nevertheless when I saye a man maye do
many thinges vttwardly cleane agaynst his her-
te/ we must vnderstande that man is but dreuen
of diuers appetites/ and the greatest appetite
ouercometh the lesse & carryeth the man awaye
violently with hym.

As when I desyre vengeance/ & feare also
the inconuenience that is lyke to folowe yf fea-
re be greater/ I abstayne yf the appetite that
desyareth vengeance be greater/ I can not but pro-
secute the deede/ as we se by experience in many
murderers and theues/ which though they be
brought in to neuer so great perell of deeth/
yet after they haue escaped/ do euen/ the same a-
gayne. And comen women prosecute their su-
ites because feare & shame are awaye/ whil other
which haue the same appetites in their hertes/
abstayne at the lest waye vttwardly or wo-
ke secretly beyng overcome of feare & of sha-
me & so lyke wyse is it of all other appetites.

Further more he declareth/ how the sprite &
the fleshe fighte to gether in one man/ and ma-
keth an ensample of him selfe/ that we myghte
lerne to knowe that wo-ke a righte/ I meane to
kill

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kill synne in oure selues. He calleth both the
sprite and also the fleshe a lawe/ because that
lyke as the nature of Goddis lawe is to dryue/
to compell/ and to craue euen so the fleshe dry-
ueth/ compelleth/ craueth and rageth/ agaynst
the sprite/ and will haue her lustes satisfied.
On the other syde dryueth the sprite/ cryeth and
fighteth agaynst the fleshe/ and will haue his
luste satisfied. And this strife dureth in vs as
longe as we liue: in some moare and in some
lesse as the sprite or the fleshe is stronger and
the very man his awne selfe is both the sprite
and the fleshe/ which fighteth with his awne
selfe vntill synne be vtterly slayne and be all
to gether spirituall.

In the. viij. Chapter he doth set forth such a fighte. The. viij.
Chapter. that they dispeere not because of suche fleshe. Chapter.
the other thinke that they are lesse in fauoure
with God. And he sheweth how that the synne
remayninge in vs/ hurteith not/ for there is no
dangere to them that are in Christ which walke
not after the fleshe/ but fight agaynst it. And
he opposeth moze largely what the nature of
the fleshe & of the sprite is/ and how the sprite
commeth by Christ/ which sprite maketh vs
spirituall/ tameith/ subdueth and mortifieth the
fleshe/ and certifieth vs that we are neuer the
lesse the sonnes of God & also beloued though
that synne rage neuer so moche in vs/ so longe
as we folowe the sprite and fighte agaynst syn-
ne to kill & mortife it. And because the chasty-
singe of the crosse and sufferinge are no thinge
pleasant/ he comforteth vs in oure passions and
afflictions by the assistance of the sprite which
maketh intercession to God for vs/ mightely
with groninges that passe mans vtterallce/ so
that mans speche can not comprehend them/ and
the creatures moze also with vs of greete de-
syre that they haue/ that we were loosed from
synne

The Prologe

synne & corrupciō of the flesshe. So se we that these the. Chapters/the. vii. vii. doo none other thinge so moche as to durye vs vnto the right worke of fayth/which is to kyl the olde man and mortifie the flesshe.

The. ix.
p. and. of
chapters.

In the. ix. p. & vii. Chapters he treateth of Goddis predestinacion/whence it springeth all together/whether we shall beleue or not beleue/belowed from synne or not belowed. By which predestinaciō oure iustificyng and saluacion are clene take oute of oure hādes / and put in the hādes of God only/which thinge is most necessary of all. For we are so weake & so vncertaine/that yf it stode in vs/there wolde of a treue no mā be saured/the deuill no doute wolde deceaue vs. But now is Gods sure that his predestinaciō canot deceaue him/nether can eny man withstand or let him and therfore haue we hope and trust agaynste synne.

But here muste a marke be set vnto those vncquyet/busy & hye clymyng sprites howe fere they shall goo/which fyrst of all bringe hether therhye reasons & preguāt wittes/a begynne fyrst frō an hyeto seche the botomlesse secretes of Goddis predestinaciō/whether they be predestinat or not. These must nedes either cast the selues downe hedelong in to desperaciō or else cōmit them selues to fere chaunce carelesse. But followe thou the order of this pistle/a noosell thy selfe with Christ/alerne to vnderstonde what the lawe and the gospell meane / and the office of both two/that thou mayst in the one knowe thy selfe/a how that thou hast of thy selfe no strenght/but to synne/a int'e other the grace of Christ. And then se thou fyghte agaynst synne & the flesshe as the. vii. fyrst chapters teache. After that whē thou arte come to the. viii. chapter/and arte vnder the crosse and sufferinge of tribulaciō

This do
yfe thou
wilt vnder
derstonde

To the Romayns Fo. ccvii

tribulacion/the necessite of predestinacion will wape swete & thou shalt well fele how peryous a thinge it is. For excepte thou haue borne the crosse of aduersite and temptaciō/and hast felte thy selfe brought vnto the very bymme of desperacion/ye and vnto hell gates/thou canst neuer medle with the sentence of predestinacion without thynne awne harme/and without secret wrath and grudginge inwardly agaynst God/for otherwys it shall not be possible for the to thinke that God is righteous & iuste. Therfore must Adam be well mortified and the flesshe ly wytte brought vtterly to nought / yee that thou mayst awape with this thinge / & drinke so stronge wyne. Take hede therfore vnto thy selfe / that thou drinke not wyne/while thou art yet but a sucklinge. For euery scynge hath byz tyme/measure and age/ and in Christ is there acertayne chylthod/in which a mā must be content with mylke for a season / vntyll he wape stronge and growe vp vnto a perfecte man in Christ/and be able to eate of moare stō geinate.

In the. vii. Chapter he geueth exhortaciōs. For this maner obserueth paul in all his pistles/fyrst he teacheth Christ and the fayth/then exhorteth heto good workes/and vnto continuall mortifyng of the flesshe. So here teacheth he good workes in deade/and the true seruinge of God/and maketh all men prestes/to offer vp not money and bestes/as the maner was in the tyme of the lawe / but their awne bodies with kyllinge and mortifyng of the lustes of the flesshe. After that he describeth the outwarde conuersacion of Christen men/how they oughte to behaue the selues in spirituall thinges how to teache/preache & rule in the congregacion of Christ/to serue one another to suffre

The. vii.
Chapter

The Prologe

suffre all thinges paciently/ and to commit the
vengeance and vengeance to God/ in conclusiō
how a Christen man ought to behaue him selfe
vnto all men/ to frend/ foe or whatsoeuer he
be. These are the righte workes of a Christen
man which springe oute of fayth. For fayth he
peth not holie daye neither suffereth any man
to be ydle/ whersoeuer he dwelleth.

The. viii.
Chapter.

In the. viii. he teacheth to honoure the word
of God and to possesse the sword. For though that man
lawe and ordinaunce make not a man good befo
re God/ neither iustifie him in the herte/ yet are
they ordeyned for the furdurance of the com
mune welth/ to maintene peace/ to punish the
euill and to defende the good. Therefore ought
the good to honoure the temporall sword and
to haue it in reuerence/ though as concerninge
themselues they neede it not/ but wolde abstay
ne from euill of theirowne accorde/ y^e and do
good without mans lawe/ but by the lawe of
the spirit which gouerneth the harte/ & gyde
it vnto all that is the will of God. Finally he co
prehendeth and knetteth vpon all in loue. None
of her owne nature bestoweth all that she hath
and euē her owne selfe on that which is loued.
Thou needest not to byd a kind mother to be lo
uinge vnto her only sonne. Noche lesse spilit
all loue. Which hath eyre greue her of God/ nea
deth mans lawe to teache her to do his durle.
And as in the begynninge he dyd put forth
Christe as the cause and auctor of oure righte
wesnes & saluacion/ euen so here setteth he him
forth as an ensample to counterfayte that as he
hath done to vs/ euen so wulde we do one to
another.

The. xiii.
Chapter.

In the. xiii. Chapter he teacheth to deale so
berly with the consciences of the worke in the
fayth/ which yet vnderstand not the libertie of
Christ perfectly ynough and to fauer them
of Christ

To the Romayns. Jo. ccc. viii

of Christen loue/ & not to vse the libertie of the
fayth vnto hindrance. But vnto the furdura
ce & edifyinge of the weake. For where suche co
sideracion is not/ there foloweth debate and de
spisinge of the Gospell. It is better therefore to
forbere the weake a while/ vntill they were str
ge/ then that the learninge of the Gospell shuld
come all to gedre vnderfoote. And suche worke
is singular worke of loue/ & where loue is per
fecte/ there muste nedes be suche a respecte vnto
the weake/ a thinge that Christ commaunded and
charged to be had aboue all thinges.

In the. xv. Chapter he setteth forth Christ
agayne to be folowed/ that we also by his en
sample/ shulde suffre other that are yet wea
ke/ as them that are frayle/ open synners/ vna
learned/ vnerpente/ and of lothesome maners/ &
not to cast the awaye forthwith/ but to suffre
them tyll they were better & exhorte them in the
meane tyme. For so dealeth Christ in the gospell &
now dealeth with vs dayly/ soffring our vnpre
fetnes/ weakenes/ conuersacion and maners/ not
yet fashioned after the doctrine of the Gospell/
but sinell of the fleshe/ y^e and sometyme breake
he forth in to outward dedes.

After that to conclude with all he wysseth
them encrease of fayth/ peace/ and loye of co
science/ prayseth them and committeth the
to god and magnifieth his office and administra
cion in the gospell/ and soberly and with grete
discretion besyeth succur and ayde of them for
the pooze sapnetes of Jerusalem/ and it is all
pure loue that he speaketh or dealeth with all
So fynde we in this pistle plentifully/ vnto
the vtmoste/ what soeuer a Christen man or
woman ought to knowe/ that vs to wete what
the lawe/ the Gospell/ synne/ Grace/ fayth/ Ri
ghteousnes/ Christ/ God/ Good workes/ Loue
e Hope

The. xv.
Chapter.

The prologe

Hope and the Crosse are/and euē where in the
pyth of all that pertaineth to the ch; i; l; e sayth
stonderth and howe a ch; i; l; ien man oughte to be
haue him selfe vnto every man/ be he perfect or
a synner/ good or bad/ stronge or weake/ fild or
foo/ and in conclusion howe to behaue our sel
ues both toward god and toward our selues
also. And all thynges are so foundely groun
ded in the scriptures/ and declared with exam
ples of him selfe/ of the fathers and of the pro
phetes/ that a man can here desyre no moare.

This p
istle to the
Romay
nes is the
doze into
all the scr
ipture/ ye
and the ke
ye that o
peneth it
and byn
geth men
to the true
vnderst
dyng of
it.

The last
Chapter.

Wherefore it appereth evidently / that pauls
mynde was to comprehend breuely in this pis
tle all the hole leynge of Christs Gospell/
and to prepare an introduction vnto all the olde
testament. For without doute whosocuer
hath this pistle perfectly in his herte/ the same
hath the l; yght and the effecte of the olde testa
ment with him. Wherefore let every man with
oute excepcon excyse him selfe therin dilige
ly / and receyue it nyght and daye continually /
vntill he be full acquainted therewith.

The last chapter is a chapter of recommen
dacion/ wherein he petyngleth a good mony
con/ that we shulde beware of the tradycions
and doctryne of men whiche begyle the simple
with sophistry and leynge that is not after
the gospell/ and drawe the from Christ and noo
sell the in weake fable (as paul calleth the in
the pistle to the Galathians) in bedgerly ceri
monys for the entent that they wolde lyue in
fatte pastures and be in auctorite/ and be taken
as Christ / ye and aboue christ / and sit in the
temple of god / that is to witt in the conscien
ces of men where God only / his worde / & his
christ ought to sitte. Adpare therfore all ma
nere doctryne of men vnto the scripture and se
whether they agre or not. And committe thy selfe
to who.

To the Romaynes. Ho. ccc. lvi

se whole and all to gether vnto Christ / and so
shall he with his holy sprite and with all his
fulnes dwell in thy soule.

The somme and hole cause of the wytyng
of this epistle / is to proue that a man is iustifi
ed by sayth onlye which proposition whoso de
nieth / to him is not only this epistle and all that
paul wyteth / but also the hole scripture so loca
hed vp / that he shall neuer vnderstande it to his
soules healt. And to bringe a man to the vnder
standinge and felynge that sayth onlye iusti
fith: paul proueth that the hole nature of man
is so poysoned and so corrupte / ye and so deed
concerninge Godly lyuinge or Godly thinkin
ge / that it is impossible for him to kepe the lawe
in the sight of God: that is to saye / to loue it / &
of loue and lust to do it as naturall as a man
eareth or drinketh / vntill he be quychened agay
ne and healed thow farth.

And by iustifyinge / vnderstande none other
thinge then to be reconciled to God and to be re
stored vnto his fauoure / & to haue thy synnes
forguen. As when I saye God iustifieth vs /
vnderstande thereby / that God for Christs sake /
merites and deseruinges only receaueth vs vnto
his mercie / fauoure and grace / and forgaueth
vs our synnes. And when I saye Christ iustifi
eth vs / vnderstande thereby that Christ onlye
hath redeemed vs / bought and deliuered vs ou
te of the wrath of God and damnacion / & hath
with his workes onlye / purchased vs thimere
cie the fauoure and grace of God / and the for
geuenes of our synnes. And when I saye that
sayth onlye iustifieth / vnderstande thereby that
sayth and trust in the truthe of God and in the
mercy promised vs for Christs sake / and for
his deseruinge and workes onlye / doth quyet
the conscience and certifie him that our synnes
e. l; j. before

The Prologe

Be forgiven and we in the full fauoure of God.
 Furthermore/ set before thyne eyes Chyristes
 workes and thynne awne workes. Chyristes wor-
 kes onely iustifieth and make satisfaccion for
 thy synne/ and thynne awne workes not: that is
 to saye/ quyeteth thy conscience and make the su-
 re that thy synnes are forgiven the/ and not thy
 newne workes. For the promyse of mercie is
 made the for Chyristes workes sake/ and not for
 thynne awne workes sake. Wherefore seinge God
 hath not promysed that thynne awne workes
 shall save the/ therefore fayth in thine awne wor-
 kes can neuer quyet thy conscience nor certifie
 the before God (When god cometh to iudge
 and to take a recdnyng) that thy synnes are for-
 given the. Beyond all this/ myne awne wor-
 kes can neuer satisfie the lawe or paye hit that
 I owe hit. For I owe the lawe to loue hit with
 all myne heart/ soule/ power & myght. Which
 thyng to paye I am neuer able whyle I am co-
 passed with fleshe. Nor I cannot once begynne
 to loue the lawe/ except I be fyrst sure by fayth
 that God loueth me and forgive the me.

Finallie that we saye fayth onely iustifieth/
 ought to offende no man. For if this be true/
 that Chyrist onely redeemed vs/ Chyrist onely bare
 oure synnes/ made satisfaccion for them & pur-
 chased vs the fauoure of God/ then must it ne-
 des be true that the trust onely in Chyristes de-
 seruinge and in the promises of God the father
 made vs for Chyristes sake/ doth onely quyet
 the conscience and certifie hit that the synnes
 are forgiven. And when they saye/ a man must
 repent/ for sake synne/ and haue a purpose to syn-
 ne no more as npeas he can and loue the lawe
 of God: Ergo fayth alone iustifieth not. I an-
 swere/ that all lyke argumentes are nought/
 and lyke to this. I must repent and beforie the
 Gospell

To the Romayns ffo. cccc

Gospell must be preached me/ and I must bele-
 ue it or else I cannot be partaker of the mer-
 cie which Chyrist hath deserued for me/ Ergo
 Chyrist onely iustifieth me not/ or Chyrist onely
 hath not made satisfaccion for my synnes. As
 this is a naughtie argument so is the other.

Now goto reader/ and accordinge to the or-
 der of Pauls wytyng/ euen so do thou. Fyrst
 beholde thy selfe diligently in the lawe of
 God/ and se there thy iust damnacion. Seconda-
 rely turne thyne eyes to Chyrist/ & set here þe co-
 readinge mercie of thy moost kynde and louinge
 father. Thirdly remembre that Chyrist made not
 this atonement that thou shuldest anger
 God agayne: neither dyed he for thy synnes/ that
 thou shuldest lyue still in them: neither clensed he
 the/ that thou shuldest retourne (as a swyne) in
 to thynne olde podell agayne: But that thou shul-
 dest be a new creature and lyue a new lyfe
 after the will of God & not of the fleshe.
 And be diligent least thou ow-
 thyne awne negligence & in-
 thankfulness thou lo-
 se this fauoure
 and mercie
 agayne.
 ne.

farewell.



e.iii.

The epistle of the Apostle S. Paul to the Romayns.

The first Chapter. *



And the seruant
of Iesus Christ/
called to be an A-
postle/put a parte to prea-
che the Gospell of God/
which he promysed afore
by his Prophetes / in the
holy scriptures that make
mention of his sonne/ the
which was begottē of the

seed of David/as pertayninge to the fleshe/
a declared to be the sonne of God with power
of the holy goost that sanctifieth/ sence y tyme
me that Iesus Christ oure Lorde rose agayne
from deeth by whom we have receaved grace
and apostleshippe/to bringe all maner hethen
people vnto obedience of the fayth / that is
in his name: of the which hethen are ye a part
also/ which are Iesus christes by vocaciō. *

To all you of Rome beloved of God and
sayntes by callinge. Grace be with you and
peace from God oure father/ & from the Lorde
Iesus Christ.

First verely I thanke my God thorow Ie-
sus Christ for you all/ because youre fayth is
publissed througħ out all the worlde. For
God is my witnes/ whom I serue with my
sperte in the Gospell of his sonne/ that with-
out

To the Romayns Ho, cepte

out ceasinge I make mencion of you alwayes
in my prayers/ beseechinge that at one tyme or
another/ a prosperous iorney (by y will of god)
myght fortune me/ to come vnto you. For I
longe to see you/ that I myght bestowe and
ge you some spirituall gyfte/ to strength you
with all: that is/ that I myght have consolacion
together with you/ througħ the common
fayth/ which bothe ye and I have.

I wolde that ye shuld knowe brethren/ how
that I have often tymes purposed to come
vnto you (but have bene let hitherto) to have
some frute amonge you/ as I have amonge o-
ther of y Gentyls. For I am better both to
the Brekes & to them which are no Brekes/
vnto the learned & also vnto the vnlarned.
Lykenesse/as moche as in me is/ I am redy
to preache the Gospell to you of Rome also.

For I am not ashamed of the Gospell of
Christ/ because it is y power of God vnto sal-
uaciō to all y beleve/ namely to the Jewe/ & al
so to y getyle. For by it y rightewesnes which
cometh of god/ is openyd/ fro fayth to
As it is written: The iust shall live by fayth.

For the wrath of God apereth from heven
agaynst all vngodlynnes & vnrighewesnes of
men which withholde y truetħ in vnrighewes-
nes: seynge/ what maye be knownen of God/
that same is manifest amonge them. For God
dyd shewe it vnto them. So that his invisi-
ble thinges: that is to saye/ his eternall po-
wer and godhed are vnderstonde and sene/ by
the workes from the creacion of the worlde.

e.iii. So

The Pistle of S. Paul.

ephe. liij. So that they are without excuse / in as moche
 as when they knewe god / they glorified him
 What for loweth when me knowe the truth & love it not
 not as God / nether were thankfull / but weped
 full of vanities in their imaginacions / & their
 foolish hertes were blynded. When they cou
 ted them selves wyse / they became folcs and
 turned the glory of the immortal god / vnto
 the similitude of the ymage of mortall man /
 and of byrdes / and foure footed beastes / & of ser
 pentes. Wherefore god lyke wyse gave the v
 vnto their hertes lustes / vnto vncleannes / to
 defyle their awne boddyes bitwene them sel
 ves: which touned his truth vnto a lye / and
 worshipped and serued the creatures more
 then y maker / which is blessed for ever. Amē.
 For this cause god gave them vp vnto sham
 full lustes. For even their women did chaun
 ge the naturall vse vnto the vnnaturall. And
 lyke wyse also the men leste the naturall vse
 of the womā / & bit in their lustes one on ano
 ther. And man with man wrought filthynes /
 and receaved in them selves the rewarde of
 their erroure / as it was accordinge.

And as it semed not good vnto them to be
 aknowen of God / even so God delivered them
 vp vnto a lewde mynd / y they shuld do tho
 things which were not comly / bringe full of
 all vnrigheteous doinge / of fornicaciō / wicked
 nes / coveteousnes / maliciousnes / full of en
 vie / morter / debate / dissepte / evill cōditioned /
 whisperers / backbiter / haters of God / doers
 of wrōge / proude / bosters / bringers vp of evyll
 things / disobedient to father & mother / with
 out

To the Romayns Jo. ccvii

out vnderstandinge / covenante breakers / vn
 lovinge / truce breakers & merciles. Which me
 though they knew the rightewesnes of God /
 how ~~that they~~ which soche thinges comyt /
 are worthy of deeth / yet not only do the same /
 but also have pleasure in them that do them.

The. ii. Chapter

Therfore arte thou incusable o man /
 whosoever thou be y iudgest. For in y
 same wherin thou iudgest another /
 thou condemnest thy selfe. For thou that iud
 gest / doest evl the same selfe thinge. But we
 are sure that the iudgement of God is accor
 ding to tructh / agaynst them which cōmit
 soche thinge. Likest thou this & thou mā
 that iudgest them which do soche thinges &
 yet doest evl the very same / y thou shalt esca
 pe y iudgemēt of God? Either despisest thou
 the riches of his goodnes / paciēce & longe suf
 feraunce / and remembrest not how that the
 kyndnes of God ledith the to repentaunce

But thou after thyne harde herte y canot
 repēt / scapest y togedder the treasure of wrath
 agaynst the daye of vengeance / when shal be
 opēd y rightewes iudgemēt of god / which
 will rewarde every mā accordinge to his
 des: that is to saye / prayse / honoure & immor
 talite / to them which cōtinue in good doynge /
 & seke eternall lyfe. But vnto them that are
 rebellious & disobey the tructh / yet folowe in
 quytie / shal come indignacion & wrath / tribu
 lacion and anguysshe / vpon the soule of eve
 ry man that doth evyll: of the Jewe fyrst / &
 then of the gentyl / which also he not.

To have
 pleasure
 in another
 mannes
 synne is
 greater
 wyched
 nes then
 to synne
 thy selfe.

Matthew
 23. d.
 The de
 seruice of
 Christ is
 promysed
 to be the
 rewarde
 of oure go
 od dedes:
 which re
 warde yet
 oure de
 des deseru

The Pistle of S. Paul

also of the gentyl. To every man that doth
good/shall come prayse/honoure & peace/to y
Jewe fyrst/and also to the gentyl. For ther
is no parcialyte with god. But whosoever
hath synned with out lawe/shall perishe w
out lawe. And as many as haue synned vn
der the lawe/shall be iudged by the lawe. For
before god they are not ryghteous which hea
re y lawe: but the * doers of the lawe shall be
iustified. For if the gentyls which have no
lawe/do of nature the thynges contayned in
the lawe: then they haue no lawe/are a
lawe vnto themselves/which therfore the de
de of the lawe wyrtten in their hertes: whyll
their conscience beareth witnes vnto them / &
also their thoughtes/accusynge one another
or excusynge/at the dape when god shall iud
ge the secretes of men by Iesus Christ/acco
dinge to my Gospell.

* Wodes
are an ou
tward si
gnteous
nes befo
re the wo
rld and
testifie w
hat a ma
is within
ne: but iu
stifie not
the hert
before
god: ne
certifye y
conscience
that the
foresyn
nes are
forguyn.

Beholde/thou arte called a Jewe/and trust
est in the lawe/and reioysist in God/and kno
west his will/and hast experience of good &
bad/in that thou arte informed by the lawe: &
belevest that thou thy self arte a gyde vnto
the blynde/a lyght to them which are in dar
knes / an informer of them which lacke dis
creit/a teacher of vnlarned/which hast the
ensample of that which ought to be knownen/
& of the truth/in the lawe. But thou which
teachest another teachest not thy selfe. Thou
preachest/a man shuld not steale: and yet thou
stealest. Thou sayst / a man shuld not com
mit aduouty: and thou breakest wedlocke.
Thou

To the Romayns Fo. ccviii.

Thou abhorrest ymages / and robbest God
of his honoure. Thou reioycest in the lawe/
and thouow breakeinge the lawe dishonourest
God. For the name of god is evyll spoken of
amonge the Gentyls thouow you / as it is
written.

Circumcisid * verely awayleth / if thou ke
pe the lawe. But if thou breake the lawe / thy
circumcision is made vncircumcision. Ther
fore if the vncircumcised kepe the ryght thin
ges contayned in the lawe: shall not his vncir
cumcision be counted for circumcision? And
shall not vncircumcision which is by nature
(yfit kepe the lawe) iudge the / which beyng
vnder the letter and circumcision / dost trans
gresse the lawe: for he is not a Jewe / which
is a Jewe outwarde. Nether is that thyng
circumcision / which is outwarde in the fles
he. But he is a Jewe which is hid wythin
& the circicisid of y herte is the true circum
cision / which is in the spryte / & not in y letter
whose prayse is not of men / but of god.

* Circum
cision w
as a wit
nes of the
counaill
betwene
them and
god & hol
penot sue
after a l
put them
in remem
braunce
to be lue
in god &
to kepe
lawe.

The. iiii. Chapter.

What preferment then hath the Je
we: other what a vauntageth circum
cision? Surely very moche. fyrst vn
to them was committed the worde of God
What then though some of them did not be
leue: shall their vnbeleue make the promes of
god with out effecter God forbid. Let god be
true / and all men lyars / as it is written: That
thou myghtest be iustified in thy sayinge and
shuldest overcome when thou arte iudged.
If ou

loa. iiii. b.
psal. cxi
psal. l.

The Pistle of S. Paul

If our unrightewesnes make the rightewesnes of God more excellent: what shall we say? Is God unrighteous which taketh vengeance? I speake after the maner of men. God forbid. For how then shall God iudge the worlder? If the veritie of God appere moare excellent thoroow my lyce/ vnto his prayse/ why am I hence forth iudged as a synner? & saye not rather (as men evyll speake of vs/ and as some affirme that we saye) let vs do evyll/ that good maye come therof. Whose damnacion is iuste.

What saye we then? Are we better then they? No in no wyse. For we have all ready proved how that both Jewes & Gentils are all vnder synne/as it is writte: There is none righteous/no not one: There is none that understondith/there is none yf seeketh after God/ they are all gone out of yf waye/ they are all made vnprofytable / ther is none that doeth good/no not one. Their throte is an open sepulchre / with their tounge they have disceaved: the poyson of Aspes is vnder their lippes. Whose mouthes are full of cursynge & bitternes. Their sete are swyfte to shed blood. Destruction & wretchednes are in their wayes. And the waye of peace they have not knowen. There is no feare of God before their eyes.

* Ye and we knowe that whatsover yf lawe sayth/he sayth it to them which are vnder the lawe. That all mouthes maye be stopped and all the worlde be subdued to god/because that by

To the Romayns Ho. ccviii

that by yf dedes of the lawe/shall no fleshe be iustified in the sight of God. For by the lawe we cometh the knowledge of synne.

Now verely is yf rightewesnes that cometh of God declared without the fulfilling of yf lawe/havinge witnes yf of yf lawe & of the Prophete. The rightewesnes no dout which is good before God/cometh by yf fayth of Iesus Christ/vnto all & vpon all that beleve.

Ther is no difference: for all have synned/ & lacke the prayse yf is of valoure before God: But are iustified frely by his grace / throught the redencion that is in Christ Iesu / whom God hath made a seate of mercy thoroow faith in his blood/to shewe yf rightewesnes which before him is of valoure/in yf he forgereth yf synnes yf are passed / which God dyd suffre to shewe at this tyme / yf rightewesnes yf is allowed of him/ yf he myght be colted iuste/ & a iustifiar of him which belevith on Iesus.

Where is then thy reioysinger? It is excluded. By what lawe? By yf lawe of workes? Nay: but by the lawe of fayth.

For we suppose that a man is iustified by fayth without the dedes of yf lawe. Is he the God of the Jewes only? Is he not also the God of the Gentyls? Yes/evyl of the Gentyles also. For it is God only which iustificeth circumcision which is of fayth/ & vncircumcision thoroow fayth. Do we then destroye the lawe thoroow fayth? God forbid. But we rather mayntayne the lawe.

The. iiii. Chapter.

* The lawe we iustifieth not before God/ But stteth reth synne on lyce.

Iustifyinge cometh by fayth.

Fayth iustifieth. * Fayth mayntayneth the lawe/because therby we obtayne power to kepe it

gala. iii. d
psal. xlii.
a. psal. v.
c. g. psal. v.
psalm. x.
psalm. x.
psal. x. c.
esai. lxxviii.
ys. xlii. b

Gala. ii. d

What

The Pistle of S. Paul

U What Shall we saye then/ that Abrahams our father as pertainyng to y^e fleshe/dyd fynde? If Abraham were iustified by dedes/then hath he wherby to reioyce: but not with god. For what sayeth the scripturer Abraham beleved god / and it was counted vnto him for rightewesnes. To him that worketh/is the rewarde not reckened of favour: but of duty. To him that worketh not/ but beleveth on him that iustificeth the vngodly/ is his fayth counted for rightewesnes. Even as David describeth the blessednes of the man vnto whom god ascribeth rightewesnes without dedes. * Blessed are they/ whose vnrighewesnes are forgiven / & whose synnes are covered. Blessed is that man to whom the worde imputeth not synne.

Came this blessednes then vpon the circumcised or vpon the vncircumcised? We saye verely how that fayth was reckened to Abraham for rightewesnes. How was it reckened in the tyme of circumcision? or in the tyme before he was circumcised? Not in tyme of circumcision: but when he was yet vncircumcised. And he receaved the signe of circumcision/ as a seale of y^e rightewesnes which is by fayth/ which fayth he had yet beyng vncircumcised: that he shuld be the father of all them that beleve/ though they be not circumcised/ that rightewesnes myght be imputed to them also: and that he myght be the father of the circumcised / not because they are circumcised only: but because they walke also in the stepes of

* Dedes iustifie not before God: neither maye a man before God put trust in them.

psa. cxxvi

* Blessed fullnes what it is

Circumcision is the seale.

To the Romayns Jo. ccc. p. v

pes of that fayth y^e was in our father Abraham before the tyme of circumcision.

For the promes that he shuld be the heyre of the worlde/ was not given to Abraham or to his seed thorow the lawe: but thorow y^e rightewesnes which cometh of fayth. For yf they which are of the lawe/ be heyres/ then is fayth but vayne/ & the promes of none effecte. Because the lawe causeth wrath. For where no lawe is/ there is no transgression. Therefore by fayth is the inheritaunce given/ that it myght come of favour: and the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham/ which is the father of vs all. As it is wyrtten: I have made the a father to many nacions/ even before god whom thou hast beleved / which quykenerth the deed/ and called those thinges which be not/ as though they were.

Which Abraham / contrary to hope / beleved in hope / that he shuld be the father of many nacions / accordyng to that which was spoken: So shall thy seed be. And he faynted not in the fayth / nor yet consydered hys owne body which was now deed / even when he was almost an hondred yere olde: neither yet that Sara was past chyldebearing. He stickered not at the promes of God thorow unbeliefe: but was made stronge in the fayth / and gave honour to God / fully certifyed / that what he had promised that he was able to make good. And therefore was

The promes come by fayth

The lawe we call settynge

gen. xviii.

gene. xxi. and. xv. 6

The pistle of S. Paul.

was it reckened to him for rightewesnes.

It is not writen for him only/that it was reckened to him for rightewesnes: but also for vs/to whom it shalbe counted for rightewesnes/so we beleve on him that raysed vp Iesus oure Lorde from deeth. Which was delivered for oure synnes/and rose agayne for to iustifie vs.

Christ in
suffereth
for us.

faith set
forth
peace with
God.

The .v. Chapter.

BEcause therfore that we are iustified by faith/we are at peace with god thro our Lorde Iesus Christ: by whiche we have awaye in thow faith / vnto this grace wherin we stonde and reioyce in hope of the prayse that shalbe geuen of God. Whether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth patience/patience bringeth experiance/experiance bringeth hope. And hope maketh not ashamed/for the love of God is need abroad in oure hertes/by the holy goost/which is geuen vnto vs.

Jaco. 1. 6.

* We are
not ashamed
of our hope
for we are
sure by
the death
of Christ
that God
lovethe us
and will
bringe our
hope to
passe.

For when we were yet weake / accordynge to y^e tyme: Christ dyed for vs which were vngodly. Yet scape will eny man dye for a rightewes man. Paraventure for a good mā durst a man dye. * But God setteth out his love that he hath to vs/seinge that whyll we were yet synners/Christ dyed for vs. Moche more then now (seinge we are iustified in his blood) shall we be saved from wrath/thorow him.

For yf when we were enemyes/we were reconciled

Unto the Romayns. fo. ccxxv.

conciiled to God by the deeth of his sonne: moche more/seinge we are reconciled/we shal be preseruid by his lyfe. Not only so/but we also ioye in God by the meanes of oure Lorde Iesus Christ/by whom we have receayvd the attonment.

Wherefore as by one mā synne entred into the worlde/ & deeth by the meanes of synne. And so deeth went over all men / in somoche that all men synned. For even vnto the tyme of the lawe was synne in the worlde: but synne was not regarded/as longe as there was no lawe: neverthelesse deeth rayned fro Adam to Moses/evē over them also that synned not / wth lyke transgression as dyd Adam: which is y^e similitude of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the synne of one many be deed: moche more plenteous vpon many was the grace of God & gyfte by grace: which grace was geuen by one man Iesus Christ.

And y^e giste is not over one synne/as deeth cam thorow one synne of one y^e synned. For damnacion cam of one synne vnto condemnation: but the gyft cam to iustify fro many synnes. For yf by the synne of one/deeth raigned by the meanes of one/moche more shall they which receave abundance of grace & of the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

Lyke wyse then as by the synne of one/condemnation cam on all men: evē so by the iustifyinge of one cometh the rightewesnes that bringeth

Adams
disobedye
ce damp-
ned all
per we ou
refelues
wrought
euell. And
Christes
obediēce
saueth vs
all/per we
oure sel-
ues wor-
ke anye
good.

The epistle of S. Paul

bringeth lyfe/ vpo all men. For as by one mānes disobedience many be cam synners: so by þe obedience of one shall many be made righteous.

* the lawe
encrease
th synne
maketh
oure natu
re more
greddie to
do euill.
Because þe
lawe in-
streteth
no power
ner luse to
that the
syddeth/
oz to re-
frayne
from that
he for-
syddeth.
gala. iij. d.

But þe lawe in the meane tyme entred in/ þe synne shuld encrease. Nevertheless where aboundaunce of synne was / there was more plenteousnes of grace. That as synne had reigned vnto deeth/ even so might grace raygne thoro rightewesnes vnto eternall lyfe/ by the helpe of Jesu Christ. &

The. vi. Chapter.

What shall we saye then? Shall we continue in synne/ that there maye be aboundaunce of grace? God forbid. How shall we that are deed as touchynge synne/ live any longer therein? Remember ye not that all we which are baptysed in the name of Jesu Christ/ are baptysed to dye with him? We are buryed with him by baptim/ for to dye / that lyke wyse as Christ was raysed vp from deeth by the gloire of the father: evē so we also shuld walke in a newe lyfe. For yf we be graft in deeth lyke vnto him: even so must we be in the resurreccid. This we must remember/ that oure olde man is crucified with him also/ that the body of synne myght utter-ly be destroyed/ that hence forth we shuld not be servauntes of synne. For he that is deed/ ys iustified from synne.

Wherefore yf we be deed with Christ/ we beleve that we shall live with him: remembreinge that Christ once raysed frō deeth/ dyeth no more. Deeth hath no more power over him.

heb. xij. a
j. pet. ij. a.
ephe. iij. e
coll. ij. b.

Unto the Romayns. Ho. ccxxviii.

him. For as touchynge that he dyed/ he dyed concernynge synne/ once. And as touchynge that he liveth/ he liveth vnto God. Lyke wyse ymagen ye also / that ye are deed concernynge synne: but are alive vnto God thoro Jesu Christ oure lord. & let not synne raygne therfore in youre mortall bodies / that ye shuld therunto obey in the lustes of it. Nether geve ye youre members as instrumentes of vnrighewesnes vnto synne: but geve youre selves vnto God/ as they that are alive from deeth. And geve youre members as instrumētes of rightewesnes vnto God. Let not synne have power over you. For ye are not vnder the lawe/ but vnder grace.

What then? Shall we synne / because we are not vnder the lawe: but vnder grace? God forbid. Remember ye not how y to whom io. vij. d. soever ye comit youre selves as servauntes to ij. pe. ij. d. obey/ his servauntes ye are to whom ye obey: whether it be of synne vnto deeth/ oz of obedience vnto rightewesnes? God be thanked/ y though ye were once the servaunte of synne/ ye have yet obeyed with herte vnto the forme of doctryne wher vnto ye were delyvered. Ye are then made free from synne/ and are become the servauntes of rightewesnes. &

I will speake grossly because of the infirmitie of youre fleshe. As ye have gevē youre members servaunte to uncleannes & to iniquitie/ frō iniquitie vnto iniquitie: even so now geve youre members servaunte vnto rightewesnes/ y ye maye be sanctified. For when

f. ii. ye we-

The epistle of S. Paul

ye were the seruautes of synne / ye were not vnder rightewesnes. What frute had ye then in tho thinges / wher of ye are now ashamed. For the ende of tho thynges is deeth. But now are ye delivered from synne / & made the seruautes of God / & have your frute that ye shuld be sanctified / & the ende everlastinge lyfe. For the rewarde of synne is deeth: but the eternall * lyfe is the gyfte of God / thow Ie sus Christ our Lorde.

Sternall
lyfe is the
seruinge
of Christ

The .vii. Chapter. R

Remember ye not brethren (I speake to them y know the lawe) how that the lawe hath power over a man as longe as it endureth / for the woman which is in subieccion to a man / is bounde by the lawe to the man / as longe as he liveth. If the man be deed / he is loosed from the lawe of the man. So then yf whill the man liveth / he couple her selfe with another man / he shalbe counted a wedlocke breaker. But yf the man be deed / he is free fro the lawe: so that he is no wedlocke breaker / though he couple her selfe with another man.

1.co. vij.

Even so yemy brethren / are deed concerninge the lawe by the body of Christ / y ye shuld be coupled to another (I meane to him that is rysen agayne fro deeth) that we shuld bringe forth frute vnto God. For when we were in the flesh / the lustes of synne which were stered vppe by y lawe / raygned in our members / to bringe forth frute vnto deeth. But now are we delivered fro the lawe & deed / fro that

Vnto the Romayns. Ho. ccc. vij.

that wherunto we were in bondage / that we shuld serve in a newe conversacion of y sprete / & not in y olde conversacion of the letter.

What shal we saye then / is y lawe synner? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant / excepte the lawe had sayde / thou shalt not lust. But synne took an occasion by the meanes of the commaundement / and wrought in me all manner of concupiscence. For with out the lawe / synne was deed. I once lived with out lawe. But when the commaundement came / synne revyved / and I was deed. And the very same commaundement which was ordeyned vnto lyfe / was founde to be vnto me an occasion of deeth. For synne took occasion by the meanes of the commaundement & so disceaved me / and by the selfe commaundement slewe me. Wherefore the lawe is holy / and the commaundement holy / iust and good.

lawe ma
ket synne
to be knowen
when
exo. xx. c
dute. v. b

1. tim. j. b

Was that then which is good / made deeth vnto me? God forbid. Naye / synne was deeth vnto me / that it myght appere / how that synne by the meanes of that which is good / had wrought deeth in me: that synne which is vnder the commandement / myght be out of measure synfull. For we knowe that the lawe is spirituall: but I am carnall / sold vnder synne / because I wote not what I doo. For what I wold / that do I not: but what I hate / that do I. If I do now that which I wold not / of synne I graunte to the lawe that it is good. So then

* Solde
vnder syn
ne is to be
made a b
de man to
do the will
of synne

f. iii. nowe /

The epistle of S. Paul

nowe/ it is not I that do it / but synne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thing. To will is present with me: but I fynde no meanes to performe that which is good. For I doo not y good thinge which I wold: but that evill do I which I wolde not. Finally yf I do that I wolde not / then is it not I that doo it/ but synne that dwelleth in me/ doeth it. I fynde then by the lawe that when I wolde do good/ evill is present with me. I delite in the lawe of God/ concerninge the inner man. But I see another lawe in my members rebellinge agaynst the lawe of my mynde/ & subduynge me vnto the lawe of synne/ which is in my members. O wretched man y I am: who shall delyver me frō this body of deeth? I thanke God thorow Iesus Christ oure Lord. So then I my selfe in my mynde serve the lawe of God/ and in my fleshe the lawe of synne.

The viii. Chapter.

There is then no damnacion to them which are in Christ Iesu/ which walke not after y fleshe: but after y sprete. For the lawe of the sprete y bringeth life thorow Iesus Christ/ hath delivered me frō the lawe of synne & deeth. For what the lawe we could not doo in as moche it was weake because of the fleshe: that performed God/ & sent his sonne in the similitude of synfull fleshe/ & by synne dāned synne in y fleshe: that the rightewesnes requyred of the lawe myght be fulfilled in vs/ which walke not after the

* Synne is that he refoz a synne of ferlinge after yse of the he. Due edge

Unto the Romayns. Jo. cccviii

ter the fleshe/ but after the sprete.

For they that are carnall/ are carnally mynded. But they that are spirituall/ are gostly mynded. To be carnally mynded / is deeth. But to be spirituallly mynded is lyfe & peace. Because that the flesshly mynde is contrarye agaynst God: for it is not obedient to the lawe of God/ nether can be. So then they y are given to the fleshe/ cannot please God.

But ye are not given to the fleshe/ but to the sprete: yf so be that y sprete of God dwell in you. If ther be eny man y hath not y sprete of Christ/ y same is none of his. If Christ be in you/ the body is deed because of synne: but the sprete is lyfe for rightewesnes sake. Wherefore if the sprete of him that raysted up Iesus frō deeth/ dwell in you: even he that raysted up Christ from deeth / shall quychen youre mortall bodyes/ because that this sprete dwelleth in you.

Therefore brethren we are nowe debtors/ not to the fleshe/ to live after the fleshe. For if ye live after the fleshe/ ye must dye. But yf ye mortifie the dedes of the body / by the helpe of the sprete/ ye shall live. For as many as are led by the sprete of God: they are the sonnes of god. For ye have receaved the sprete of bondage to feare eny moare / but ye have receaved the sprete of adopcion wherby we crye Abba father. The same sprete certifieth oure sprete y we are the sonnes of God. Yf we be sonnes/ we are also heyres/ the heyres I meane of God/ and heyres aneyed with

* Christe is in all his/ and y sprete is lyfe because it cōsenteth vnto the lawe. And the bodye that is deed because it cōsenteth to synne/ will that spyte quicken the last: geue him lust to do the lawe/ and will not soffre him to remaine in synne.

The sprete that maketh vs sonnes & heyres by grace.

f.iii. Christ:

The epistle of S. Paul

We must
suffre
with Ihs.
Christ: if so be that we *suffer togedder/that
we maye be glorified to gedder.

* For I suppose that the afflictions of
shall raye this lyfe / are not worthy of the glory which
newly h^{is} halbe shewed vpon vs. Also the fervent de-
sire of the creatures abideth lokinge when
the sonnes of God shall appere / because the
creatures are subdued to vanite agaynst their
will: but for his will which subdueth them
in hope. For y^e very creatures shalbe delive-
red from the bondage of corrupcion / into the
glorious libertie of the sonnes of God. For
we knowe that every creature travaileth with

(Adopte vs also / and travayleth in payne even unto
on) that is this tyme.

Not they only/But even we also which ha-
ue the fyrst * frutes of the spryte/morne in ou-
re selues & wayte for the (adoption) & loke for
the deliurance of oure bodyes. For we are
sauyd by * hope. But hope that is fene is no
hope. For how can a mā hope for that which
he seyth? But and yf we hope for that we se
not/then do we with patience abyde for it.

Lyke wyse y sprite also helpeth oure infir-
 mities. For we knowe not what to desyre as
 we ought: But the sprite maketh intercession
 mightely for vs with groynge which cannot
 be expressid with tonge. And he that sear-
 cheth the hertes/ knoweth what is y meanin-
 ge of the sprite: for he maketh intercession for
 the sayntes accordinge to y pleasure of god.

✱ For we knowe that all thinges worke for
vulacides; the best vnto them y^e loue God/which also are
called

Unto the Romans. fo. cc. xvij.

called* of purpose. for those which he knewe
before/ he also ordeyned before/ y^e they shuld
belyke fashioned vnto the shape of his sonne/
that he myght be y^e fyrst begotten sonne amō-
ge many brethren. Moreover which he apoynt-
ed before/ them he also called. And which he
called/ them also he iustified/ which he iusti-
fied/ them he also glorified.

What shall we then say vnto these thin-
A ges? yf god be on oure syde: who can be aga-
 ynst vs? which spared not his awne sonne/
 But gave him for vs all: how shall he not w
 him geve vs all thinge also? Who shall laye
 eny thinge to y charge of goddes chosen: it is
 god that iustifieth: who then shall condemne:
 it is Christ which is deed: y^e rather which
 is ryseyn agayne: which is also on the ryght
 honde of God: & maketh intercession for vs.

Who shall separte vs fro the love of god? * He that
shall tribulacion & or anguyssh & or persecu. seeth wh-
cion & other hunger & other nakednesse & other at Christ
parell: other swearde & As it is written: for hath done
thy sake are we kyllled all daye longe/and are for him
counted as sheepe dynted to be slayne. Never can not
thelesse in all these thinges we overcome but beles-
strongly thoro his helpe that loved vs. ue that
and I am sure that nether. deeth/nether lyfe. God lou-
nether angels/noz rule/nether powre/nether eth him &
things present / nether. things to come/ne- will loue
ther heyth / nether loweth / nether eny other God a ja
creature shall be able to departe vs fro y love yne.
of God/Bewed in Christ Jesu oure lord. &

The ix. Chapter.

f.v. 3 saye

The epistle of S. Paul.

I Saye the trueth in Christ and lye not/
in that wherof my conscience beareth
me witness in the holy gost/that I ha-
ue gret hevynes and continuall sorowe in
What lo my hert. for I have wysshed my selfe to be
ue dothe. cursed from Christ/for my brethren and my
kynsmen as pertayninge to the fleshe/which
Adopcion are the Israelites. To whom pertayneth the
is an in- adopcion/and the glorie/and the covenantes/
heritaun- and the law that was geven/and the service
ce by gra- of God/and the promyses: whose also are the
ce. fathers/and they of whome (as concernynge
the fleshe) Christ came/which is God over
all thinges blessed for ever Amen.

I speake not these thinges as though the
wordes of god had take none effecte. for they
are not all Israelites which came of Israel:
nether are they all chyl dren strayght waye/
Gen. xxj. Because they are the seed of Abraham. But in
Isaac shall thy seed be called: that is to saye/
they which are the chyl dren of the fleshe/are
Gal. iij. d. not the chyl dren of god. But the chyl dren of
ge. p. vij. promes are counted the seede. for this is a
worde of promes/aboute this tyme will I co-
me/and Sara shall have a sonne.

Nether was it so in her only: but also when
Rebecca was with chylde by one/I meane by
oure father Isaac/yeer the chyl dren were boz-
ne/when they had nether done good nether
bad: that the purpose of God which is by ele-
ction/myght stonde/it was sayde vnto her/
Gen. xxv. not by the reason of workes/ but by grace of y
mala. i. a. callen: the elder shall serve the yonger. As it is
written:

Unto the Romayns. Ro. cc. xxx.

written: Jacob he loved/ but Esau he hated.

What shall we saye then? is there eny vn-
rightewesses with God? God forbid. for he
sayth to Moses: I will shewe mercye to who
I shewe mercye: and will have compassion on
whom I have compassion. So lieth it not then
in a mans will or cunnynge/ but in y mercye
of god. for the scripture sayth vnto Pharao:
Even for this same purpose have I stered y
vp/ to shewe my power on y/ and that my name
myght be declared thozow out all the worlde.
So hath he mercye on whom he will/ and
whom he will/ he maketh hearde herted.

Thou wilt saye then vnto me: why then
blameth he vs yet? for who can resist his
will? But o man/ what arte thou which dis-
putest with * God? Shall the worke saye to
the workeman: why hast thou made me on
this fassion? Hath not the potter power over
the claye/ even of the same lompe to make one
vessel vnto honoure/ and a nother vnto disho-
noure? Even so/ God will ynge to shewe his
wrath/ and to make his power knowne/ suffe-
red with longe paciencet the vessels of wrath/
ordeyned to damnacion/ that he myght decla-
re y ryches of his glory on the vessels of mer-
cy/ which he had prepayred vnto glorie: that
is to saye/ vs which he called/ not of the Je-
wes only/ but also of y gentyls. As he sayth
in Dsee: I will call them my people which
were not my people: and her beloved which
was not beloved. And it shall come to passe
in the place where it was sayd vnto them/
ye are

ex. p. vij.

ex. iij. d.

isa. xlvi.

isa. xlvij.

isa. xlvij.

isa. xlvij.

isa. xlvij.

isa. xlvij.

isa. xlvij.

isa. xlvij.

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isa. xlvij.

isa. xlvij.

isa. xlvij.

isa. xlvij.

isa. xlvij.

isa. xlvij.

The epistle of S. Paul.

see. ij. d. ye are not my people: that there shalbe called the chyl dren of the lvyng God.

But Esaias cryeth concernynge Israel/ though the number of the chyl dren of Israel be as the sonde of the see/ yet shal a remnant be saved. He finyssheth the worde verely and maketh it shew in rightewesnes. For a wort worde will god make on erth. And as Esaias sayd before: Except the Lorde of sabaoth had left vs see/de/ we had bene made as Sodoma/ and had bene lykened to Gomorra.

What shal we saye then? We saye that the gentyls which folowed not rightewesnes have overtaken rightewesnes: I meane the rightewesnes which cometh of fapth. But Israel which folowed the lawe of rightewesnes/ coude not attayne vnto y lawe of rightewesnes. And wherfore? Because they sought it not by fapth: but as it were by the workes of the lawe. For they have stombled at the stomblyng stone. As it is witten: Beholde I put in Syon a stomblyng stone/ a rocke which shal make men faule. And none y beleve on him/ shalbe a shamed. ¶ The. v. Chap. *

Brethren/ my hertes desyre & prayer to God for Israel is that they might be saved. For I beare them recorde that they have a fervet mynde to God warde/ but not accordinge to knowledge. For they are ignorant of the rightewesnes which is allowed before God/ and goo about to stablisse their owne rightewesnes & therefore are not obedient vnto the rightewesnes which is of valew before

The lawe
dyueth
to christ
to be iust
fied.

Vnto the Romayns. fo. cc. xxxi.

Before God. For Christ is the ende of the lawe/ to iustifie all that beleve.

Moses describeth the rightewesnes which cometh of y lawe/ howe that the man which doth the thinge of the lawe/ shal lyve therein. But y rightewesnes which cometh of fapth/ speaketh on this wyse. Saye not in thyn hert who shal ascende into heven? (that is nothin ge els then to fetch Christ doune) Or her who shal descende into the depe? (that is nothin ge els but to fetch vp Christ from deeth) But what sayth the scripture? The worde is nye the/ even in thy mouth and in thy herte.

This worde is the worde of fapth which we preache. For yf thou shalt knowlege w thy mouth that Iesus is the Lorde/ and shalt beleve with thyn hert that God raysed him vp from deeth/ thou shalt be safe. * For the belefe of the hert iustifieth: and to knowlege with the mouth maketh a * man safe. For the scripture sayth: whosoever beleveth on him/ shal not be ashamed.

Ther is no difference bitwene the Jewe & the gentyll. For one is Lorde of all/ which is cyche vnto all that call on him. For whosoever shal call on the name of the Lorde/ shalbe safe. But how shal they call on him/ on whō they beleved not? how shal they beleve on him of whom they have not herd? how shal they heare with out a preacher? And how shal they preach except they be sent? As it is witten: how beautifull are the fete of them which bringe glad tydynge of peace/ & bringe glad

leu. v. liij
eze. xxx. 5.
but. xxx
* Thou
gh fapth
iustifie fr
om synne
a though
christ de
serued the
rewarde
promysed
yet is the
promyse
made on
p condicio
on p we
embrace
Christes
doctrine
and cōfes
se h with
worde ad
dede. So
that we as
re iustifi
ed to do
good wor
kes/ ad in
them to
the salua
cion pro
mised.
esai. xliij.

The epistle of S. Paul.

ge glad tydynges of good thinges. But they
 esa. lxxi. a. have not all obeyed to y^e gospell. For Esaias
 io. xli. f. sayth: Forde who shall beleve oure sayynges?
 So then sayth cometh by hearynge/and hea-
 rynge cometh by the worde of God. But I
 psa. p. lxxi. aspre: have they not herde? No dout/their soun-
 de went out into all londes: & their wordes in
 to the endes of the worlde. R

But I demaunde whether Israel dyd kno-
 we or not? fyrst Moses sayth: I will provoke
 du. p. lxxi. c. you for to envy/ by th^e that are no people/ & by
 a folyshe nacion I will anger you. Esaias af-
 ter that/ is bolde & sayth. I am founde of th^e
 esa. lxxviii. a. that sought me not/ & have appered to them
 that aped not after me. And agaynst Israel
 he sayth: All daye longe have I stretched
 forth my honde vnto a people y^e beleveyth not/
 but speaketh agaynst me. C. The. vi. Cha.

Have then: ha' h god cast awaye his peo-
 ple? God forbyd. For even I verely am
 an Israelite/of the seed of Abraham/ and
 of y^e tribe of Benjamin/ god hath not cast awa-
 ye his people which he knew before. Either
 wote ye not what the scripture sayth by the
 mouth of Elias/ how he maketh intercession
 to god agaynst Israel/ sayyng: Forde they ha-
 ve kylled thy prophetes & dygged doune thy
 iii. re. p. lxxi. alters: & I am lefte only/ & they seke my lyfe.
 But what sayth the answer of god to him
 agayner? I have reserved vnto me seven thou-
 sande men which have not bowed the knee to
 Baal. Even so at this tyme ys ther a remna-
 nant lefte thorow the eleccion of grace. If it
 be of

Unto the Romayns. fo. cc. xxxviii.

Be of grace/ th^e is it not of workes. For then
 were grace no moare grace. If it be of wor-
 kes/ then is it no moare grace. For then were
 deservyng no longer deservynge. * Grace & workes are contrarye thinges.

What then? Israel hath not obtayned
 that/ that he sought. No but yet the election
 hath obtayned it. The remnaunt are blynded/
 accordynge as it is written: God hath given
 th^e the spere of unquyetnes: eyes that they
 shuld not se/ & eares that they shuld not hea-
 re even vnto this daye. And David sayth:
 Let their table be made a snare to take them
 with all/ and an occasion to faule/ and a rewar-
 de vnto them. Let their eyes be blynded that
 they se not: & ever bowe doune their backs.

I saye then: Have they therfore stombled
 that they shulde but faule only? God forbyd:
 but thorow their faule is salvaciō happened
 vnto the gentyle/ for to provoke th^e with all.
 Wherefore yf the faule of them/ be the ryches
 of the worlde/ and the mynysshynge of them
 the ryches of the gentyle: How moche more
 shuld it be so/ yf they all beleved. I speake
 to you gentyle/ in as moche as I am the Apo-
 stile of y^e gentyle I will magnify myn office/
 that I myght provoke them which are my
 flesshe/ and myght save some of them. For yf
 the castynge awaye of them/ be the reconcy-
 lynge of the worlde/ what shall the receayn-
 ge of them be/ but lyfe agayne from deeth?
 For yf one pece be holy/ the whole heepe is
 holy. And yf the rote be holy/ the braunches
 are holy also.

Do it wth all dy-
 ligence.

Though

The epistle of S. Paul.

Though some of the branches be broken
of/and thou beynge a wyld olve tree/arte
graft in amonge them/a made partaker of y
rote and fatnes of the olve tree/hast not thy
selfe agaynst the brailches. For yf thou hast
thy selfe/remember that thou bearest not the
rote/but the rote the. Thou wilt saye then:the
brailches are broken of/that I myght be graf-
te in. Thou sayest well: because of vnbeleue
they are broken of/and thou stondest stedfast
in fayth. Be not hye mynded/but feare seyn-
ge that God spared not the naturall braun-
ches/lest haply he also spare not the.

Beholde y kyndnes & rigorousnes of Gods
on the which fell/rigorousnes:but towardes
the/kyndnes/yf thou continue in his kyndnes.
Or els thou shalt be hewen of/a they yf they
byde not still in vnbeleue/shalbe grafted in
agayne. For God is of power to graffe them
in agayne. For yf thou wast cut out of a na-
turall wilde olve tree/and wast grafted con-
trary to nature in a true olve tree: how mo-
che more shall the naturall brailches be graf-
fed in their awne olve tree agayne.

I wolde not that this seynt shuld be hyd
fro you my brethren (lest ye shuld be wyse in
yours awne consaytes) that partly blyndnes
is happened in Israel/untill y fulnes of the
gentyls be come in: & so all Israel shalbe sa-
ved. As it is writte: There shall come oute of
Sion he y doth deliuer/a shall turne awaye
the vngodlynes of Jacob. And this is my co-
venant vnto them/when I shall take awaye
their

Unto the Romayns. Ho. cc. xxxviii.

their synnes. As cōcernyng the gospel/they
are enemies for youre sakes:but as touchyng
the election/they are loved for y fathers sake.

For verely the gyftes and callynge of god
are soche/that it cannot repent him of them:
for loke/as ye in tyme passed have not bele-
ved God/yet have now obtayned mercy tho-
row their vnbeleue:even so now have they not
beleved the mercy which is happened vnto
you/that they also maye obtayne mercy. God
hath wrapped all nations in vnbeleue / that
he myght have mercie on all.

Of the depnes of the aboundant wysdome
and knowledge of God:how vnsearchable are
his iudgements / and his wayes past fin-
dyng out. For who hath knowen the mynde
of the lord? or who was his counsellor? other say. *isa. lxv.*
who hath geuen vnto him fyrst / that he *isa. xl. d.*
myght be recompensed agayne? For of him / *1. cor. ii. d.*
and throu him/and for him/are all thynges
To him be glorie for ever Amen.

The. vii. Chapter. *

I Beseeche you therfore brethren/by y mer-
cyfulnes of God/ that ye make youre
bodies a quicke sacrifice holy & accep-
table vnto God which is youre resonable ser-
uynge of god. And passion not youre selues by
ke vnto this worlde: But be ye chaunged in
yours shape/by the renuyng of youre wittes
that ye maye fele what thyng that good / y
acceptable/and perfaycte will of god is. For
I saye (throu the grace that vnto me geue
is) to every man amonge you that roman este

me of

The epistle of S. Paul

me of him selfe moate then it becometh him
to esteeme: but that he discretely iudge of him
selfe/accozdyng as God hath dealt to every
man the measure of fayth.

As we have many members in one body / & all members have not one office: so we beinge many are one body in Christ and every man Lambe our selves / one anothers members & beinge that we have dyvers gyftes accordyng to the grace that is given vnto vs: yf any man have y gyft of **prophecy* / let him have it that it be agreynge vnto the fayth. Let him that hath an office / wayte on his office. Let him that teacheth / take hede to his doctrine. Let him that exhorteth / geve attendaunce to his exhortacion. If any man geve / let him do it with singlenes. Let him that ruleth / do it with diligence. If any man *Beste* mercy / let him do it with cheerfulness.

Let love be wth out dissimulation. Hate that which is evyll / and cleave vnto that which is good. Be kynde one to another with brotherly love. In gevyng honoure / goo one before another. Let not y^r busynes which ye haue in honde / be tedious to you. Be fervēt in y^r sprete. Applpe youre selves to y^r tyme. Reioyce in hope. Be paciēt in tribulacion. Continue in prayer. Distribute vnto the necessite of the sayntes & diligently to harshoute. Blesse the which persecute you: blesse but curse nat. Be mery with the that are mery. Wepe wth them that wepe. Be of lyke affection one towarde another. Be not hyemided: but make youre sel-

Unto the Romaines. fo.cc. xxxiii.

bes equall to the of y lower sorte. ¶ Be not
 wyse in youre awne optynide. Receyve to no
 ma evyll fore evyll. Provyde afore honde thin
 ges honest in y syght of all men. ¶ If it be pos-
 sible howe it of youre parte have peace with
 all men. Derly beloved avenge not youre sel-
 ves but geve roume vnto the wrath of God.
 For it is writen: vengeance is myne and I
 will reward saith the lord.

Therefore yf thyn enemy hunger/fede him: yf
he thirst/geve him drinke. for in so doyng
thou shalt heape *coles of fyre on his heed:
Be not overcome of evyll: But overcome
evyll w goodnes. R. I. The. xlii. Cha. x.

Let every soule submit him selfe vnto the auctorite of þe hyer powers. for there is no power but of God. The powers that be/are ordeyned of God. Whosoever therfore resysteth power/resisteth the ordinance of God. And they that resist/shall receive to the selfe damnacion. for rulers are not to be feared for good workes/but for evyll. Wilt thou be with out feare of the power? Do well then:and so shalt thou be praysted of the same. for he is the minister of God/for thy welth. But if thou do evyll/then feare: for he beareth not a sword for nought:but is the minister of God/to take vengeance on them that do evyll. Wherefore ye must nedes obeye/not for feare of vengeance only:but also because of conscience. And even for this cause paye ye tribute. for they are goddes ministers/settyng for the same purpose.

g.ii. **OBPG**

The epistle of S. Paul

Give to every man therfore his due: Tri-
bute to whom tribute belongeth: Custome to
whom custome is due: feare to whom feare be-
longeth: Honour to whō honour pertayneth
* Dowe nothinge to eny man: but to love one
another. For he that loveth another/ fulfyl-
leth the lawe. For these commaundementes:
Thou shalt not commit adultery: Thou shalt
not kyl: Thou shalt not steale: Thou shalt
not beare false witnes: Thou shalt not despye
and so forth (yf there be eny other commaunde-
ment) they are all comprehended in this sayin-
ge: Love thyne neighbour as thy selfe. Love
hurteth not his neighbour. Therfore is love
the fullfyllinge of the lawe. *

epo. xv. c.
duc. v. b.

Love is p
fullfyllin-
ge of the
lawe.

Christ
which is
oure sal-
vation is
now nere
then whē
we looked
for him in
the olde te-
stament.
(Remou-
re) of light
fayth / ho-
pe / love / p
feare of
God / tru-
the and all
that the li-
ght of Go-
des worde
teacheth.

* This also we knowe / I mean the season /
howe that it is tyme that we shuld now awa-
ke oute of slepe. For now is oure * salvation
nearer then when we beleved. The nyght is
passed & the daye is come nye. Let vs therfo-
re cast awaye the dedes of darcknes / & let vs
put on the (Armoure) of lyght. Let vs walke
honestly as it were in the daye lyght: not in
eatynge and drinkynge: nether in chamburyn-
ge and wantannes: nether in stryfe & envyn-
ge: but put ye on the Lord Jesus Christ. &
And make not provision for the fleshe / to ful-
fyll y lustes of it. ¶ The. viii. Chapter.

I am that is weake in the fayth / recea-
ve unto you / not in disputynge & tron-
slynge his conscience. One beleveth
that he maye eat all thinge. Another which
is weake / eateth earbes. Let not him that ea-
teth /

Unto the Romayns. Jo. cc. xxv.

teth / despise him that eateth not. And let
not him which eateth not / iudge him that ea-
teth. For God hath receaved him. What ar-
te thou that iudgest another mānes servaunt? Iaco. liij.
Whether he stonde or faule. that pertayneth
unto his master: ye / he shall stonde. For God
is able to make him stonde.

This man putteth difference bitwene daye
and daye. Another man counteth all dayes
alyke. Be that no man waver in his awne mea-
nyng. He that observeth one daye more then
another / doth it for y lordes pleasure. And he
that observeth not one daye moare then ano-
ther / doeth it to please y lord also. He that ea-
teth / doth it to please the lord / for he giveth
god thankes. And he y eateth not / eateth not
to please y lord / & giveth god thanke.
For none of vs lyveth his awne servaunt: ne-
ther doeth anye of vs dye his awne servaunt.
¶ If we lyve / we lyve to be at y lordes will: And
yf we dye / we dye at y lordes will. Whether
we lyve therfore or dye / we are the lordes. For

Christ therfore dyed & rose agayne / & revived /
that he myght be lord both of deed & quicke.
But why dost thou then iudge thy bro-
ther? Other why dost thou despyse thy bro-
ther? We shall all be brought before the iud-
gement seate of Christ. For it is written: as
truely as I lyve sayth y lord / all knees shall
bowe to me / and all tonges shall geve a know-
ledge to God. So shall every one of vs geve
accountes of him selfe to God. Let vs not
therfore iudge one another eny moare.

How was
he so
ever we
be we be
Christes
And there-
fore to be
favoured
for his sa-
ke.

j. co. v. b.
isa. xl. d
philip. ij.

g. iii. But

The epistle of S. Paul

Comē y is to saye **Uncleane** **Dure tre** **asure is** **oure kno** **wledge.** **kyngedo** **me of god** **what it** **is.**

But iudge this rather/that no man put a stonbynge blocke or an occasion to faule in his brothers waye. For I knowe and am full certified in the worde of Iesus / that ther is no thinge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen. If thy brother be greued with thy meate/now walkest thou not charitably. Destroye not him with thy meate/for whom Christ dyed. Cause not youre treasure to be euyl spoken of. For the kyngdome of God is not meate and drinke: but rightewesnes/peace and ioye in the holy goost. For whosoever in these thinges seruethe Christ / pleaseth well God/ and is commended of men.

ait. j. d.

Let vs folowe the thinges which make for peace/ & thinges wherewith one maye edyfie another. Destroye not y worke of god for a lytell meates sake. All thinges are pure: but it is euyl for that man/which eateth with hurte of his conscience. It is good nether to eate fleshe / nether to drinke wyne / nether any thinge/wherby thy brother stonbleth / ether fallcth/or is made weak. Hast thou farrth/haue it with thy selfe before god. Happy is he y condemneth not him selfe in that thinge which he alloweth. For he y maketh conscience/ is dampned yf he eate: because he doth it not of fayth. For whatsoever is not of fayth/ that same is synne. **The. viii. Chap.**

We which are stronge/ought to beare the frailties of them which are weak. And he/and not to stonde in oure owne cōfaytes.

Vnto the Romayns. Jo. cc. xxxvi

saytes. Let every man please his neighbour vnto his welth and edyfyng. For Christ pleased not him selfe: but as it is written. There shal be no bokes of the which rebuked the/fell one me. Whatsover thinges are written afore tyme/are written for oure learnynge / that we shoulde thorow pacience and comforte of the scripture/ myghte have hope.

The God of pacience and consolacion/geue vnto every one of you/that ye be lyke myndded one towardes another after the insample of Christ: that ye all agreynge together/ maye with one mouth prayse God the father of oure Lorde Iesus. Wherefore receave ye one another as Christ receaved vs/ to the prayse of God.

And I saye that Iesus Christ was a minister of the circumcision for the trueth of god/ to conferme the promyses made vnto the fathers. And let the gentyls prayse god for his mercy/as it is written: for this cause I will prayse the amonge the gentyls/and synge in thy name. And agayne he sayeth: reioyse ye gentyls with his people. And agayne/prayse the Lorde all ye gentyls / and laude him all nations. And in another place Esaias sayeth: ther shal be the rote of Jesse/and he that shal ryse to raygne over the gentyls: in him shal the gentyls trust. The God of hope fyll you with all ioye and peace in belovynge: that ye maye be ryche in hope thorow the power of the holy goost.

I my selfe am full certified of you my brethren.

G. iiii. the xj.

The epistle of S. Paul

then/that ye your selves are full of goodnes
and filled with all knowledge/and are able to
exhort one another. Nevertheless brethren
I have some what boldly written vnto you/
as one that putteth you in remembrance/that
now the grace that is given me of God/that
I shuld be the minister of Iesu Christ among
the gentyles/and shuld minister the glad-
de tydynges of God/that the gentyles myght
be an acceptable offering/sanctified by the
holy goost. I have therefore wherof I maye
reioyse in Christ Iesu/ in the things which
pertain to God. For I dare not speake of
eny of the things which Christ hath not
wrought by me / to make the gentyles obedi-
ent/with worde and dede / in myghty signes
and wonders / by the power of the spryte of
God: so that from Ierusalem and the costes
rounde aboute vnto Ilyricum / I have fyl-
led all countres with the gladde tydynges
of Christ.

esq. liij. d. So have I enforced my selfe to preache the
gospell/ not where Christ was named / lest I
shuld have blyt on another mannes founda-
cion: but as it is written: To whom he was
not spoken of/ they shall se: & they that hearde
not/ shall vnderstande. For this cause I have
bene ofte let to come vnto you: but now feyn-
ge I have no moare to do in these countres/
and also have bene desyrous many yeares to
come vnto you / when I shall take my iorney
into spayne/ I will come to you. I trust to se
you in my iorney / and to be brought on my
waye

To the Romayns. To. ccxxviii

waye thitherwarde by you after that I haue
somewhat enioyed you.

Now go I vnto Ierusalem/ & minister vn-
to the saynctes. For it hath pleased them of
Macedonia & Achaia to make a certayne di-
stribuciō vpo the poore saynctes which are at
Ierusalem. It hath pleased them verely/ and
their detters are they. For yf the gentils be ma-
de partetakers of their spirituall thinge/ their
dutie is to minister vnto the in carnall thin-
ges. When I have performed this/ and have
brought them this frute sealed. I will come
backe agayne by you into Spayne. And I am
sure when I come/ that I shall come with
aboundaunce of the blessinge of the gospell
of Christ.

I beseeche you brethren for our Lord Iesus
Christes sake/ & for the love of the spryte/ that
ye helpe me in my busynes/ with your pray-
ers to God for me/ that I maye be deliuered
from them which beleue not in Iewry/ & that
this my service/ which I have to Ierusalem/
maye be accepted of the saynctes/ that I maye
come vnto you with ioye/ by the will of God/
and maye with you be refreshed. The God
of peace be with you. Amen. R

The. vii. Chapter.

I Commēde vnto you Phoebe our sister
(which is a minister of the congrega-
cion of Aenchira) that ye receave her
in the Lord as it becommeth saynctes/ & that
ye assist her in whatsoever busynes she nee-
deth of your ayde. For she hath suckered ma-
ny/ &

The epistle of S. Paul

First frute
that is
the first
that was
converted
to God.

myselfe and myne awne selfe also. Grete Prisca and
Aquila my helpers in Christ Jesu/which ha
ve for my lyfe layde doune their awne necke.
Unto which not I only geve thanks but al
so the congregation of the gentyls. Lyke wyse
grete all the company that is in thy housse. Sa
lute my welbeloved Epenetos/which is the
first frute amonge them of Achaia. Grete Ma
ry which bestowed moche labour on vs. Salu
te Andronicus & Junia my cosyns/which we
re presoners with me also/ which are wel ta
ken amonge the Apostles/ & were in Christ be
fore me. Grete Amplias my beloved in y^e Lo
rd. Salute Urban our helper in Christ/ and
Stachys my beloved. Salute Appelles ap
proved in Christ. Salute them which are of
Aristobolus housholde. Salute Herodion my
kynsmā. Grete them of the housholde of Na
cissus which are in the Lorde. Salute Triphe
na & Triphosa/which women dyd labour in y^e
Lorde. Salute y^e beloved Persis/ which labou
red in the Lorde. Salute Rufus chosen in the
Lorde/ & his mother & myne. Grete Asincri
tus/ Phlegon/ German/ Patrobas/ Hermen/ &
the brethren which are wth them. Salute Phi
lologus & Julia/ Nereus & his syster/ & Olim
pha/ & all the sayntes which are with them.
Salute one another with an holy kysse. The
congregacions of Christ salute you.

I beseeche you brethren/ marke them which
cause division & geve occasions of evyll/ con
trary to the doctrine which ye have learned/ &
avoyde them. For they y^e are suche serve not
the

To the Romayns. fo. cc. xxxviii

y^e Lorde Jesus Christ: but their awne bellyes/ & with swete preachinge & flatteringe wor
des decraue the hertes of the innocētes. For
your obedience & extendeth to all men. I am
glad no dout of you. But yet I wolde have
you wyse vnto y^e which is good/ & to be innocē
tes concerninge evyll. The God of peace trea
de Satan vnder your fete shortly. The gra
ce of our Lorde Jesu Christ be with you.

Timotheus my worke fellow/ & Lucius &
Jason & Sopater my kynsmen/ salute you. I
Tertius salute you/ which wrote this epistle
in the Lorde. Caius myne hoste & the hoste of
all the congregacions/ saluteth you. Erastus
the chamberlayne of y^e cite saluteth you. And
Quartus a brother saluteth you. The grace
of our Lorde Jesu Christ be wth you all. Amen

To him that is of power to stablisse you
accordinge to my gospell & preachinge of Je
sus Christ/ in utteringe of the mystery which
was kept secret sence the worlde begāne/ but
now is opened by y^e scriptures of prophesie/
at the commaundement of the everlastinge
god/ to sterc vp obedience to the faith publis
hed amonge all nacions: To the same God/
which alone is wyse/ be prayse thowwe. Je
su Christ for ever. Amen.

To the Romayns.

Sent from Corinthum by Phede/
He that was the minister vnto
the congregacion at
Corinthia.

* paul
wolde ha
ue the la
ye people
learned to
iudge the
prophetes
and to o
beye the
accordin
ge to kno
wledge
onlye for
all, obedi
ence that
is not
after true
knowled
ge is disa
lowed of
God.

The Prologe vnder the fyrst epistle of S. Paul to the Corinthians.



This pistle declareth it selfe frō
Chapter to Chapter/that it ne-
deth no prologe or introducciō
to declare it. When paul had
duerted a great nombre at Co-
rinthum/as ye reade Act. xviij.
he was departed/there came in
mediatly false Apostles & sec-
temakers & drew euery man disciples after him/
so that the people were whole inquyeted/deuy-
ded & at darpaunce amonge them selues/ eue-
ry man for the zeale of his doctoure / those new
Apostles not ergadyng what deuyssion/ what
vncleennes of synne/ or what false opynions
were amonge the people/as longe as they myght
be in auctorite and well at ease in theire bellies.
But paul in the .iiij. fyrst Chapter with
great wysdome & sobryetes/rebuketh/fyrst the
deuyssion and the auctores therof/& calleth the
people to Christ agayne & teacheth how & for
what the preacher is to be taken.

In the .v. he rebuketh the vncleennes that
was amongest them.

In the .vi. he rebuketh the debate & goynge
to lawe to gether/pleatynge theire causes be-
fore the hethen.

In the .vij. he informeth them concernynge
chastite and maryage.

In the .viij. ix. x. & xi. he teacheth the stron-
ge to forbear the weake that yet vnderstode
not the libertie of the Gospell/& that with the
ensample of him selfe. Which though he were
an Apostle & had auctorite/ yet of loue he ab-
stayned/to wyne other. And he feareth them
with the ensamples of the olde testamēt & re-
buketh dyuerse dysordres that were amonge
them concernynge the Sacramēt and the goyn-
ge bare hedded of maryed women.

In the

To the Corinthians. Jo. ccc. xlv.

In the .xij. xliij. & xliij. he teacheth of the ma-
nyfold gyftes of the spirite/& proueth by a sy-
mylitude of the bodye/that all gyftes are geue
that eche shuld helpe other/& thow loue do
seruice to other/& proueth that where loue is
not/there is nothinge that pleaseth God. For
that one shuld loue another / is all that God
requyret of vs. And therefore yf we desyre
spirituall gyftes he teacheth those gyftes to be
desyred that helpe oure neybores

In the .xv. he teacheth of the resurreccyon
of the bodye.

And in the last he exhorteth to helpe the po-
re saynctes.

The fyrst epistle of S. Paul the Apostle to the Corinthians.

The fyrst Chapter.



Paul by voca-
cion an Apostle of
Jesus Christ tho-
row the will of God/ and
brother Sostenes.

Vnto the congregacion
of God which is at Corin-
thum. To them that are
sanctified in Christ Iesus/
sainctes by callynge/with

all that call on the name of oure lord Iesus
Christ in every place/both of theirs & of ours

Grace be with you and peace frō God oure
father/and from the lord Iesus Christ.

* I thanke my God all wayes on youre be-
halfe for y grace of God which is geuen you
by Ie

The .i. epistle of S. Paul

By Jesus Christ that in all thinges we are made rich by him in all learninge and in all knowledge even as the testimony of Jesus Christ was confirmed in you) so that ye are behynde in no gyfte/ and wayte for the apperpyng of our lord Jesus Christ which shall strenghten you vnto y^e ende / that ye maye be blamelesse in y^e daye of our lord Jesus Christ. For god is faithful/ by whom ye are called vnto y^e fellowship of his sonne Jesus Christe our lord.

1. The. 8.

I beseeche you brethren in y^e name of our lord Jesus Christ/ that ye all speake one thyng/ at that there be no dissencion amonge you: but be ye knyt together in one mynde in one meynyng. It is shewed vnto me (my brethren) of you by them that are of the house of Cloe/ that ther is stryfe amonge you. And this is it that I mean: how that cometh amonge you/ one sayeth: I holde of Paul: another I holde of Apollos: y^e thyrde I holde of Cephas: y^e four y^e I holde of Christ. As Christ devided was Paul crucified for you: ether were ye baptised in y^e name of Paul: I thanke God that I chrestened none of you/ but Crispus & Gaius/ lest any shulde saye that I had baptised in my name alone. I baptised also the house of Stephana. Forthermore knowe I not whether I baptised any man or no.

preaching
of the
crosse is
power of
God.

For Christ sent me not to baptise/ but to preache y^e gospel/ not with wysdome of wordes/ lest the crosse of Christ shuld have bene made of none effecte. For y^e preachinge of the crosse is to them y^e perishe folishnes: but vnto vs

To the Corinthians.

Jo. ccc.

to vs which are saved/ it is y^e power of God. For it is written: I will destroye the wysdome of the wyse/ & will cast awaye the vnderstandinge of the proude. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folishnes?

isa. xlv.
abdic. j. c.
esale.
pp. xlv. c.

For when the worlde thow wysdome knew not God/ in y^e wysdome of God: it pleased God thow folishnes of preachinge to save them y^e selve. For y^e Jewes requyre a signe/ & the Grekes seke after wysdome. But we preache Christ crucified/ vnto the Jewes an occasion of fallinge/ & vnto the Grekes folishnes: but vnto th^e which are called both of Jewes & Grekes/ we preache Christ y^e power of God/ and the wysdome of God. For the folishnes of God is wyser then men: & the weakenes of God is stronger then men.

Signe.

Christ is
the power
& wisdom
of god

Brethren loke on youre callinge/ how that not many wyse men after the fleshe/ not many myghty/ not many of hye degree are called: but God hath chosen the folyshe thinges of the worlde/ to confounde the wyse. And God hath chosyn the weake thinge of the worlde/ to confounde thinge which are myghty. And vile thinges of the worlde/ & thinges which are despyed/ hath God chosen/ yee & thinges of no reputacion/ for to brynge to nought thinges of reputacion/ that no fleshe shulde reioyce in his presence. And vnto him partayne ye/ in Christ Jesu/ which of God is made vnto vs y^e wysdome/ & also rightewesnes/ and

* Christ
is wysdome.
And of his
onlye our
ght we to
holde and
in him on
lye to reia
ye.

sanctifyin
ye.

The .i. epistle of S. Paul

sanctifyinge & redemption. That accordynge as it is written: he which reioysseth / shulde reioyce in the Lord.

The .ii. Chapter.

And I bethen when I came to you / came not in gloriousnes of wordes or of wysdome / shewynge vnto you the testimony of God. Nether shewed I my selfe that I knewe any thinge amonge you save Iesus Christ / evē the same that was crucified. And I was amōge you in weaknes / & in feare / & in moche tēblyng. And my wordes & my preachinge were not with entysynge wordes of mānes wysdome: but in shewing of y^e sprete & of power / that youre fayth shuld not stonde in y^e wysdome of mē / but in y^e power of God.

That we speake of / is wysdome amonge them that are perfecte: not the wysdome of this worlde nether of the rulars of this worlde (which go to nought) but we speake y^e wysdome of God / which is in secretes & lieth hydd / which God ordeyned before the worlde vnto oure glory: which wysdome none of y^e rulars of the worlde knewe. For had they knowē it / they wolde not have crucified the Lord of glory. But as it is written: The eye hath not sene / & the eare hath not hearde / nether have entred into the herte of man / y^e thinges which God hath prepared for them that love him.

But God hath opened them vnto vs by his sprete. For y^e sprete searcheth all thinges / y^e the bottome of Goddes secrettes. For what man knoweth the thinge of a mā: save y^e sprete of

Perfect
are they y^e
Understōd
de the lawe / sayth
& workes
trulpe / &
professe
than.

1sa. lxxiij.
The spirite
understandeth
godly thinges.

To the Corinthians. .ffo. ccvli.

te of a man which is with in him? Even so y^e thinges of God knoweth no man / but y^e sprete of god. And we have not receaved the sprete of y^e worlde: but the sprete which cometh of god / for to knowe the thinge that are geve to vs of god / which thinges also we speake / not in the cōnyng wordes of mānes wysdome / but with the cōnyng wordes of the holy goost / makynge spretuall cōparisons of spretuall thinge. For y^e naturall man perceaveth not the thinge of the sprete of god. For they are but folysshnes vnto him. Nether can he perceave them / because he is spretuallly examined. But he that is spretuall / discusseth all thinges: yet he him selfe is iudged of no mā. For who knoweth the mynde of the Lord / other who shall informe him? But we understande the mynde of Christ.

The .iii. Chapter.

And I coulde not speake vnto you brethren as vnto spretuall: but as vnto carnall / even as it were vnto babes in Christ. I gave you mylke to drinke & not meate. For ye then were not stronge / no nether yet a man. For ye are yet carnall. As longe verely as there is amāge you envylge / stryfe / & dissencion: are ye not carnall? & walke after y^e manner of men? As longe as one sayth / I holde of Paul / & another / I am of Apollo / are ye not carnall? What is Paul? What thinge is Apollo? On ly ministers: are they by whō ye belevē / even as the Lord gave every mā grace. I have planted: Apollo watered: but god gave increase.

The spirite
understandeth
godly thinges.
The naturall
man is not
renewed in
Christ
can nat perceave
the thinges
of God
1sa. xl. d
capl. ix. c
rom. xi. d

* The
apostles
aprelates
are seculares
unto us
preache
Christ
vnto whiche
doctrines
we only owe
all our
obedience
to be given

h
crease.

The fyrst epistle of S. Paul

creace. So then/nether is he that planteth eny thinge/ nether he y watreth: but god which gave the increace.

He that planteth and he that watreth / are nether better then the other. Every man yet shall receave his rewarde accordynge to his labour. We are goddis labourers/ye are goddis husbandrye/ye are goddis byldynge. Accordynge to the grace of god given vnto me / as a wyse bylder have I layde the foundaciō And another bylt therō. But let every mā take hede how he bilteth apō. For other foundacion can no man laye/then y which is layde / which is Iesus Christ. If eny man bilde on this foundacion/golde/silver/precious stones tymber / have or stoble: every mannes worke shall appere. For the daye shall declare it/and it shall be tryed in fyre. And y fyre shall trye every mannes worke/ what it is. If eny mannes worke y he hath bylt upon/byde/ he shall receave a rewarde. If eny mānes worke burne he shall suffre losse: but he shall be safe him selfe: nevertheless yet as it were thorow fyre.

Are ye not ware that ye are the temple of god /and how that the sprete of god dwelleth in you? If eny man defyle the temple of god him shall god destroye. For the temple of god is holy/which temple ye are. Let no man deceave him selfe. If eny man seme wyse amonge you/ let him be a fole in this worlde: that he maye be wyse. For y wysdome of this worlde is folysshnes with god. For it is writtē: he compasseth the wyse in their craftynes. And agayne

psal lvi d
gala. v.

Christ is
the foun-
dacion th
at beareth
all.

Daye.

Temple.

ij. cor. i. vj

ioh. v. e.
psal xciiij
v.

To the Corinthians. Jo. ccvli

agayne/ God knoweth the thoughtes of the wyse that they be vayne. Therefore let no mā reioyse in men. For all thinges are yours/ whether it be Paul/ other Apollos/ other Cephas: whether it be y worlde/other lyfe/other deeth/whether they be present thinge or thin ge to come: all are yours/ & ye are Christes/ and Christ is goddis. In the kyngdome of Christ we are subiecte to none save to Christ & his doctrine.

The. iiii. Chapter.

Let men this wyse esteeme vs/ as the ministers of Christ/and disposers of secretes of God. Furthermore it is requyred of the disposers that they be founde faithfull. * With me is it but a very smal thinge/that I shuld be iudged of you/ either of (mans daye) No I iudge not myn awne selfe. I know nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge no thinge before the tyme/untill the Lorde come/which will lighten thinges that are hyd in darcknes and open the counsels of the hertes. And then shall every man have prayse of God. * The Apo stles are ministers

These thinge brethre I have described in myn awne person & Apollos/for youre sake/ that ye myght learne by vs/ that no man cou te of him selfe beyonde that which is above written: that one swell not agaynst another for eny mans cause. For who preferreth the? What hast thou/ that thou hast not receaved? If thou have receaved it/why reioysest thou as though thou haddest not receaved it? Now ye are full: now ye are made ryche: ye ray

h. ii. gne as

The epistle of S. Paul

gne as kinge with out vs : & I wold to god ye
dyd raygne/that we might raygne with you.

We thinke that God hath set foith vs
which are Apostles/for the lowest of all/as it
were me appointed to deeth. For we are a ga
spunge stocke vnto the worlde/ & to y angels/ &
to men. We are soles for Christes sake / & ye
are wyse thorow Christ. We are wrake / & ye
are ströge. Ye are honorable & we are despised.
Eve vnto this daye we hunger & thirst / & are
naked / & are boffetted w fustes / & have no cer
taine dwellinge place / and laboure workinge
with oure awne hondes. We are revyled / &
yet we blesse. We are persecuted / & suffer it.
We are evyll spoken of / and we praye. We
are made as it were the filthynes of the worl
de / the of scowinge of all thinges / even vnto
this tyme.

I write not these thinges to shame you:
but as my beloved sonnes I warne you. For
though ye have ten thousande instructours in
Christ: yet have ye not many fathers. In
Christ Iesu / I have begotten you thorow y
gospell. Wherefore I desyre you to folowe me.
For this cause have I sent vnto you Timo
theus / which is my deare sonne / & faithfull in
the worde / which shall put you in remembraill
ce of my wayes which I have in Christ / eve
as I teache every where in all congregaciöes.
Some swyll as though I wolde come no mo
re at you. But I will come to you shortly / yf
God will: & will knowe / not y wordes of the
which swyll / but y power: for y kyngdome of
God

The passi
on of true
Apostles

act. xv. g
1. thes. ii. 6
11. thes. 11

To the Corinthyans. Jo. ccc. liii

God is not in wordes / but in power. What
will ye Shall I come vnto you with a rodde /
or els in love & in the sprete of mekenes

The. v. Chapter.

Here goeth a comen sayinge that ther fornicat
is fornicacion amöge you / & soche forni cion
cacion as is not once named amonge
the gentyle: that one shuld have his fathers
wyfe. And ye swyll and have not rather foro
wed / y he which hath done this dede / myght
be put frö amöge you. For I verely as absent
in body / even so present in sprete / have deter
mynded all redy (as though I were present) of
him that hath done this dede / in the name of
oure Lorde Iesu Christ / when ye are gaddered
togedder / & my sprete / with the power of the
Lorde Iesus Christ / to deliver him vnto
tan / for y destrucciö of the fleshe / y the spre
te maye be saved in y daye of y Lorde Iesus.

Your reioysinge is not good: knowe ye not
that a lytle leuē sowreth the whole lompe of
dowe. & Dourge therfore the olde leuen / that
ye maye be newe dowe / as ye are swete breed.
For Christ oure easterlambe is offered vp for
us. Therfore let vs kepe holy daye / not with
olde leuē / nether with the leuen of malicious
nes and wickednes: but with the swete breed
of purenes and truth.

I wrote vnto you in a pistle that ye shuld
not company with fornicatours. And I meant
not at all of the fornicatours of this worlde /
ether of the covetous / or of extorsioners /
ether of the ydolaters: for then must ye nedes
have

collo. 11. a
repeñmu
nication
is to de
stoyr fle
shly wyse
dome that
the sprete
maye be
founde in
the doctry
ne of Ch
rist.
If anye
that pro
fesseth
Christ be
soch no
nether
Christen
man maye
ye beare
him com
panye.

h. iii. Have

The fyrst epistle of S. Paul

If anye th have gone out of y worlde. But now I wyl
atpofesse te vnto you/ that ye company not togedder yf
th Christ eny that is called a brother/ be a fornicator/ or
Be soch: no covetous/ or a worshyper of ymages/ ether
nocher cl: a rarsar/ ether a dronkard/ or an extorcionar:
risten ma with him that is soche se that ye eate not.
maye s. a for what have I to do/ to iudge them which
te him id. are with out? Do ye not iudge them that
Panye. are with in? Them that are with out/ God
shall iudge. Put awaye from amonge you/
that evyll parson.

The vi. Chapter.

To goo
to lawe.

How dare one of you havinge busines
with another/ goo to lawe vnder the
wicked/ & not rather vnder the sain-
tes? Do ye not know that the sainctes shall
iudge the worlde? If the worlde shall be iud-
ged by you: are ye not good ynough to iudge
smale trifles? knowe ye not hie that we shall
iudge the angelles? hi w moche more maye we
iudge thinges that partayne to y lyfe? If ye
have iudgemente of worldely matters/ take
them which are despised in y congregaciō/ &
make them iudges. This I saye to youre Ma
me. Is ther utterly no wyse man amōge you?
What not one at all/ y can iudge bitwene bro-
ther & brother/ but one brother goeth to lawe
with another: & that vnder the unbelievers?

Now therefore ther is utterly a faute amon-
ge you/ because ye goo to lawe one with ano-
ther. Why rather suffer ye not wronge? why
rather suffre ye not youre selves to be rob-
bed? Maye ye youre selves do wronge/ and rob
be: and

To the Corinthians. Ho. cccliii

Be: and that the brethren. Do ye not remem-
ber how that the vnrightheus shall not inher-
et the kyngdome of God? Be not deceived.
For nether fornicators / nether worshypers
of ymages/ nether whormongers/ nether wea-
klinges/ nether abusars of them selves with
the mankynde/ nether theves/ nether the cove-
teous/ nether dronkardes/ nether cursed spea-
kers/ nether pillers/ shall inheret the kyngdo-
me of God. And soche ware ye verely: but ye
are washed: ye are sanctified: ye are iustified
by the name of the Lorde Iesus/ and by the
sperte of oure God.

E All thinges are lawfull vnto me: but all
thinges are not proffitable. I maye do all thin-
ges: but I wyl be brought vnder nomans
power. Meates are ordeyned for the belly/ &
the belly for meates: but God shall destroy
bothe it and them. Let not the body be appli-
ed vnto fornicacion/ but vnto the Lorde / and
the Lorde vnto the body. God hath raysted vp
the Lorde/ & shall rayse vs vp by his power.
* Either remember ye not/ that youre bodies
are the * members of Christ: Shall I now
take the members of Christ/ and make them
the members of an harlot? God forbyd. Do
ye not vnderstonde that he which coupleth
him selfe with an harlot/ is become one bo-
dy: for two (saith he) shall be one fleshe. But
he that is ioyned vnto the Lorde/ is one sperte.
file fornicacion. All synnes that a man do-
the/ are with out y body. But he y is a forni-
cator/ synneth agaynst his owne body. Either
knowe

These ad-
soch: he
haue no
parte in
Christ.

Sanctified
and ius-
tificatione
come by
Christ &
his spiri-
te.

* Your
bodies as
re them-
selves of
Christ.

He that
is of chri-
st: hath
his spiri-
te. co. viii

The epistle of S. Paul

1. pe. j. d.

Knowe ye not how that youre bodies are the temple of y^e holy goost/which is in you/wh^o ye have of God/ & how that ye are not youre awne? for ye are dearly bought. Therefore glorifie ye God in youre bodies and in youre sprytes/for they are goddes. R

The. vii. Chapter. *

Of wed.
lock and
Pygynite

1. pe. iiij. b

AS concerninge the thinges wherof ye wrote vnto me: it is good for a mā not to touche a woman. Nevertheless to a voyde fornicaciō/let every man have his wyfe: and let every woman have her husbāde. Let the man geve vnto the wyfe due benevolence. As kyrpse also the wyfe vnto the man. The wyfe hath not power over her awne body: but the husbāde. And lykewyse the man hath not power over his awne body: but the wyfe. Withdrawe not youre selves one from another/excepte it be with consent for a tyme/ for to geve youre selves to fastynge and prayer. And afterwarde come agayne to the same thyng/lest Satan tempt you for youre incontynence. R

This I saye of favour/ not of cōmaundement. for I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God/one after this māner/another after that. I saye vnto the vnmariēd men & widdowes: it is good for them yf they abyde evē as I do. But & yf they cānot abstayne/ let them mary. for it is better to mary then to burne. Vnto the mariēd cōmaunde not I/ but the Lord: that the wyfe separate not her selfe from

mat. 8. c
q. 1. p. 8

To the Corinthyans. 1. co. cc. xlv.

from the man. If he separate her selfe/ let her remayne vnmariēd/ or be reconciled vnto her husbāde agayne. And let not the husbāde put away his wyfe from him.

mar. 10. 8
lu. 23. d

TO the remnaunt speake I/ & not the lorde. If eny brother have a wyfe that beleveth not/ yf he be content to dwell with him/ let him not put her away. And y^e womā which hath to her husbāde an infidell/ yf he consent to dwell with her/ let her not put him away. for y^e vnbelevynge husbāde is sanctified by the wyfe: & the vnbelevynge wyfe is sanctified by the husbāde. Or els were youre chyldren vnclene: but now are they pure. But and yf the vnbelevynge departe/ let him departe. A brother or a sister is not in subiection to soche. God hath called vs in peace. for how knowest thou o woman/ whether thou shalt save that man or no? Or how knowest thou o man/ whether thou shalt save that woman or no? but even as God hath distributed to every man.

AS the lorde hath called every person/ so let him walke: & so ordyn I in all congregaciōs. If eny man be called beyng circumcised/ let him adde nothyng thereto. If eny be called vncircumcised: let him not be circumcised. Circumcision is nothyng/ vncircumcision is nothyng: but the keepynge of the cōmaundmentes of god is altogether. * Let every man abyde in the same state wherin he was called. Arte thou called a servaunt? care not for it. Nevertheless yf thou mayst be fre/ use it rather.

Circum-
cision.

h. v. ther.

The fyrst epistle of S. Paul

*If a man that is called in the lord beynge
haue the a seruaunt is the lordes freman. Lykwys he
gyste/cha that is called beynge fre is Christes seruaunt.
ite is go We are dearly bought/be not mennes seruaun
od/themo tes. Brethren let everye man wherin he is cal
te quyet. led/therin abyde with God. &

ue God. As concernynge virgins/ I have no comma
ndment of the lord: yet geve I counsell/as
foz p ma one that hath obtayned mercye of the lord to
ryed haue be faythfull. I suppose that it is good for the
ostemoch trouble: present *necessite. For it is good for a ma so
trouble: But if the mynde of to be. Arte thou bounde vnto a wyfe? seke not
mynde of the chaste to be lowsed. Arte thou lowsed from a wyfe? &
the chaste seke not a wyfe. But and yf thou take a wyfe
be combe thou synnest not. Lykwys if a virgin mary/
ed with o the synnest not. Nevertheless soche shall ha
ther worl ve trouble in their flesshe: but I savor you.

dy busyn es / what helpech This saye I brethren the tyme is shorte. It
helpech lieq if the remayneth that they which have wives/be as
maried be though they had none/and they that wepe be
them face as though they wept not: and they that reioy
quyet my ce/be as though they reioysed not: & they that
nded ther bye be as though they possessed not: & they y
by / what vse this worlde/be as though they used it not.
hurteth it For the passion of this worlde goeth awaye.

Neither of it selfe is I wolde have you without care: the single
better th man careth for the thinge of the lord / how
en the ot he maye please the lord. But he that hath
he/o2 ple maried/careth for the thinge of the worlde ho
aseth god we he maye please his wyfe. There is differ
more the ce bitwene a virgin & a wyfe. The single wo
the othe man careth for the thinges of the lord / that
Neither is He maye be pure both in body & also in sprete
outwar But

To the Corinthians. Ho. cc. xlvi

But he that is maried/careth for the thinge de circum
of the worlde / how he maye please her hus cision. or
band. This speake I for youre proffit/not to outwards
tangle you in a snare: but for that which is ho de bapty
nest and comly vnto you/ I that ye maye quye a pyne of
etly cleave vnto the lord w out separacion. them sel

¶ If eny man thinke that it is uncomly for ues/ saue
his virgin if he passe the tyme of mariage/ ad that they
if so nede requyre/ let him do what he listeth / put vs in
he synnest not: let the be coupled in mariage. remembra
Nevertheless/ he y purposeth surely in his unce to ke
hette/havynge none nede: but hath power o pe the co
ver his awne will: and hath so decreed in his uenant
hette that he will kepe his virgin/ doth well. made bet
Do then he that ioyneth his virgin in maria wene vs
ge doth well. But he that ioyneth not his vie God.
gin in mariage doth better. The wyfe is bound to. Dis.
de to the lawe as longe as her husband liveth
If her husbände slepe/ he is at liberte to ma
ry with whom she wyll/ only in the lord. But
He is happiar yf he so abyde in my iudgmēt
And I thinke verely that I have the sprete
of God.

The viii. Chapter.

¶ I speake of thinges dedicate vnto ydols/ we are sure that we all have know
dols/ we are sure that we all have know ledge. knowledge maketh a man sw
wledge. knowledge maketh a man sw e: but love edifieth. If eny man thinke that
ell: but love edifieth. If eny man thinke that he knoweth eny thinge/ he knoweth nothyng
ge yet as he ought to knowe. But yf eny man love god/ the same is knowen of him.

To speake of meate dedicat vnto ydols/ we are sure that ther is none ydoll in the worlde

The epistle of S. Paul.

and that ther is none other god but one. And though ther be y^e are called goddes/whether in heven other in erth (as ther be goddes many and lordes many) yet vnto vs is there but one god/which is the father of whom are all thinges/a we in him/a one lorde Iesus Christ by whom are all thinges/and we by him.

One god
One lor-
de.

But every man hath not knowledge. For some suppose that ther is an ydole/vntyll this houre/and eate as of a thinge offered vnto y^e ydole/a so their consciences beyng yet weak/are defiled. Meate maketh vs not acceptable to god. Nether yf we eate are we y^e better. Nether yf we eate not/are we the worse.

In all our
redde
we must
haue a res-
pecte to
oure ney-
bours
welche.

But take hede that your libertie cause not y^e weak to faule. For yf some man se y^e which hath knowledge/ sit at meate in the ydoles temple/Hall not the conscience of hym which is weak/be boldened to eate those thinges which are offered vnto y^e ydole? And so thorow thy knowledge Hall y^e weak brother perishe for whom christ dyed. Whil ye synne so agaynst the brethren and wounde their weak consciences ye synne agaynst Christ. Wherefore yf meate hurt my brother/ I will eate no fleshe whill the worlde stondeth/ because I will not hurte my brother. **The. iij. Chapter.**

Cherite
what it
doeth.
Paule
proueth
him selfe
an apostle
equall to
the best: in
that the

Ave I not an Apostler am I not free? Ave I not sene Iesus Christ our lord? Are not ye my worke in the lorde. If I be not an Apostle vnto other / yet am I vnto you. For the seale of myne Apostleshippe are ye in the lorde. Myne answer to them that
ape me

To the Corintians. fo. ccc. lviij.

ape me is this. Have we not power to eate & spalte be to drynke? Ether have we not power to leade reth recoz about a sister to wyse as well as other Apost de to his les/ and as the brethren of the lorde/ and Le. preachyn phas? Ether only I and Barnabas have not ge/ and as power this to do? who goeth a warfare eny re by him tyme at his awne cosse/ who planteth a vyne. conuerted arde & eateth not of the frute? Who fedeth as by the a flocke and eateth not of the mylke? apostles.

B Saye I the se thinges after the manner of men? Or sayth not the lawe the same also? For it ys writen in the lawe of Moyses. Thou Hall not mofell the mouth of the oxe that treadeth out the corne. Woth God take thought for open? Ether sayth he it not all to gedder for our sakes? For our sakes no doubt this is written: that he which eareth/ Muld the prece eate in hope: and that he which therseth in cher hath hope/ Muld be parttaker of his hope. If we ryghte to some vnto you spirituall thynges: is it agree challenge te thynges yf we recepe youre carnall thynges for hys la If other be parttakers of this power over soure.

Nevertheless we have not used this power: but suffre all thinges lest we Muld hynder the gospel of Christ. Do ye not vnderstod der how that ther which minister in the temple/ have their syndynge of the temple? And they which waite at the auter/ are parttakers with y^e auter? Even so also dyd y^e lorde ordayne/ that they which preache y^e gospel/ Muld live of the gospel. But I have vsed none of these thinges.

Never

The fyrst epistle of S. paul

what I can
make a
man do.

I The. p. Chapter.

15

All these things happened vnto them for
ensamples/and were written to put vs in re
membrance.

The epistle of S. Paul.

membraunce/ whom the endes of the worlde
are come apon. Wherfore let hym that thyn
keth bestoedeth / take hede least he fall. There
hath none other temptacion taken you / but
soche as foloweth y nature of mā. But God
is faythfull / which shall not suffer you to be
tempted above youre strenght: but shall in
the myddes of the temptacion make awaye
to escape out. & Wherfore my deare beloved/
fle from worshippinge of ydols.

Cup
Breed

I speake as vnto them which have discre-
tion/ Judge ye what I saye. Is not the cuppe
of blessinge which we blesse/partakynge of y
bloude of Christ ys not the breed which we
bake / partakynge of the body of Christ
because that we (though we be many) yet are
one breed/and one bodye in as moch as we all
are partetakers of one breed. Beholde Isra-
hell which walketh carnally. Are not they
which eate of the sacrifice/partetakers of the
altare

What saye I then that the ymage is
eny thinge? or that it which is offered to yma-
ges is eny thinge? Nay/ but I saye / that tho-
se thinges which the gentyls offer/they offer
to devyls/and not to god. & And I wolde not
that ye shuld have fellowshipe with y devils
Ye cannot drinke of the cup of the lord/ & of
y cup of y devyls. Ye cannot be partetakers
of the lordes table/ & of the table of devylles.
Either shall we provoke the lord? Or are we
stronger then he? All thynges are lawfull vn-
to me/ but all thynges are not expedient. All
thynges

eccle.
pp. vj.

Unto the Corinthians. Jo. cc. li

thynges are lawfull to me / but all thinges
edifye not. Let noman seke his awne proffet:
But let every man seke anothers welthe.
What soever is solde in the market/ that
eate/and aye no questions for conscience sake
For the erth is the lordis/and all that therein
is. If eny of them which beleve uot/ bid you
to a feast/ & yf ye be disposed to goo/ what so-
ver is set before you: eate/ & ynge no question
for conscience sake. But and yf eny man saye
vnto you: this is dedicate vnto ydols/ eate not
of it for his sake that shewed it/ and for hur-
tynge of conscience. The erth is the lordes &
all that there in is. Conscience I saye/ not thy
ne: but the conscience of that other. & For why
shuld my libertie be iudged of another mānes
conscience: for yf I take my parte with thā.
kes: why am I evell spoken of for that thyn-
ge wherfore I geve thanks.

Whether therfore ye eate or dryncke/ or wh-
at soever ye do / do all to the prayse of God. &
Be that ye geve occasion of evell/ nether to y
Jewes/ nor yet to the gentyls/ nether to y co-
gregation of god: even as I please all men in
all thinges/ not sekynge myne awne proffet/
But the proffet of many/ that they myght be sa-
ved. folowe me as I do Christ.

The. vi. Chapter.

I Commende you brethren that ye reme-
ber me in all thinges/ and kepe the ordi-
nances even as I delyvered them to
you. I wolde ye knew that Christ is the heed
of every man. And the man is the womans
heed

e haue p
rofessed e
very man
to sche an
others we
althe.
* we shuld
be so full
of loue &
so circum-
specte/ th-
at we shu-
ld geue no
ne occasy-
vnto the
ygnorant
for to spe-
ake curll
on de for
oure lybe-
rtie/ & for
doyng to
that which
we maye
lawfullye
do before
God
Loue seke
thir ne-
bours pr-
offyte.

The fyrst epistle of S. Paul

Heed. And God is Chyistes Heed. Every mā prayinge or prophesyng have ynge eny thynge on his heed/Whameth his heed. Every woman that prayeth or prophesieth bare headed/dishonesteth hyr heed. For it is even all one/and the very same thynge/even as though she were Haven. If the woman be not covered/lett her also be shoren. If it be shame for a woman to be shorne or shaven/lett her cover her heed.

A man ought not to cover his heed/for as moche as he is the image and glory of God.

gene.ij.d The woman is the glory of the man. For the man is not of the woman/ but the woman of the mā. Nether was the man created for y woman's sake: but the woman for the mannes sake. For this cause ought the woman to have power on her heed/for the angels sakes. Nevertheless/ nether is the mā with out the woman/ nether the woman with out the man in the lord. For as the woman is of the man/evyl so is the man by the woman: but all is of God.

*** power is as moche to saye as a spgne the a: the woman is in subiection/ and hath an heed over hir.** Judge in youre selves whether it be cōly y a woman praye vnto god bare headed. Or els doth not nature teach you/ that it is a shame for a man/ if he have longe heere: and a prayse to a woman/ yf she have longe heere: for her heere is geven her to cover her with all. If there be eny man amonge you y lusteth to styve/ lett him knowe that we have no soche custome/ nether the congregacions of God.

This I warne you of/ and commende not that ye come to gedder: not after a better manner but after a worse. fyrst of all when ye come to

Unto the Corinthians. Jo. cc. lii

me togedder in the cōgregacion/ I heare that ther is diffencion amonge you: & I partly be-leave it. For ther must be sectes amonge you/ that they which are perfecte amonge you/ myght be knownen. * When ye come togedder a man can not eate the lordes supper. For everyp man begynneth a fore to eate his awne supper. And one is hongrye/ and another is drunken. Have ye not houses to eate and to drinke in? Or els despyse ye the congregacion of god and shame them that have not? What shall I saye vnto you? Shall I prayse you? In this prayse I prayse you not. *

That which I delyvered vnto you/ I received of y lord. For y lord Iesus the same nyght in which he was betrayed/ toke bread: & thanked and brake/ and sayde. Take ye/ & eate ye: this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cup/ when supper was done/ sayinge. This cup is the newe testament in my bloude. This do as oft as ye drynke it/ in the remembraunce of me. For as often as ye shall eate this bread/ and drynke this cup/ ye shall shewe the lordes deeth tyll he come. Wherefore whosoever shall eate of this bread/ or drynke of the cup unworthely/ shall be giltie of the body & bloud of the lord. Let a mā therfore examen him selfe/ & so let he eate of the bread & drynke of the cup. For he eateth or drinlieth unworthely/ eateth & dryn- keth his awne damnacion/ because he maketh no difference of the lordis body. *

The epistle of S. Paul

For this cause many are weake and sicke
amonge you / & many slepe. If we had truly
iudged oure selues / we shuld not have bene
iudged. But when we are iudged of the lorde
we are chastened / because we shuld not be da-
ned with the worlde. Wherefore my brethren
when ye come to gedder to eate / tary one for a-
nother. If eny man hunger / let hi eate at home /
if ye come not togedder vnto condēnaciō. O-
ther thinge will I set in order whē I come.

The vii. Chapter.

Onlye p
spirite tea-
cheth that
Christ is
the lorde.

In spirituall thinges brethren I wolde
not have you ignorant. * Ye knowe
that ye were gentyls / and went youre
wayes vnto domine ydoles / even as ye were
ledde. Wherefore I declare vnto you that no
man speakynge in the sprete of god / desieth
Jesus. Also no man can saye that Jesus is
the lorde; but by the holy goost.

One spir-
ite.
One lor-
de.
One god
* the gys-
tes of the
spirite are
geuen vs
to do seru-
yce to oure
brethren.

There are diversities of gyftes verely / yet
but one sprete. And ther are differences of ad-
ministracions / & yet but one lorde. And ther
are diuers maners of operations / and yet but
one God / which worketh all thinge that are
wrought / in all creatures. The gyftes * of y
spretē are geuen to every man to proffit y con-
gregacion. To one is geuen thowow the spiri-
te the utteraunce of wisdom. To another is
geuen the utteraunce of knowledge by y sa-
me sprete. To another is geuen fayth / by y sa-
me sprete. To another y gyftes of healyng
by the same sprete. To another power to do
myracles. To another prophesie. To another
iudge.

To the Corinthians. Ho. cc. lvi

iudgement of spretes. To another diuers ton-
ges. To another the interpretacion of tonges.
And these all worketh evē y silfe same spre-
te / devydyng to every man severall gyftes / e-
ven as he will. *

to. vij. a.
ephe. iii. B

For as the body is one / and hath many mē-
bres / & all the membres of one body though
they be many / yet are but one body : even so is
Christ. For in one sprete are we all baptysed
to make one body / whether we be Jewes or ge-
tyls whether we be bonde or fre : and have all
dronke of one sprete. For the body is not one
member / but many. If the fote saye / I am not
the honde / therefore I am not of the body : is
he therefore not of y body. And if y eare saye / I
am not the eye : therefore I am not of the body :
is he therefore not of the body. If all the body
were an eye / where were then the eare. If all
were hearyng : where were the smellynge.

But now hath god disposed the membres
every one of them in the body / at his awne
pleasure. If they were all one member : where
were the body. Now are ther many membres /
yet but one body. And the eye can not saye vn-
to the honde / I have no nede of the : nor y he-
ed also to the fete. I have no nede of you. Ye
rather a greate deale those mēbres of the bo-
dy which seme to be most feble / are most neces-
sary. And apō those mēbres of y body which
we thinke lest honest / put we most honestie
on. And our ungodly parties have most beau-
ty on. For oure honest members nede it not.
But God hath so disposed the body / ad hath
i. iii. geuen

The fyrst epistle of S. Paul

geven most honoure to that parte which lacked lest there shuld be eny stryfe in the body: But that the members shuld indifferently care one for another. And yf one member suffer/all suffer with him: yf one member be had in honoure/all members be glad also.

ephe. iiii. Ye are the body of Christ/ and members one of another. And God hath also ordeyned in the congregacion/ fyrst the Apostles/ secondly prophetes/ thirdly teachers/ then they that do miracles: after that/ the gyftes of healyng/ helpers/ governors/ diversite of tonges.

Are all Apostles. & Are all Prophetes & Are all teachers: Are all doers of miracles & Have all the gyftes of healyng & Do all speake wth tonges: Do all interpret? Lovet after y^e best gyftes. And yet shewe I vnto you a moare excellent waye.

The. viii. Chapter. *

Though I spake with the tonge of man *A* or angels/ & yet had no love/ I were evn as soundinge bras: or as a tynklynge Cymball. And though I coulde prophesy/ and understode all secrettes / & all knowledges: yet yf I had *all sayth so that I coulde move moostayns oute of ther places/ & yet had no love/ I were nothyng. And though I bestowwed all my gooddes to fede y^e poore/ & though I gave my body even that I burned / and yet had no love/ it profeteth me nothyng.

Love suffereth longe/ & is courteous. Love envieth not. Love doth not frowardly/ swelleth not

* All say this as moche to saye as so stronge a faythe

Love.

To the Corinthyans. Jo. cc. liii

not dealeth not dishonestly/ seeketh not her owne / is not provoked to anger / thyngeth not evyll/ reioyseth not in iniquite: But reioyseth in y^e trueth/ suffereth all thyng/ belevereth all thynges/ hopeth all thynges/ endureth in all thynges. Though that prophesyinge fayle/ other tonges shall cease/ or knowledge varyssh awaye/ yet love faileth never awaye.

For our knowledge is vnperfect/ and our prophesyinge is vnperfect. But when y^e which is perfect is come/ then y^e which is vnperfect shall be done awaye. When I was a chylde/ I spake as a chylde/ I understode as a chylde/ I ymagined as a chylde. But assone as I was a man/ I put awaye chylde shyness. Now we se in a glasse even in a darke speakyng: But then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe even as I am known. Now abideth fayth/ hope/ and love/ even these thre: but the chiefe of the se is love. * The. viii. Chapter.

About for love and covet spirituall gyftes: & most chesly for to prophesy. For he that speaketh with tonges speaketh not vnto men/ but vnto god/ for no man heareth him / howbeit in the sprete he speaketh misteries. But he that prophesieth/ speaketh vnto men/ to edifyng/ to exhortacion and to comfort. He that speaketh with tonges/ profiteth him selfe: he that prophesieth edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophisieth: then he y^e

Prophete
senge is
here take
for exhortacion
undyrge/

i. iiii. spea

The epistle of S. Paul

Words **B** speaketh with tongues / except he expounde it
are not **B** also / that the congregacion maye have edi-
ficacion. Nowe brethren if I come vnto you
de profit- speakige in tongues: what shall I profit you/
p not. excepte I speake vnto you / other by revelaciō
or knowledge / or prophesyinge / or doctrine.

Moreover whē thinge with out lyfe / geve
founde: whether it be a pype or an harpe: ex-
cept they make a distinccion in the foundes:
how shall it be knownen what is pyped or har-
ped? And also if the tṛope geve an uncertayne
voyce / who shall prepare him selfe to fyght?
Eve so lykwyse whē ye speake with tōge / ex-
cepte ye speake wordes that have significati-
on / how shall yt be vnderstonde what is spo-
ke? For ye shall but speake in the ayre.

Many kyndes of voyces are in the worlde
and none of them are with out signification.
If I knowe not what the voyce meaneth / I
shall be vnto him that speaketh / an alicant: and
and he that speaketh shall be an alicant vnto me
Eve so ye (for as moche as ye covet spyrituall
gistes) scke that ye maye have plenty vnto y
edifyinge of the congregacion.

Wherefore let him that speaketh with ton-
gues / praye that he maye interpret also. If I
praye with tōge / my sprete prayeth: but my
mynde is with out frute. What is it then?
I will praye with the sprete / and will praye in
the mynde also. I will singe with the sprete /
and will singe with the mynde also.

For els when thou blessest with y *sprete /
how shall he that occupieth the roume of the
unle-

* to speake
with ton-
gues or wi-
th the spi-
rite / is to
speake th-

To the Corinthians. Ho. cclv

unlearned / saye amen at thy gevinge of than- at other
kes / syngge he vnderstandeth not what thou vnderston-
sayest. Thou verely gevest thanke well / but de not / as
the other is not edyfied. I thanke my god / I presles sa-
speake with tōges moare then ye all. Yet had ye their se-
I lever in y cōgregaciō / to speake five wordes ruyce.
with my mynde to y informaciō of other / ra- No spea-
ther then ten thousande wordes in the tōge. ke with y
mynde is
Birthē be not chylde in *wytte. How be to speake
it as cōcerninge maliciousnes be chylde: but that other
in witte be perfect. In the lawe it is written / vnderston-
with other tōges / & with other lyppes wyl I de / as wh
speake vnto this people / & yet for all that will en the p-
they not heare me / sayth the Lorde. Wherefo- acher pre-
re / tōge are for a signe / not to them that bele- acher g-
ve: but to them that beleve not. Contrary wy-
se / prophesyinge serveth not for them that be
leve not: but for them which beleve.

If therfore when all the cōgregacion is co-
me to gedder / & all speake with tongues / ther
come in they y are unlearned / or they which
beleve not: will they not saye that ye are out
of poure wittes? But & yf all prophesy / & ther
come in one that beleveth not / or one unlean-
ned / he is rebuked of all men / & is iudged of
every man: & so are y secretes of his hert opē
ned & so falleth he doune on his face / & worsh-
ippeth God / & sayth y God is in you in dede.
How is it then brethren? When ye come to-
gedder / every mā hath his songe / hath his doc-
trine / hath his tōge / hath his revelaciō / hath
his interpretaciō. Let all thinge be done vnto
edifyinge. If eny man speake in tongues / let
it be

* all dedes
must be sa-
wed with
the doctry-
ne of God
and not
with go-
od meany-
nge onlly

i.v. it be

The fyrst epistle of S. Paul

it be two atonce or at the most thre atonce & that by course: & let another interprete it. But yf ther be no interpreter/ let him kepe silence in the cōgregacion/ and let him speake to him selfe and to God.

Let the Prophete speake two atonce/or thre at once/ & let other iudge. Yf eny revelaciō be made to another that sitteth by/ let the fyrst holde his peace. For ye maye all prophesy one by one/ that all maye learne/ & all maye have comforte. For y sprakes of the Prophete are in the power of the Prophetes. For God is not causer of stryfe: but of peace / as he is in all other congregacions of the saynctes.

i. timo. ij. c. Let your wyves kepe silence in the cōgregacions. For it is not permitted vnto them to speake: but let them be vnder obedience / as sayth the lawe. If they will learne eny thinge/ let thei aye their husblandes at home. For it is a shame for women to speake in the cōgregaciō. Spridge y worde of god frō your mēther came it vnto you only? Yf eny mā thinke him selfe a prophete ether spirituall: let him vnderstonde/ what thinges I write vnto you. For they are the cōmaundementes of the Lorde. But & yf eny man be ignorant/ let him be ignorant. Wherfore brethren covet to prophesy/ & forbide not to speake with tonges. And let all thinges be done honestly & in order.

The woman must be in subiection to hir husband.

Let the woman as pertayninge to the gospell which I preached vnto you/ which ye have also accepted/ and in the which ye continue

The .v. Chapter. *

Brethren as pertayninge to the gospell which I preached vnto you/ which ye have also accepted/ and in the which ye continue

To the Corinthians. Ho. ecc. vi

continue/ by which also ye are saved: I do you to wit/ after what maner I preached vnto you yf ye kepe it/ except ye have beleved in vayne.

For fyrst of all I delivered vnto you that which I receaved: how that Christ dyed for our synnes/ agreinge to the scriptures: and that he was buried/ and that he arose agayne the thyrde daye accordinge to the scriptures: and that he was sene of Cephas/ then of the twelve. After that he was sene of moore than five hundred brethren atonce: of which many remayne vnto this daye/ and many are fallen a slepe. After that appered he to James/ then to all the Apostles.

And last of all he was sene of me/ as of one that was borne out of due tyme. For I am the lest of all the Apostles/ which am not worthy to be called an Apostle/ because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace which is in me/ was not in vayne: but I labored moore aboundantly then they all/ not for the grace of God which is with me. Whether it were I or they/ so we preach/ & so have ye beleved.

* If Christ be preached how that he rose frō deeth: how saye some that are amonge you/ that ther is no resurreccion from deeth? If ther be no rysynge agayne from deeth: then is Christ not risen. If Christ be not risen/ then is our preachinge vayne / and your faith is also in vayne. Ye and we are founde false witnesses of God. For we have testified of God/

The fyrst principle of our faith. efa. liij. 6. Ione. ij. a. ose. vi. a. loa. xij. c. act. i. a. eph. ii. 6

Resurreccion.

The epistle of S. Paul

God/how that he rayfyd vp Christ/whom he rayfyd not vp/yf it be so that the deed ryse not vp agayne. For yf the deed ryse not agayne/then is Christ not ryfen agayne. If it be so yf Christ rose not/then is youre fayth in vayne and yet are ye in youre synnes. And therto they which are fallen a slepe in Christ/are perished. If in this lyfe only we beleve on christ/then are we of all men the miserablest.

Apoc. 1. 5.

1. thessa. 4. 14.

1. thessa. 4. 14.

psal. 110. 1.

Heb. 2. 14.

and. p. c.

psal. 110. 1.

Heb. 2. 14.

But now is Christ ryfen from death/a is be come the fyrst frutes of them that slept. For by a man came death/a by a man came resurrection fro death. For as by Adam all dyed: evē so by Christ/Mall all be made alive / and every man in his awne order. The fyrst is Christ/then they y are Christis at his comynge. Then cometh the ende/when he hath delivered up y kyngdome to God y father/when he hath put downe all rule/ auctorite & power. For he must raygne tyll he have put all his enemyes vnder his fete.

The last enemye that shalbe destroyed is death. For he hath put all thinges vnder his fete. But when he sayth/ all thinges are put vnder him/it is manifest that he is excepted/ which dyd put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him that put all thinges vnder him/y God maye be all in all thinges.

Either els what do they which are baptised over y deed/yf the deed ryse not at all? Why are they then baptised over the deed? Ye and why

To the Corinthians. Jo. cclvii

why stonde we in icoperdy every houre? By oure reioysinge which I have in Christ Jesu oure sorde/I dye dayly. That I have fought with bestes at Ephesus after the maner of men/what avauntageth it me/ yf the deed ryse not agayne? Let vs eate & drynke/ to morowe we shall dye. Be not deceaved: malicious speakinges corrupte good maners. Awake truly cut of slepe/ and synne not. For some have not the knowlege of God. I speake this vnto youre rebuke.

But some mā will saye: how aryse y deed? with what bodyes come they in? Thou fole/ that which thou sowest/is not quickened except it dye. And what sowest thou? Thou sowest not that body that shall be: but bare corne (I meane ether of wheet/or of some other) and God gevyeth it a body at his pleasure / to every seed a severall body.

All fleshe is not one manner of fleshe: but ther is one maner fleshe of men / another maner fleshe of bestes / another maner fleshe of fysshes/a another of byrdes. Ther are celestiall bodyes/a ther are bodyes terrestriall. But y glozy of y celestiall is one/a y glozy of the terrestriall is another. Ther is one maner glozy of the sonne/ and another glozy of the moone/a another glozy of the staries. For one starre differeth fro another in glozy. So is the resurrection of y deed. It is sowe in corrupciō/a ryseth in incorruption. It is sowe in dishonoure/a ryseth in honoure. It is sowe in weaknes/and ryseth in power. It is sowe a natura

The fyrst epistle of S. Paul

turall body/and ryseth a sprituall body.

There is a naturall bodye & ther is a sprituall body: as it is written: the fyrste man Adam was made a livinge soule: & y last Adā was made a quickeninge sprete. How be it y is not fyrst which is spirituall: but y which is naturall/ & then y which is sprituall. *Gene. ij. 8.*

The fyrst mā is of the erth/erthy: the seconde man is y Lorde frō heave. As is the erthy/so che are they that are erthy. And as is the heavenly/ so che are they y are heavenly. And as we have borne the ymage of the erthy/ so shall we beare the ymage of the heavenly. *Image of Christ*

This saye I brethren/ that fleshe & bloud canot inheret the kyngdome of God. Neither corrupcion inhereth vncorruption. Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged/ & that in a moment/ and in the twinklinge of an eye/ at the sounde of the last trompe. For the trompe shall blowe/ & y deed shall ryse incorruptible/ & we shall be chaunged. For this corruptible must put on incorruptibilite: & this mortall must put on immortalite. *Corruptible fle: she & bloud can not ge.*

When this corruptible hath put on incorruptibilite/ & this mortall hath put on immortalite: then shall be brought to passe y sayinge y is writte. Deeth is consumed in to victory. *1 Cor. vij. 8* Deeth where is thy stynger? Hell where is thy victory? The stynger of deeth is synne: and the strength of synne is the lawe. But thanke be unto God/ which hath geven us victory/ thro tow oure Lorde Jesus Christ. Therefore my deare

To the Corintnyans. Ho. cclviii

deare brethren/ be ye stedfast and vnmovablen/ alwayes ryche in the workes of the Lorde/ for as moch as ye knowe how y yowre labour is not in vayne in the Lorde.

The. vii. Chapter.

A If the gadderynge for the sayncte/ as I have ordeyned in the congregaciōs of Galacia/ even so do ye. Upon some sondaye let every one of you put a syde at home & laye vp what soever he thinketh mete/ that ther be no gaderinges when I come. When I am come/ whosoever ye shall allowe by yowre letters/ them will I sende to bringe yowre liberalite vnto Jerusalem. And yf it be mete y I goo/ they shall go with me. I will come vnto you after I have gone over Macedonia. For I will goo thorowout Macedonia. With you paravēture I wyll abyde a whyle: or els winter/ that ye maye bringe me on my waye whither soever I goo.

B I will not se you now in my passage: but I trust to abyde a whyle with you/ yf God shall suffre me. I will tary at Ephesus vntyll whitt sonnyde. For a greute doore and a frutefull is opened vnto me: & ther are many adversaries. If Timotheus come/ se y he be with out feare with you. For he worketh the worke of the Lorde as I doo. Let no man despise him: but conwaye him forth in peace/ y he maye come vnto me. For I loke for him with the brethren.

To speake of brother Apollo: I greatly desyred him to come vnto you with y brethren/ but his mynde was not at all to come at this tyme/

The .i. epistle of S. Paul

tyme. How be it he will come when he shall have convenient tyme. Watche ye / stande fast in the fayth / auyte you lyke men / & be stronge. Let all youre busynes be done in love.

first frutes.

Brethren (ye knowe the housse of Stephana / how y they are the first frutes of Achaia / & that they have appoynted them selves to minister vnto the sayntes) I beseeche you y ye be obedient vnto soche / and to all that helpe and laboure. I am gladd of the comynge of Stephana / Fortunatus and Achaicus: for that which was lackinge on youre parte / they have supplied. They have comforted my spire and youre. Take therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the worde / and so doeth the congregaciō that is in their housse. All the brethren grete you. Brete ye one another with an holy kysse. The salutation of me Paul with myne owne hande. If eny man love not the worde Iesus Christ / *the same be anathema maranatha. The grace of y worde Iesus Christ be with you all. My love be with you all in Christ Iesu. Amen

The epistle vnto the Corinthians sent from Philippos / by Stephana / and Fortunatus / and Achaicus / and Timotheus.

*thesame be accursed at the wordes comynge. Was: so me will y same be e. we muny eat & accursed to be at the.

ffo. cclij

The Prologe Spon the seconde Epistle of saynt Paul to the Corinthians.



In the first epistle he rebuketh the Corinthians sharply / so in this he comforteth them and prayseth them / and commaundeth him that was excommunicat to be receaved so uingely into the congregaciō agayne.

And in the first and seconde Chapters he sheweth his loue to them warde / how that all that he spake / dyd or soffre / was for their sake and for their saluacion.

Then in the .iiij. and .v. he prayseth the offyce of preaching the gospel aboue the preaching of the lawe / and sheweth that the Gospel groweth thowow persecution and thowow the crosse / which maketh a man sure of eternal lyfe: and here and there he toucheth the false prophetes / which studied to turne the fayth of the people from Christ vnto the wordes of be lome.

In the .vi. and .vij. Chapters he exhorteth them to soffrewith the Gospel / and to lyue as it becometh the Gospel / and prayseth him in the later ende.

In the .viij. and .ix. Chapters he exhorteth them to helpe the poore sayntes that were at Jerusalem.

In the .x. and .xiij. he enuieth agaynst the false prophetes.

And in the last Chapter he threateneth them that had synned and not amended them selves.

The seconde epistle of S. Paul
the Apostle to the Corinthyans.

The fyrst Chapter.



Paul an Apostle of Iesu
Christ by the will of God / &
brother Timotheus.

Unto the congregacion of
God / which is at Corinth /
with all the sayntes which
are in all Achaia. Grace be with you and pra-
ce from God our father / and from the Lorde
Iesus Christ.

Blessed be God y father of our Lorde Je-
sus Christ / the father of mercy / & the God of
all comforte / which comforteth vs in all our
tribulaciō / in so moche y we are able to cōfor-
te them which are troubled / in whatsoeuer tri-
bulacion it be / with the same comforte wher-
with we our selves are cōforted of God. For
as y afflicted of * Christ are plēteous in vs
evē so is our consolaciō plenteous by Christ.

Whether we be troubled for youre consola-
cion & salvaciō / which salvation sheweth her
power in y ye suffer y same afflictions which
we also suffer: or whether we be cōforted for
your consolacion & salvacion: yet our hope
is stedfast for you / in as moch as we know
how that as ye have your parte in afflictions /
so shall ye be parttakers of consolacion.

Brethren I wolde not have you ignorant
of our trouble / which happened unto vs in
Asia. For we were grieved out of measure pas-
singe strength / so greatly that we despaired
even

To the Corinthyans ffo. cclv.

even of lyfe. Also we receaved an answer of
deeth in our selves / & that because we shuld
not put our trust in our selves: but in God /
which rayseth the deed to lyfe agayne / and
which delivered vs from so gret a deeth / and
doth delivre. On whom we trust / y yet here
after he will deliver / by the helpe of youre
prayer for us: that by the meanes of many oc-
casions / thanks maye be geven of many on
our behalfe / for the grace geven unto us.

Our trioupsynge is this / the testimony of
our cōscience / y in synclenes and godly pure-
nes and not in flesshly wysdome / but by
the grace of God / we have had our conversa-
cion in the worlde / and most of all to you war-
des. We write no nother thinges unto you /
then that ye reade and also knowe. See and
I trust ye shall synde us unto the ende even
as ye have founde us partly: for we are your
trioupsynge / even as ye are ours / in the daye of
the Lorde Iesus.

And in this confidence was I mynded the
other tyme to have come unto you / that ye
myght have had yet one pleasure moare: and
to have passed by you into Macedonia / and
to have come agayne out of Macedonia unto
you / and to have bene ledde forth to Jewe
warde of you.

When I thus wyse was mynded: dyd I
use lightnes? Or thinke I carnally those thin-
ges which I thinke that with me shuld be ye
ye / and naye naye. God is faythfull: for our
repreachynge unto you / was not ye & naye.

Al. ffoz

* All the
promises
of god as
regener
de on ly
for chris
tes sake.

The seconde epistle of S. Paul

For Goddis sonne Jesus Christ which was preached amonge you by vs (that is to saye by me & Silvanus and Timotheus) was not ye and naye: but in him it was ye. For all the promyses* of God, in him are yee: & are in him Amen / vnto the glorie of God throughe vs. For it is God which stablisheth vs & you in Christ / & hath annointed vs / which hath also sealed vs / and hath given the earnest of the sprete into oure hertes.

The.ii. Chapter.

I Call God for a recorde vnto my soule / that forto fauor you with all / I came not any moare vnto Corinthum. **A** Not that we be lordes over youre fayth: but helpers of youre ioye. For by fayth ye stode. But I determned this in my selfe / I wolde not come agayne to you in heuines. For yf I make you sorow / who is it that shuld make me glad / but the same which is made soz by me? And I wrote this same pistle vnto you / lest yf I came I shuld take heuynes of them of whom I ought to reioyce. Certaynly this confidence have I in you all / that my ioye is the ioye of you all. For in great affliction & angursshe of hert I wrote vnto you with many teares: not to make you soz / but that ye myght perceave the love which I have most specially vnto you.

If any man hath caused sorow / the same hath not made me soz / but partely: lest I shuld greve you all. It is sufficient vnto the same man that he was rebuked of many. So that

To the Corinthyans. .ffo.cclxi

that now contrary wyse ye ought to forgive him and comforte him: lest that same persone shuld be swallowed vp with over moche heuines. Wherefore I exhorte you / that love maye have strenght over him. For this cause verely dyd I write / that I myght knowe the profe of you / whether ye shuld be obediēt in all thinges. To whom ye forgive any thinge / I forgive vnto also. And verely if I forgive any thinge / to whom I forgave it / for youre sakes forgave I it / in the roume of Christ / lest Satan shuld preynt vs. For his thoughtes are not vnknown vnto vs. **R**

When I was come to Troada for Christe gospels sake (& a great doze was openned vnto me of the Lorde) I had no rest in my sprete / because I founde not Titus my brother: but toke my leave of them & went away into Macedonia. Thankes be vnto God which alwayes geueth vs the victorie in Christ / & openeth the way of his knowledge by vs in every place. For we are vnto God the swete savoure of Christ / both amonge them that are saved / & also amonge them which perisshe. **S**avoure To the one parte are we y savoure of death vnto death. And vnto the other parte are we the savoure of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as many are which choppe and chaunge with the worde of God: but even onte of purenes / and by the power of God / and in the sight of God / so speake we in Christ.

The.iii. Chapter.

R.iii.

We be.

The seconde epistle of S. Paul

We begyn to prayse oure selues agayne. *Q*ede we as some other/ of pistles of recommendacion vnto your or letters of recommendacion from you? *R*e are oure pistle written in oure hertes/ which is vnderstonde and reed of all men/ in that ye are known/ how that ye are the pistle of Christ/ ministered by vs and written/ not with ynke: but with the sprete of the liuynge God/ not in tables of stone/ but in flesshly tables of y herte. *S*uche trust haue we thow Christ to godward/ not that we are sufficient of oure selues: to thinke eny thinge as it were of oure selues: but oure ablenes cometh of God/ which hath made vs able to minister the newe testamēt/ not of the letter/ but of the sprete. *f*or the letter kylleth/ but the sprete geueth lyfe.

*R*f the ministracion of deeth thow the letters figured in stones was glorious/ so y the chylde of Israel coulde not beholde the face of Moses for the glory of his countenailce (which glory neuerthelesse is done awaye) why shall not the ministracion of the sprete be moche more glorious? *f*or if y ministringe of condemnaciō be glorious: moche more do the the ministracion of rightwefnes exceede in glory. *f*or no dout that which was there glorified/ is not once glorified in respects of this exceedynge glory. *T*hen if that which is destroyed/ was glorious/ moche more shall that which remaineth/ be glorious.

*S*einge then that we haue soche trust/ we vse greet boldnes/ and do not as Moses/ which put a

To the Corinthians. Jo. cclxi

put a vayne over his face that the children of Israel shuld not se for what purpose that serued which is put awaye. But their myndes were blinded. *f*or vntill this daye remaineth the same coveringe vntake awaye in the olde testamēt when they reade it/ which in Christ is put awaye. But even vnto this daye/ when Moses is redde/ y vayne hangeth before their hertes. *N*euerthelesse when they tourne to y Lorde/ the vayne shall be taken awaye. *T*he Lorde no dout is a sprete. And where the sprete of the Lorde is/ there is libertie. But we all beholde the glorye of the Lorde with his face open/ and are chaunged vnto the same similitude/ from glory to glory/ even of the sprete of the Lorde.

The.iii. Chapter.

*B*efore seinge that we haue soche an office/ evē as mercy is come on vs/ we saynte not: but have cast from vs the clokes of vnshonestie/ and walke not in craftines/ nether corrupte we the worde of God: but walke in open tructh/ and reporte oure selues to every mannes conscience in the sight of God.

*R*f our Gospell be yet hyd/ it is hid amonge them that are lost/ in whom y god of this worlde hath blynded the myndes of them which beleve not/ lest the light of y glorious gospell of Christ which is the ymage of god/ shuld shyne vnto them.

*f*or we preache not oure selues/ but Christ Iesus to be the Lorde/ and oure selues poure seruaunt.

The apo-
stles are
servantes

The seconde epistle of S. Paul

servantes/for Jesus sake. For it is God that commaunded the light to shyne out of darknes/ which hath shyned in oure hertes / for to geve the light of the knowledge of the glorie of God/in the face of Jesus Christ.

But we have this treasure in earthly vessels/ that y^e excellent power of it myght appere to be of God/ & not of us. We are troubled on every side/ yet are we not without hope. We are in poverty: but not utterly without somewhat. We are persecuted: but are not forsaken. We are cast downe: nevertheless we perishe not. And we all wayes beare in oure bodies the dyinge of the Lorde Jesus / that the lyfe of Jesu myght appere in oure bodies. ¶

For we which live/are alwayes delivred unto deeth for Jesus sake/ y^e the lyfe also of Jesu myght appere in oure mortall flesshe. So then deeth worketh in us/ & lyfe in you. ¶

¶ Seynge then y^e we have y^e same sperte of fayth/accordinge as it is writte: I beleved & therfore have I spoken. We also beleve/ and therfore speake. For we knowe that he which raysted up the Lorde Jesus/ shall rayse up us also by the meanes of Jesus/ & shall set us with you. For all thinges do I for youre sakes/ that the plenteous grace by thanks geve of many/maye redounde to the prayse of god.

Wherefore we are not worried / but though oure outward man perishe / yet the inward man is renewed daye by daye. For oure exceedinge tribulacion which is momentary and light prepareth an exceedinge and an eternall wayght

To the Corinthyans. Ro.cclxi.

wayght of glorie unto us/ whill we loke not on the thynges whiche have sene/ but on y^e thynges which are not sene. For thinges which are sene/are temporall: but thynges which are not sene/are eternall. ¶

The.v.Chapter.

We knowe suerly yfoure earthly mansion wherin we now dwell were destroyed/ that we have a buildinge ordeyned of god/ an habitation not made with handes/ but eternall in heven. And herefore sigh we/ desyringe to be clothed in oure mansion which is from heven: so yet if that we be founde clothed/ and not naked. For as longe as we are in this tabernacle/ we sigh and are grieved for we wold not be unclothed/ but wold be clothed upon/ that mortallite myght be swallowed up of lyfe. He that hath ordeyned us for this thyng/ ys god which very same hath geven unto us the earnest of the sperte.

Wherefore we are alwaye of good chere/ and knowe well that as longe as we are at home in the body/ we are absent from God. For we walke in fayth and se not. Nevertheless we are of good comforte/ and had lever to be absent from the body and to be present with the Lorde. Wherefore / whether we be at home or from home we endeavour oure selves to please him. For we must all appere before the iudgement seate of Christ/ that every man maye receave the workes of his body accordynge to that he hath done / whether it be good or bad. ¶ Seynge then that we knowe / howe
K.v. the loz.

The seconde epistle of S. Paul

*Beue
all diligence
ce that no
man be of
fended or
hurt by
us or our
reconsam-
ple.

Christ
es seruast
re sche
Christles
will/and
not lyue
at their
owne plea-
sure but
at his.

A new
creature.
*The ato-
nemēt bet
wene god
and man
in Christ
is the apo-
stles offi-
ce to prea-
che.

the lorde is to be feared/ *we fare fayre with
men. for we are knowen wel ynough vnto
God. I trust also that we are knowen in you-
re consciences.

We prayse not oure selves agayne vnto you/
but geve you an occasion to reioyce of vs/that
ye maye have somewhat agaynst the/whych
reioyce in the face/and not in the hert. for yf
we be to fervent/to God are we to fervent. If
we kepe measure/for youre cause kepe we mea-
sure. for the love of Christ cōstrayneth vs/be-
cause we thus indge/ yf one be deed for all/ y
then are all deed/and that he dyed for all/ that
they which live / shuld not hence forth live
vnto them selves but vnto hym whith died
for them and rose agayne. *

Wherefore henceforth knowe we no man
after the fleshe. In somoche though we have
knowe Christ after the fleshe / now hence for
the knowe we hym so no more. Therfore yf
eny man be in Christ / he is a newe creature.
Olde thynges are passed awaye / beholde all
thynges are be come newe. Neverthelesse all
thynges are of god/ which hath reconciled vs
vnto him sylfe by * Iesus Christ / & hath ge-
ven vnto vs the office to preach the atone-
ment. for god was in Christ/ and made agre-
ment bitwene the worlde and hym sylfe/ &
imputed not their synnes vnto them: & hath
cōmitted to vs the preachynge of vatonmēt.
Now then are we messengers in the roume of
Christ: even as though God did beseeche you
thorow vs: So praye we you in Christes ste-
de/that

To the Corinthyans. fo. eccly. iiii.

de/that ye be atone with God: for he hath ma-
de hym to be synne for vs/which knewe no syn-
ne/that we by his meanes shuld be that righ-
tewesnes which before God is alowed.

The. vi. Chapter. *

As helper therfore exhorte you/ y
ye receave not the grace of god in (way
ne) for he saith: I have hearde the in
a tyme accepted: and in y daye of saluacion/ ha-
ve I suckered the. Beholde now is that rest
accepted tyme: beholde now is y daye of sal-
uacion. Let vs geve noman occasion of ex-
p- that in oure office be founde no faute: but in
all thynges let vs behave oure selves as the
ministers of God.

In moche patience/ in afflictions/ in necessite/
in anguysshe/ in strypes/ in prisonmēt/ in stry-
fe/ in laboure/ in watchinge/ in fastyng/ in pu-
renes/ in knowledge/ in longe sufferynge/ in
kyndnes/ in the holy goost/ in love unsayned/
in y worde of tructh/ in the power of God/ by
y armoure * of rightewesnes on y right hon-
de and on the lyfte/ in honoure and dishonou-
re/ in ex-ll reporte and good reporte/ as descea-
uers and yet true/ as vnkownen/ and yet kno-
wen: as dyinge/ and beholde we yet live: as
chastened/ and not killed: as sorowynge/ and
yet alwaye mery: as poore/ and yet make many
ryche: as havynge no thyng/ and yet posses-
syng all thynges. *

E ye Corinthyans / oure mouth is open
vnto you.oure herte is made large: ye are
in no straye in vs/ but are in a straye in youre

Synne
is an offe-
ringe for
synne/ as
a foze. ro.
vlij.

(Wayne)
that the
worde so-
wē in yo-
ur herte: &
shuld be
fructefesse
to youre
greater
dāpnaciō.

1. cor. iiii.

*Armou-
re of rygh-
teousnes:
is the wo-
de of god
with ho-
pe/ loue/
fear. &c.
which
paul cal-
leth the ar-
moure of

lyght. ro.
vlij.

The seconde epistle of S. Paul

owne bowelles: I promyse you lyke rewarde
with me as to my childe. Set youre selues
therfore at large/and beare not a straungers
yoke wyth the vnbelievers. For what fel-
lshippe hath rightewesnes with vnrigh-
wesnes? What company hath light w darck-
nes? What cōcorde hath Christ with beliall?
Ether what parte hath he y beleveth with
an infideler how agreeth the temple of god
w ymages? And ye are the temple of y lymyn-
ge god / as sayde god. I will dwell amon-
ge the & walke amōge the / & wilbe their god:
and they shalbe my people. Wherfore come
out from amōge the / & separate youre selues
(sayth the lord) and touche none vnclane
thyng: so wyll I receave you/and wilbe a fa-
ther vnto you /and ye shalbe vnto me sonnes
and doughters/sayth the lord almyghty.

The .vii. Chapter.

Synge that we have soche promyses
derely beloved/ let vs cleanse oure sel-
ues from all fylthynes of the flesshe
and sprete/and growe vp to full holynes in y
feare of God. Understonde vs. we have hurte
no man: we have corrupte no man: we have
defrauded no man. I speake not this to con-
dempne you: for I have shewed you before y
ye are in oure hertes to dye & live with you.
I am very bolde over you/and reioyce greatly
in you. I am filled with comforte and am ex-
cadinge ioyouse in all oure tribulacions. For
when we were come into Macedonia / oure
flesshe had no rest / but we were troubled on
every

To the Corinthians. Ho. cc. lxxv.

every syde. Ourwarde was fightynge/ inwar-
de was feare. Neverthelasse God that comfort-
eth the abiecte/ comforted vs at the commyn-
ge of Titus.

B And not with his commynge only: but also
with the consolacion wherwith he was com-
forted of you. For he tolde vs youre desyre/
youte moornyng/ youte fervent mynde to me
warde: so that I now reioyce the more. Wher-
fore though I made you sorry with a letter/ I
repent not: though I did repent. For I perce-
ave that y same pistle made you sorry/ though
it were but for a ceason. But I now reioyce/
not that ye were sorry/ but that ye so sorowed/
that ye repented. For ye sorowed godly: so y
in nothyng ye were hurte by vs. For godly
sorowe causeth repentance vnto salvacion
not to be repented of: when worldly sorow
causeth dee th. [.pe.ij.]

E Beholde what diligence this godly sorow
we that ye toke/ hath wrought in you: yee it
caused you to cleare youre selues. It caused
indignacion/ it caused feare/ ye caused desyre/
it caused a fervent mynde/ it caused punyssh-
ment. For in all thynges ye have shewed you-
re selues that ye were cleare in that matter.
Wherfore though I wrote vnto you/ I did it
not for his cause that did hurte / neither for
his cause that was hurte: but that oure good
mynde whych we have towarde you in the
sight of god/ myght appere vnto you.

D Therfore we are comforted/ because ye are
comforted: yee and excedyngly the moare io-
k.v. yed we

Temple.
Covenan-
unt.
Leu. xxvj
Esa. liij.

The seconde epistle of S. Paul

ped we/ for the ioye that Titus had: because his sprete was refreshed of you all. I therfore/ not now a shamed / though I boasted my sylf/eto hym of you. for as all thynges which I preached vnto you are true/even so is oure boasting/ that I boasted my sylf to Titus w all/ founde true. And now is his inwarde affection more abundant towards you / when he remembreth the obedience of every one of you: how with feare and tymblyng ye receaved hym. I reioyce that I maye be bolde over you in all thynges.

The.viii. Chapter.

I Do you to wit brethren / of the grace of god which is given in the congregacions of Macedonia/ how that the aboundaunce of their reioysing is/that they are tried w moche tribulaciō. And therto though they were exceedinge poore/yet haue they gruel exceedinge richly/and that in singlennesse. for to their powers (I beare recorde) yee and beyonde their power / they were willinge of their owne accorde/ and prayed vs with great instaunce that we wolde receave their benefite/and suffre them to be parttakers with other in ministryng to the saynctes. And this they did / not as we looked for: but gave their owne selves fyrst to the lord/ and after vnto vs by the will of God: so that we coulde not but desyre Titus to accomplysshe the same benivolence amonge you also/ even as he had begonne.

Now

To the Corinthyans. Ho.cc.lvi.

Now therfore/as ye are ryche in all parties in fayth/in worde/in knowledg/in all ferventnes/and in love / which ye have to vs:even so se that ye be plenteous in this benivolence. Thus saye I not as commaundyng: but because other are so fervent / therfore prove I youre love/whether it be perfait or no. Ye knowe the liberalitie of oure lord Iesus Christ / which though he were rich/ yet for youre sakes he came poore: that ye thowgh his poverty myght be made ryche.

And I geve counsell hereto. for this is expedient for you/which beganne/not to do onely:but also to will/a yeaere agoo. Now therfore performe the dede: that as ther was in you a redines to will / even so ye maye performe the dede/of that which ye have. for if ther be fyrst a willinge mynde/ it is accepted accordinge to that a man hath/and not accordinge to that he hath not.

It is not my mynde that other be set at ease/and ye brought into combrance: but that ther be equalnes now at this tyme/that youre aboundaunce sucke their lacke:that their aboundaunce maye supplie youre lacke:that ther maye be equalite/agreyng to that which is written. He that gathered moche / had never the more aboundaunce/ & he y gathered lytell had never the lesse. Thankes be vnto god / which put in y hert of Titus the same good mynde toward you. for he accepted y request yee rather he was so well willinge that of his

ADIII

The seconde epistle of S. Paul

awne accorde came vnto you.

We haue sent with him that brother whose laude is in the gospell thoroow out all the congregacions: and not so only/ but is also chosen of the congregacions to be a felowe with vs in oure iorney concerninge this benivolence that is ministred by vs vnto the prayse of y^e lord/ and to stire vp youre prompt mynde.

For thys we eschue/ that eny man shuld re buke vs in this plenteous distribucion that is ministred by vs/ and therfore make provisi on for honest thynges/ not in the sight of god only/ but also in the sight of men.

We haue sent with them a brother of oures whom we haue ofte tymes proved diligent in many thynges/ but now moche more dili gent. The great confidence which I haue in you. hath caused me this to do: partly for Ti tus sake which is my felowe and helper as cōcernynge you/ partly because of ether which are oure brethren/ and the messengers of the congregaciōs/ and y^e glozy of Christ. Wherfo re shewe vnto them the proffe of youre love/ & of the reioysynge that we haue of you/ that y^e congregacions maye se it.

The. iij. Chapter.

If the ministrynge to y^e sayntes/ it is but superfluous for me to write vnto you: for I knowe youre redynes of mi de/ wherof I boost my selfe vnto them of Ma cedonia/ & saye that Achaia was prepared a ye are a goo/ and youre ferventnes hath provo ked many. Never thelesse yet have I sent these brethren

Unto the Corinthyans. ff. cc. lxxvii.

brethren/ lest oure reioysynge over you shuld be in vayne in this behalfe/ and that ye (as I have sayd) preparare youre selues/ lest parave ture yf they of Macedonia come with me & fynde you yn prepared/ the boost that I ma de in this matter/ shuld be a shame to vs: I sa ye not vnto you.

Wherfore I thought it necessary to exhort te the brethren/ to come before hōde vnto you for to prepare youre good blessinge promysed a fore/ that it myght be redy: so y^e it be a bles syng/ and not a defraudyng. * This yet re member/ howe that he which soweth lytell/ shall receyve lytell: & he y^e soweth plenteously shall receyve plenteously. And let every man do accordynge as he hath purposed in his her eccle. te/ not groundgyngly/ or of necessite. For god xxv. loveth a chearfull gevr.

God is able to make you ryche in all grace that ye in all thynges haveynge sufficiēt vnto the vttmoste/ maye be ryche vnto all man. psal. cxi. ner good workes/ as it is written: He y^e spar sed abroad and hath geven to the poore/ his rightewesnes remaineth for ever. He y^e sowneth the sower seed/ shall minister breed for fo de/ and shall multiplie youre seed and increa ce the frutes of youre rightewesnes. & that on all parties/ ye maye be made ryche in all syn gles/ which causeth thoroowe vs / thanked gevyng vnto god.

For the office of this ministracion/ not on ly supplieth the nede of the sayntes: but also is aboundant herein/ that for this laudable mini.

The seconde epistle of S. Paul

ministringe/ thanks myght be geuen to god of many/whiche prayse god for the obedience of youre professynge y^e gospel of Christ/and for youre synghenes in distributynge to them and to all mē: and in their prayers to God for you/longe after you/for the aboundaunt grace of God geuen vnto you. Thanks be vnto God for his vnspakeable gyft.

The .v. Chapter.

I Praise my selfe beseeche you by the meeknes and softnes of Christ/which when I am present amonge you/am of no reputation/ but am bolde towarde you beinge absent. I beseech you that I nede not to be bolde when I am present (with that same confidence/whiche with I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. Nevertheless though we walke compassed with y^e fleshe/ yet we warre not fleshlye. For the weapes of our warre are not carnall thynges/ but thynges myghty in god to cast downe stronge holdes/wherewith we overthrowe ymaginacions/ & every hye thyng that exalteth it selfe agaynst the knowledge of god and bringe into captiuite all vnderstandynge to the obedience of Christ/ and are redy to take vengeance on all disobedience/when youre obedience is fulfilled. Loke ye on thynges after y^e vtter apparence.

Yf eny man trust in him selfe y^e he is Christlike/let the same also considere of him selfe/ y^e as he is Christlike/even so are we Christlike. And though I shuld boast my selfe somewhat more of

Wnto the Corinthians. ff. cc. lxxviii
re of our auctorite which the lord hath geuen vs to edifie & not to destroye you/ it shulde not be to my shame. This saye I / lest I shuld seme as though I went a bout to make you a frayde with letters. For y^e pistles (sayeth he) are fore and stronger: but his bodyly presence is weak/ and his speache rude. Let him y^e is soche thynke on this wyse / that as we are in wordes by letters when we are absent / soche are we in dedes when we are present.

For we cannot fynde in our hertes to make our selues of y^e nombre of them/or to compare our selues to them/whiche laude the selues neuerthelesse: whill they measure the selues wth them selues/a cōpare the selues wth the selues/they vnderstode nought. But we wyll not reioyce above measure: but accordynge to the quantitie of y^e measure which god hath distributed vnto vs / a measure that reacheth even vnto you. For we stretch not out our selues beyōde measure as though we had not reached vnto you. For even vnto you have we come with the gospel of Christ/ & we boost not our selues out of measure in other mens labours. Ye & we hope/when youre fayth is increased amonge you/ to be magnified accordynge to our measure more largely/ and to praise the y^e gospel in those regions which are beyōde you: & not to reioyce of that which is by another mans measure prepared all redy. Let him y^e reioysseth/ reioyce in the lord. For synes of he that prayseth him selfe/ is not allowed: but he whom the lord prayseth. The .vi. Cha.

The seconde epistle of S. Paul

We be
married to
Christ &
not to the
preacher.

Wolde to god/ye could suffre me a ly
tell in my folyssynes: yee/and I pra-
ye you forbear me. For I am gelous
over you with godly gelousy. For I coupled
you to one man/to make you a chaste virgen to
Christ. But I feare lest as the serpent begu-
led Eve: thowow his suttelrie / even so youre
wittes shuld be corrupte from the singlenes
that is in Christ. For if he that commeth pre-
ache another Iesus then hym whom we pre-
ached: or if ye receave another spiete then that
which ye have receaved: other another gos-
pell then that ye have receaved / ye myght
right wel have bene content.

I suppose that I was not behynde y these
apostles. Though I be rude in speakynge/ yet
I am not so in knowledge. How be it amonge
you we are known to the vtmost what we
are in all thynges. Did I therein synne/ be cau-
se I submitted my silfe/ that ye myght be ex-
alted/ & because I preached to you the gospell
of God free: I robbed other congregacions/
and toke wages of the/ to do you service with
all. And when I was present with you and
had nede/ I was greuous to no man for that
which was lackynge vnto me/ the brethren
which came from Macedonia/ supplied: & in
all thynges I kept my silfe that I shuld not
be greuous to you: & so will I kepe my silfe.

If the trueth of Christ be in me/ this ieiou-
synge shall not be taken from me in the regi-
ons of Achaia. Wherfore? Because I love
you not? God knoweth. Neverthe lesse what

I doo/

To the Corinthians. Ho. cc. lviij.

I doo/ that will I do/ to cut away occasion
from them which desyre occasion/ that they
myght be founde lyke vnto vs in that wherin
they reioyce. For these false apostles are dis-
creetfull workers/ and fassion them selves ly-
ke vnto y apostles of Christ. And no marvay-
le/ for satan him silfe is chaunged into the fas-
sion of an angell of light. Therefore it is no
great thyng/ though his ministers fassion
them selves as though they were the mini-
sters of rightewesnes: whose ende shal be ac-
cordinge to their dedes.

I saye agayne/ lest eny man thynke y I am
folyshe: or els ev2 now take me as a fole/ that
I maye boost my silfe a lytell. That I speake/
I speake it not after the wayes of the worde:
but as it were folysshly/ whill we are now co-
me to boostynge. Seynge that many reioyce
after y fleshe I will reioyce also. For ye suf-
fre foles gladly/ be cause that ye youre selves
are wyse. For ye suffre even if a man brynge
you into *bondage: yf a mā devoure: yf a man
take: yf a man exalt hym silfe: yf a man smy-
te you on the face. I speake as concernynge re-
buke/as though we had bene weake.

How be it wherin soever eny man dare be
bolde (I speake folysshly) I dare be bolde also
They are Hebrewes/ so am I: They are Israell-
te/ ev2 so am I. They are y seede of Abraham/
even so am I. They are y ministers of Christ
(I speake as a fole) I am moare: In labours
moare aboundat: In stryppes above measure:
In prison moare plenteously: In deeth ofte.

l.iii.

Of the

*To mo-
che meke-
nes. & obe-
dience is
not also-
wed in y
kyngedom
me of god
but all
must be ac-
cordinge
to know-
ledge.

The seconde epistle of S. Paul

act. xxi. c. Of the Jewes five tymes receaved I every
ac. xlii. c. tyme. xl. stryppes saue one. Thysse was I be-
ac. p. xxi. ten with rodde. I was once stoned. I suffe-
red thysse shipwacke. Nyght and daye have
I bene in the depe of the see. In iourneyinge of
ten: In perels of waters: In perels of rob-
bers: In ieperdies of myne awne nacion: In
ieoperdies amōge the hethen. I have bene in
perels in cities / in perels in wildernes / in
perels in the see / in perels amonge false bre-
thren / in laboure and travayle / in watchynge
often / in hunger / in thirst / in fastynges often /
in colde and in nakednes.

And besyde the thyng which outwardly
happē vnto me / I am cōbzed dayly / & do care
for all congregacions. Who is sicke / & I am
not sicke? Who is hurte in the fayth and my
hert burneth not? If I must nedes reioyce /
I will reioyce of myne infirmities.

The .xii. Chapter.

act. ix. d. The God and father of oure lord Ie-
sus Christ / which is blessed for ever. A
more / knoweth that I lye not & In y
citie of Damascos / the governour of y people
vnder kynge Aretas / layde watche in y citie of
the Damascos / & wolde have caught me / & at
a wyndowe was I let doune in a basket thro-
rowe the wall / and so scaped his hondes.

act. ix. a. It is not expedyt for me (no dout to reioy-
ce. Overthelasse I will come to visions and
revelacions of y lord. I knowe a mā in Christ
above. xliii. yeres agone (whether he weare
in y body I cannot tell / or whether he were ou-
te of

To the Corinthyans. Ho. cc. lxx.

te of y body I cannot tell / god knoweth) which
was takē vp into the thyrde heven. And I kno-
we the same man (whether in the body / or out
of the body / I cannot tell god knoweth) howe
he was takē vp into paradise / I hearde worde
not to be spokē / which no man can utter. Of
this man will I reioyce / of my selfe will I not
reioyce / except it be of myne infirmities. And
yet though I wolde reioyce / I shuld not be a
fole: for I wolde saye the trouthe. Neverthe-
lesse I spare / lest eny man shuld thynke of me
above that he seith me to be / or heareth of me.

And lest I shuld be exalted out of measure
thorow the aboundance of revelacions / ther
was geven vnto me unquyetnes of the fles-
he / the messenger of Satan to buffet me: be-
cause I shuld not be exalted out of measure
for this thyng besought I the lord thysse /
that it myght departe from me. And he sayde
vnto me: my grace is sufficient for the. For
my strength is made perfect thorow weaknes.
Wery gladly therfore will I reioyce of my we-
aknes / that the strength of Christ may dwell
in me & Therfore have I delectacion in infir-
mities / in rebukes / in nede / in persecucions / in
anguysshe / for Christis sake. For when I am
wrake / then am I stronge.

I am made a foole in bostynge my selfe. Ye
have cōpelled me: I ought to have bene cōmē-
ded of you. For in nothyng was I inferiour vn-
to y chiefe apostels / Though I be nothyng /
yet y tokē of an apostle were wrought amōge
l. iiii. you

Paul
proueth
by his spe-
ches that
his aucto-
rite was
as great /
as the au-
thority of
the hie A-
postles.

The seconde epistle of S. Paul

* Paul
proueth
by his sig-
nes that
his aucto-
rite was
as great
as the auc-
torite of
the hier-
posles.

you with all patience: with signes/ and won-
ders/ and myghty dedes. For what is it whe-
rin ye were inferiours vnto other congregacions
except it be therein that I was not greuous
vnto you. Forgeve me this wronge done
vnto you. Beholde now y^e thyrde tyme I am
redy to come vnto you: and yett will I not be
greuous vnto you. For I seke not yourres/ but
you. Also the children ought not to laye vp
for the fathers and mothers: but the fathers
and mothers for the children.

I will very gladly bestowe/ & will be besto-
wed for youre soules: though the moare I lo-
ve you/ y^e lesse I am loved agayne. But be it
y^e I greved you not: never the lesse I was cra-
fty & toke you with gyle. Did I pill you by e-
ny of th^e which I sent vnto you? I despyred
Titus/ & to him I sent a brother. Did Titus
defraude you of eny thyng? & walked we not
in one spzeter/ walked we not in lyke steppes?
Agayne/ thynke ye y^e we excuse oure selues?
We speake in Christ in the sight of God.

But we do all thynges dearly beloved for
poure edifyinge. For I feare lest it come to
passe/ that when I come/ I shall not fynde
you soche as I wolde: and I shall be foude vnto
you soche as ye wolde not: I feare lest ther
befounde amonge you debate/ envyinge/ wrath
stryfe/ backbytynge/ whisperynge/ swellyn-
ges & discorde. I feare lest when I come agay-
ne/ God byynge me looe amonge you/ and I
be constrained to bewayle many of th^e which
have synned all redy/ and have not repented
of the

To the Corinthians .ffo. cclxxi
of the vncleannes/ fornicacion and wantones
which they haue committed.

The .iiij. Chapter.

A Now come I the thyrde tyme vnto you
In the mouth of two or thre witnes-
ses shall every thyng stonde. I tolde
you before/ & tell you before/ as I sayde wh^e but .p. p.
I was present with you the seconde tyme/ so ma. v. ii.
wryte I now beyng absent/ to them which in so. viij. c.
tyme past have synned/ & to all other: y^e if I co hebe. p. s
me agayne/ I will not spare/ scynge y^e ye seke
experience of Christ which speaketh in me/
which amonge you is not weake/ but is mygh-
ty in you. And verely though it came of wea-
knes that he was crucified/ yett liveth he tho-
row the power of God. And we no dout are
weake in him: but we shall live with him/ by
the myght of God amonge you.

Prove youre selves whether ye are in the
fayth or not. Examen youre owne selves:
knowe ye not youre owne selves/ how that Je-
sus Christ is in you excepte ye be castaway-
es? I trust that ye shall knowe y^e we are not
castawayes. I desyre before God that ye do
none evyll/ not that we shuld seme comenda-
ble: but that ye shuld do that which is honest:
& let vs be counted as leawde persones. We
can do no thyng agaynst the trueth/ but for
the trueth. We are glad when we are weake/
and ye stronge. This also we wissh for/ even
that ye were perfect. Therefore write I these
thynges beyng absent/ lest when I am pre-
sent/ I shuld vse warpenes accordinge to the
l. v. power

The epistle of S. Paul

power which the Lorde hath geuen me/to edifie/and not to destroye.

finall ye brethren fare ye well/ be perfect/ be of good comforte/ be of one mynde / lyue in peace/ & the God of love & peace/ walke with you. Brete one another in an holy kysse. All y sayncte salute you. The grace of oure Lorde Iesus Christ/ & the love of God / & the fellowship of the holy goost/ be with you all. Amen

The seconde epistle to the Corinthians.

Sent from Philippos a citie in Macedonia/ by Titus and Lucas.

The Prologe Vpon the epistle of S. Paul to the Galathians.



Whereas Act. xv. how certen came from Ierusalem to Antioche and beyed the disciples there / affirmynge that they coulde not be saued except they were circumcised.

But so after Paule had conuerted the Galathians & coupled them to Christ/ to trust in him onely for the remission of synne/ & hope of grace & saluacion/ & was departed: there came false apostles vnto the (as vnto the Corinthians/ and vnto all places where Paule had preached) and that in the name of Peter / James and Iohn/ to whom they called the chief Apostles/ and preached circumcision and the keepinge of the lawe/ to be saued by and mynished pauls auctorite.

To the confoundynge of those/ Paule magnifieth his office and Apostleshippe in the two fyrst chapters and maketh him selfe equall vnto the

To the Galathians .ffo. cclxxii

to the hie Apostles/ and concludeth that euery man must be iustified with oute deservynge/ with oute workes/ and with out helpe of the lawe: But alone by Christ.

And in the thirde and fourth/ he proueth the samewith scripture/ examples and synplitudes/ and sheweth that the lawe is cause of more synne and bringeth the curse of god vpon vs/ and iustifieth vs not: But that iustifyinge cometh by grace promised vs of God thorow the deservynge of Christ/ by whome (if we beleue) we are iustified with oute helpe of the workes of the lawe.

And in the .v. and .vi. he exhorteth vnto the workes of loue which folowe fayth and iustifyinge. So that in all his epistle he obserueth this order. First he preacheth the dampnacion of the lawe: then the iustifyinge of fayth/ and thirde by the workes of loue. For on that condycion that welue & worke/ is the mercede geuen vs.

The epistle of S. Paul vnto the Galathians.

The fyrst Chapter.



Paul an Apostle/ not of men/ neither by man/ but by Iesus Christ / and by God the father which raysed him from death: and all the brethren which are with me.

Vnto the congregacion of Galacia.

Grace be with you & peace from God the father

Paul/ though he came longe after the apostles/ yet had he not his auctorite of Peter or of anye.

The epistle of S. Paul

that went father / and from our Lord Jesus Christ / before he which gave him selfe for our synnes / to deliver us from this present evill worlde / though he now the will of God our father / to whom be with him prayse for ever and ever. Amen.

I marvelle that ye are so soon turned from him that called you in the grace of Christ / on to another gospel: which is nothing else: but confirmation that there be some which trouble you / and intend to pervert to gospel of Christ. Nevertheless lesse though we our selves / or an angel from heaven / preach any other gospel unto you than that which we have preached unto you / hold him as a cursed. As I sayde before / so saye I now agayne / yf any man preach any other thinge unto you / then that ye have receaved / holde him accursed. Preache I mannes doctrine or Gods? Either go I about to please men? If I stodyed to please men / I were not the servant of Christ.

I certifie you brethren / that the gospel which was preached of me / was not after the manner of men / neither receaved I it of man / neither was I taught it: but receaved it by the revelacion of Jesus Christ. For ye have heard of my conversacion in tyme past / in the Jewes wayes / how that beyonde measure I persecuted the congregacion of God / and spoiled it: and prevailed in the Jewes laye / above many of my companions / which were of myne owne nacion / and was a moche more fervent maintainer of the traditions of the elders.

But when it pleased God / which seperated me from

To the Galatians

me from my mothers wombe / and called me by his grace / for to declare his sonne by me / that I shuld preach him amonge the heathen: immediately I comened not of the matter with flesh and bloud / neither returned to Jerusalem to them which were Apostles before me: but went my wayes into Arabia / and came agayne unto Damascus. Then after thre yere I returned to Jerusalem to see Peter / and abode with him .xx. dayes / no nother of the Apostles sawe I / save James the Lordes brother. The thinges which I write / behold / God knoweth I lye not.

After that I went into the costes of Siria and Cilicia: and was unknowne as touching my person unto the congregacions of Jewes / which were in Christ. But they heard only / that he which persecuted us in tyme past / now preacheth the faith which before he destroyed. And they glorified God on my behalfe.

The .ii. Chapter.

Then .viii. yeres after that / I went up agayne to Jerusalem with Barnabas / and toke with me Titus also. And I went up by revelacion / and comened with them of the Gospel which I preach amonge the gentyles: but apart with them which were constrained chese / lest it shuld have bene thought I shuld runne or had runne in vayne. Also Titus which was with me / though he were a Greke / yet was not compelled to be circumcised / and that because of incorners berynge false brethren / which came in amonge other to spee

Pauls gospel was not confirmed by the auctorite of man: but by the miracles of the spirit

Pauls defendeth the libertie of the gospel.

The epistle of S. Paul

Paul is
of as he
auctorite
as Peter
James or
John.

but p. d.
ij. pa. xij.
iob.
xxviii.
sap. vi. 8.
rom. ii. 8.
eph. vi. 8.
col. ii. 8.
act. p. e.
i. pet. i. c.
* Circum-
cision are
the Jewes
and Uncir-
cumcision
are the ge-
tyles.

out our libertie which we have in Christ Je-
sus/that they might bringe vs into bondage.
To whom we gave no roume / no not for the
space of an houre/as concerninge to be brought
into subiection: that because that the trueth
of the gospel myght continue with you.

Of the which seme to be great (what they
were in tyme passed it maketh no matter to
me: God loketh on no mans person) neverthe-
lesse they which seme great/ added nothyng
to me. But contrary wyse / when they sawe
that the gospel over the vncircumcision was
comitted vnto me/as the gospel over y^e cir-
cumsion was vnto Peter: for he y^e was mygh-
ty in Peter in the Apostleshippe over the cir-
cumcision/the same was myghty in me am-
ge the gentyle: and therfore when they per-
ceaved the grace that was geve vnto me/then
James/ Cephas & John/ which semed to be
pillers/ gave to me & Barnabas the ryght hon-
des/ & agreed with vs/ that we shuld preache
amonge the Genthen / and they amonge the Je-
wes: warnyng only that we shulde remem-
ber the poore. Which thinge also I was di-
ligent to do.

And when Peter was come to Antioche/
I withstode him in the face/ for he was wor-
thy to be blamed. For yert that certayne ca-
me frō James / he ate with the gentyle. But
when they were come/ he withdrew & separa-
ted him selfe/ fearinge them which were of y^e
circumcision. And y^e other Jewes dissembled
lyke wyse/ in so moche that Barnabas was
brought

Paul re-
buketh pe-
ter in the
face.

To the Galatians Jo. cclxxviii

Brought into their simulacrum also. But when
I sawe/that they went not the ryght waye af-
ter the trueth of the gospel/ I sayde vnto Pe-
ter before all men/ yf thou beynge a Jewe/ li-
vest after the maner of the gentyle / & not as
do the Jewes: why causeth thou the gentyle to
live as do the Jewes? We which are Jewes
by nature/ & not synners of the gentyle/ knowe
that a man is not iustified by y^e dedes of the
lawe: but by the fayth of Jesus Christ. And
therfore we have beleved on Jesus Christ/ y^e
we myght be iustified by y^e fayth of Christ/ &
not by the dedes of the lawe: because that by
y^e dedes of y^e lawe no fleshe shalbe iustified.

If then will we seke to be made righte-
wes by Christ/ we our selves are founde syn-
ners/ is not then Christ y^e minister of synner
God forbid. For yf I bylde agayne y^e which
I destroyed. then make I my selfe a traspa-
ser. But I thow y^e lawe am deede to y^e lawe:
that I myght live vnto God. I am crucified
with Christ. I live verely: yet now not I/ but
Christ liveth in me. For y^e lyfe which I now
live in y^e fleshe/ I live by the fayth of y^e son
ne of God/ which loved me/ and gave him self
ne for me. I despyse not the grace of God.
For if rightewesnes come of the lawe / then
Christ dyed in vaine.

The. iii. Chapter.
Foliste Galatians: who hath bewit-
nesed you/ that ye shuld not beleve the
trueth? To whom Jesus Christ was
described before the eyes/ & amōge you crucifi-
ed. This only wolde I learne of you: receaved
ye the Christ.

* Dedes
of the lawe
we iustifi-
e not: but
fayth ius-
tifieth.
The lawe
we stee.
reth my
synne and
dampnaci-
on/ & mak-
eth me fle-
to Christ
for mere-
cie and ly-
fe.
As the la-
we rozed
vnto me
that I
was dāp-
ned for
my synes:
so sayth
me that I
am forge-
uen and
shall lyue
thorow
ye the Christ.

The epistle of S. Paul

gen. xxv. 8.
rom. iii. 2.
iaco. ij. 2.

ye the sprete by the dedes of y^e lawe/ or els by
preachinge of y^e faith: Are ye so vnwysse/ that
after ye have begonne in the sprete/ ye wolde
nowe ende in the flesshes? So many thinges
there ye have suffred in vayne/ if y^e be vayne.
Which ministered to you the sprete/ and wor-
keth myracles amonge you/ doth he it thow
the dedes of the lawe/ or by preachinge of the
faith? Even as Abraham beleved God/ and
it was ascribed to him for rightewesnes. Un-
derstonde therfore/ y^e they which are of faith/
the same are the chyldezen of Abraham.

gen. xxij. 17.
eccl. x. 1.
The lawe
we curse
seth: But
faith bles-
seth.
(For faith
onlye
maketh y^e
conscience
at p^{er}due
* Christ
was accur-
sed for ou-
re sakes.
that is he
was vn-
nysshed
slayne for
oure syn-
nes.

For the scripture sawe afore honde/ y^e God
wolde iustifie the hethen thow faith/ and
therfore shewed before honde glad tydinges
vnto Abraham: In the Hall all nacions be
blessed. So then they which be of faith/ are
blessed with faithfull Abraham. For as ma-
nyas are vnder the dedes of the lawe/ are vn-
der maledicciō. For it is written: cursed is eve-
ry man y^e cōtinueth not in all thinge which
are writtē in y^e booke of y^e lawe/ to fulfill the.
That no mā is iustified by y^e lawe in y^e sight
of God/ is evident. For the iuste shall live by
faith. The lawe is not of faith: but the man
that fulfilleth the thinges containyd in the
lawe (shall live in the.) But Christ hath deli-
vered vs fro the curse of the lawe/ & was ma-
de a * cursed for vs. For it is writtē: cursed is
every one that hangeth on tree/ that the bles-
synge of Abraham might come on the gētyls
thow Jesus Christ/ and that we might re-
ceave the promes of the sprete thow faith.

Brethren

To the Galatians Ho. cclxxv.

Brethren I will speake after the māner of
men. Though it be but a mans testament/ yet
no mā despiseth it/ or addeth eny thinge ther
to when it is once allowed. * To Abraham &
his seed were the promises made. He sayth
not in the seedes as in many: but in thy se-
de/ as in one/ which is Christ. This I saye/ that
the lawe which beganne afterwarde/ beyon-
de. iiii. C. & x. yeaes/ doth not disannul the
testament/ that was confirmed afore of God
vnto Christ ward/ to make the promes of no
re effect. For yf the inheritance come of the
lawe it cōmēth not of promes. But God ga-
ve it vnto Abraham by promes.

Wherefore then serveth y^e lawe? The lawe
was added because of transgression (tyll the
seed cam to which y^e promes was made) & it
was ordeyned by angels in y^e honde of a media-
tor. A mediator is not a mediator of one. But
God is one. As the lawe then agaynst y^e pro-
mes of God? God forbid. How be it yf ther
had bene a lawe geve which coulde have ge-
ven lyfe: then no doute rightewesnes shuld
have come by y^e lawe. But y^e scripture conclu-
ded all thinges vnder synne/ y^e the promes by
the faith of Jesus Christ shuld be geve vnto
them y^e beleve. * Before y^e faith cam/ we were
kept and shut vp vnder the lawe/ vnto the
faith which shuld afterwarde be declared.

Wherefore the lawe was oure scolemaster
vnto the tyme of Christ/ y^e we might be made
rightewes by faith. But after y^e faith is co-
me/ now are we no longer vnder a scolemaster.

m for

The lawe.

The lawe
we geue
th no lyfe
but thre-
teneth de-
eth.

The epistle of S. Paul

* Sayth
maketh
Be sones
and of the
nature of
Christ/ ad
bindeth
che to ha
ue other
in the sa
me reuer
ce that he
hath
ist.

For ye are all the *sonnes of God/by y^e sayth
which is in Christ Jesus. For all ye that are
baptised/have put on Christ. Now is ther no
Jewe neither gētyl:ther is neither bonde ner
fre:ther is neither man ner woman: but ye are
all one thinge in Christ Jesu. If ye be Chri
stes/then are ye Abrahams seed/and heyres
by promes.

The.iii. Chapter. *

Ad I saye that the heyre as longe as
he is a chylde/ differth not from a ser-
vaunt/though he be Lorde of all/but is
vnder tuters and governors/untill the tyme
appoynted of the father. Even so we/as longe
as we were chyliden/were in bondage vnder
the ordinaunces of the worlde. But when the
tyme was full come/God sent his sonne bo-
rne of a woman & made bonde vnto y^e lawe/to
redeme thē which were vnder the lawe: y^e we
thorow election myght receave the inheritall
ce y^e belongeth vnto the naturall sonnes. Be
cause ye are sonnes/God hath sent the spire
of his sonne in to oure herte/which cryeth Ab
ba father. Wherefore now/ thou art not a ser-
vaunt/but a sonne. If thou be y^e sonne / thou
arte also the heyre of God thorow Christ. *

Notwithstondinge/whē ye knewe not God/
ye dyd service vnto them/which by nature we
re no goddes. But now seinge ye knowe god
(ye rather are knowe of God) how is it that
ye tourne agayne vnto the weakē and bedgar
ly cerimonies/wherunto agayne ye desyre as
resshe to be in bondage? Ye observe dayes/a
monethes/ and tymes / and yeares. I am in

Bedgar.
ye cere
monies.

fear

To the Galatians. Ho. cclxxvi
fear of you/ lest I have bestowed on you la-
boure in vayne.

Brethren I beseech you be ye as I am: for
I am as ye are. Ye have not hurte me at all.
Ye knowe / how thorow infirmite of the fles, Inflam
Me/ I preached the gospell vnto you at the te & temp
fyrst. And my temptacion which I suffered tacion are
by reason of my fleshe / ye despyed not/ ne- persecu
ther abhorred: but receared me as an angell on/ rebu
of god: ye as Christ Jesus. How happy were ke/ ad the
ye then: for I beare you recorde that yf it had crosse.
bene possible/ye wolde have plucked out you-
re awne eyes/and have geuen them to me. Am
I therfore become youre enemy/because I tell
you the truth?

They are gelous over you amysse. Ye / they
intēde to exclude you/that ye shuld be fetter
to them warde. It is good alwayes to be fir
vent/so it be in a good thinge/and not only whē
I am present with you.

My littel chyliden (of whom I travayle in
birth agayne untill Christ be passioned in you)
I wolde I were with you now/ & coulde cha-
nge my voyce: for I stonde in a doute of you

Tell me ye that desyre to be vnder the lawe
have ye not hearde of the lawe? For it is
writen that Abraham had two sonnes/ y^e one
by a bonde mayde/the other by a fre woman.
See and he which was of the bonde woman
was borne after the fleshe: but he which
was of the fre woman / was borne by pro-
mes. Which thinges betoken mystery. For
these women are two testamentes/the one fro

gen. xxi.

m.ii. the

The epistle of S. Paul

the mounte Sina/which gendreth vnto bondage/which is Agar. For mounte Sina is called Agar in Arabia/ and bordineth vpo the citie which is now Ierusalem/and is in bondage with her chyldren.

But Ierusalem/which is above/is free: which is the mother of vs all. For it is written: reioyce thou barte/that bearest no chyldre: breake forth & crye/ thou that trauestest not. For the desolate hath many moo chyldren then she which hath an husband. Brethren we are after the maner of Isaac/chyldren of promes. But as then he y was borne carnally/ persecuted him that was borne spiritually. Even so is it now. Nevertheless what sayth the scripture: put away the bonde woman & her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of y fre woman. So then brethren we are not chyldre of the bonde woman: but of the fre woman. &

Chap. v. Chapter.

Scond fast therfore in y libertie wherewith Christ hath made vs free/ & wrappe not youte selves agayne in y yoke of bondage. Beholde I Paul saye vnto you/ that yf ye be circumcised/ Christ shall proffit you nothinge at all. I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quyte fro Christ as many as are iustified by the lawe/ & are fallen from grace. We loke for & hope in the spryte/ to be iustified thozow sayth. For in Iesu Christ/ neither is circumcision eny thinge worth

To the Galatians. Ho. cclxxviii.

ge worth/ neither yet vncircocision/ but *faith & sayth which by love is mighty in operacion. Ye did which was runne well: who was a let vnto you / that ye shuld not obey the trueth? Eue that counsell that is not of him that called you. A lytell lewen doth leuen the whole sompe of dowe.

* I have trust towarde you in the worde/ y god requet ye wyl be none other wyse mynded. He that troubleth you shall beare his iudgemēt/ what soever he be. Brethren yf I yet preache circocision: why do I then yet suffre persecucion? For then had the offence which the crosse geth/ ceased. I wolde to God they were separated from you which trouble you. Brethren ye were called in to (libertie) only let not youre libertie be an occasion vnto the fleshe/ but in love serue one another. For all y lawe is fulfilled in one worde/ which is this: thou shalt love thynne neghbour as thy selfe. If ye byte & deuoure one another: take hede lest ye be consumed one of another.

* I saye walke in the spryte/ & fulfill not y lustes of y fleshe. For y fleshe lusteth contrary to y spryte/ & y spryte contrary to y fleshe. These are contrary one to the other/ so y ye cannot do that which ye wolde. But & yf ye be ledde of the spryte/ then are ye not vnder the lawe. The dedes of the fleshe are manyfest/ which are these/ aduoutrie/ fornicaciō/ vnclēnes/ wantannes / ydolatrie/ witchecraft / hatred/ variannce/ zelous wraath/ stryfe/ sedicion/ sectes/ envyinge/ murther/ dronkenes / glottony/ and soche lyke: of the which I tell you before and soche lyke: of the which I tell you before

The epistle of S. Paul

as I have tolde you in tyme past / that they
which comit soche thinge / Shall not inherite
the kyngdome of God. But * y frute of spiete
is / loue / ioye / peace / longesufferinge / gentlenes
goodnes / faythfulnes / meeknes / temperance.
Agaynst suche ther is no lawe. They y are
Christis / have crucified the fleshe with the
appetites and lustres. * Xfwe lyve in the
spiete / let vs walke in the spiete. Let vs not
be vayne glorious / provokinge one another / &
envyinge one another.

The. vi. Chapter.

Brethren / yf eny mā be fallen by chaunce
into eny faute : ye which are spirituall
helpe to amende him / in the spiete of
meeknes : consyderynge thy silfe / lest thou al-
so be tempted. Beare ye one anothers burthen
and so fulfill the lawe of Christ. If eny mā
seme to him silfe that he is somewhat whē in
dede he is nothyng / the same deceaveth hym
silfe in his ymaginacion. Let every man pro-
ve his awne worke / and then shall he have re-
ioysinge in his awne silfe / and not in another
for every man shall beare his awne burthen.

Let him that is taught in y worde minister
vnto him y teacheth him in all good thinge.
Be not * deceaved / God is not mocked. For
what soever a man soweth / y shall he reape.
He that soweth in his fleshe / shall of y fles-
he reape corrupcion. But he y soweth in y spie-
te / shall of the spiete reape lyfe everlastinge.
Let vs not be wery of well doynge. For when
the tyme is come / we shall reape without wery-
nes.

To the Galatians Jo. cclxxviii

nes. Whill we have therfore tyme / let vs do
good vnto all men / and specially vnto them
which are of the housholde of fayth. *

Behold how large a letter I have writ-
ten vnto you with myne awne honde. As ma-
ny as desyre with vtwarde apperaunce to plea-
se carnally / they constrayne you to be circum-
cised / only be cause they wolde not suffre per-
secucion with the crosse of Christ. For they
them selves which are circumcised / kepe not
the lawe : but desyre to have you circumcised /
that they myght reioyce in youre fleshe.

God forbid that I shuld reioyce but
in the crosse of our Lord Jesu Christ / wher-
by the worlde is crucified as touchinge me /
and I as concerninge the worlde. For in
Christ Jesu nether circuncision awayleth eny
thinge at all nor vncircuncision : but a * new
creature. And as many as walke accordinge
to this rule / peace be on them / and mercy / and
vpon Israel that pertayneth to God. From
hence forth / let no man put me to busynes.
For I beare in my body y markes of the Cro-
de Jesu. Brethren the grace of our Lord
de Jesu Christe be with youre
spiete. Amen.

Unto the Galatians
written from
Rome.

m. lxxx.

C The Prologe Spon the epistle of S. Paul to the Ephesians.

In this pistle/and namely in the.lij. fyrst
Chapters/Paul sheweth that the Bo-
spell and grace thereof was foresene and
predestinat of God from before the begin-
ninge/ & deserved thozow Christ/ & now at the
last sent forth that all mē shuld beleue theron/
therby to be iustified/made r'ghteous/lyuinge
and happye/and to be deliuered from vnder the
dāpnaciō of the lawe & captiuitie of ceremonies.

And in the fourth he teacheth to auoyde tra-
dicions and mennes doctrines/and to beware of
puttyng trust i. anye thinge saue Christ/affir-
minge that he onely is sufficient/ & that in hi we
haue all thinges/ & besyde him nede nothinge.

In the. v. and. vi. he exhorteth to exercise
the fayth & to declare it abroad thozow good
woorkes/and to auoyde synne/and to arme them
with spirituall armour agaynst the deuell that
they myght stand fast in tyme of tribulacion &
vnder the crosse.

C The pistle of S. Paul to the Ephesians.

C The fyrst Chapter.



Jesus Christ.

Paul an Apostle
of Jesu Christ/ by
the will of God.

To the sayntes which
are at Ephesus/ & to them
which beleue on Jesus
Christ.

Grace be with you and
peace from God oure fa-
ther/and from the Lorde

Blessed

To the Ephesians. fo. cclxxv.

Blessed be God the father of oure lorde Je-
sus Christ/ which hath blessed vs with all ma-
ners of spirituall blessings in heuēly chynge
by Christ/ accordynge as he had chosen vs in
him/ before y foundaciō of y worlde was layde/
that we shuld be sayntes/ & without blame be-
fore him/ thozow loue. And ordeyned vs before
thozow Jesus Christ to be heyres vnto him fil-
se/ accordynge to the pleasure of his will/ to y
praysse of the glorie of his grace where with
he hath made vs accepted in the beloved.

A By whom we haue redemption thozow his
blonde euen the forgevenes of synnes/ accor-
dyng to the riches of his grace/ which grace
he shed on vs abundantly in all wisdome/
and perceauance. And hath openned vnto
vs the mysterie of his will accordynge to his
pleasure/ and purposed the same in hym silf
to haue it declared when the tyme were full
come/ y all thynges/ bothe y thynges which
are in heuē/ and also the thynges which are
in erthe/ shuld be gaddered togedder/ euen in
Christ: that is to saye/ in him in whom we are
made heyres/ and were thereto predestinate ac-
cordynge to the purpose of him whiche wor-
kerth all thynges after the purpose of his awne
will: that we which before beleued in Christ
shuld be vnto the prayse of his glory.

In whom also ye (after that ye hearde the
worde of truth/ I meane the gospell of youre
saluaciō/ wherby ye beleued) were sealed with
the holy spere of promes/ which is the er-
nest of oure inheritaunce/ to redeme the pur-
chased

predesti-
nacion.

Redemp-
cion is the
forgeue-
nes of sin-
nes.

* any ste-
rie is secre-
te cōfess.

predesti-
nacion.

m.v.

chased

The epistle of S. Paul

chased possession and that unto the lande of his glory.

Where
sayth to
christ is/
there is lo
ue to all
that are
sanctified
in his glo
rie.

Hope.

* Sayth is
the worlde
of god
onlye/ eue
as was
the rapti
ge of
Christ.

Wherefore even I (after that I heard of the sayth which ye have in the lord Jesus/ & love unto all the sayntes) cease not to geve thanks for you/ makinge mencion of you in my prayers / that y^e God of our lord Jesus Christ and the father of glory / myght geve unto you the sperte of wisdom / and open to you the knowledge of him selfe / and lighten the eyes of youre myndes / y^e ye myght knowe what that hope is / where unto he hath called you / and what the riches of his glorious inheritance is upon the sayntes / and what is the exceeding greatnes of his power to vs warder which * beleve accordynge to the worlde of that his mighty power / which he wrought in Christ / when he raysted him from deeth / and set him on his right honde in hevenly thynges / above all rule / power / and myght and dominacion / and above all names that are named / not in this worlde only / but also in the worlde to come : and hath put all thynges vnder his fete / and hath made him above all thynges / y^e heed of y^e congregacion which is his body and the fulnes of him that filleth all in all thynges.

The.ii. Chapter.

coll. ij. 6.

And hath quickened you also that were deed in trespasses & synne / in y^e which in tyme passed ye walked / accordynge to the course of this worlde / and after the governer that ruleth in the ayer / the sperte y^e now worketh

To the Ephesians. Ho. cc. lxxxv

worketh in the children of vnbelefe / amonge which we also had our conversacion in tyme past / in the lustes of our flesshe / and fulfilled the will of the flesshe and of the mynde / and were naturally the children of wrath / even as wel as other.

But God which is rich in mercy thoro his grete love wherewith he loved vs / even when we were deed by synne / hath quickened vs together in Christ (for by grace are ye saved) & hath raysted vs vp together & made vs sitte together in hevenly thynges thoro Christ Jesus / for to shewe in tymes to come the exceeding riches of his grace / in kyndnes to vs warde in Christ Jesus. For by grace are ye made safe thoro we sayth / and that not of youre selves. For it is the gyfte of God / & cometh not of workes / lest eny man should boast him selfe. For we are his workmanship / created in Christ Jesus unto good workes / unto the which god ordeyned vs before / that we should walke in them.

Wherefore remember y^e ye beyng in tyme passed getyle in y^e flesshe / & were called vncircumcision to the which are called circumcised in the flesshe / which circumcision is made by bondes : Remember I saye / y^e ye were at that tyme id oute Christ / & were reputed alienates from the comen welth of Israel / & were straigers fro the testamente of promes / & had no hope / & were without god in this worlde. But now in Christ Jesus / ye which a whyle ago were farre of / are made nye by y^e bloude of Christ.

* We be
all by na
ture the
children
of wrath
& heere
of damna
cion.

The pro
myces of
mercy in
Christes
bloude / a
re made
vs on th
at condit
on that
we kepe
lawe & lo
ue one a
nother as
christ lo
ued vs.

* The ge
tyles tyll
christ ca
me were
not vnder
the coue
nant of
mercie
but the
Jewes on
ly.

For he

The epistle of S. Paul

* Moses
lawe/ th
at was p
wall and
cause of
hate bet
wene the
Jewes ad
getyles:
is taken a
waye. In
whole ste
de is loue
come/ to
loue
one ano
ther as
Christ lo
ued vs.

founda
cion is the
worde of
God.

Paul
was an a
postle to
the heth
en and lea
ned his
gospell bi
reuelaciō

For he is oure peace/whych hath made of
both one/and hath broken doune the wall
was a stoppe bitwene vs/ and hath also put
awaye thozow his flesshe/ the cause of hatred
(that is to saye/ the lawe of commandemen
tes contayned in the lawe written) for to ma
ke of twayne one newe mā in him silfe/ so ma
ke peace: and to recōcile both vnto god in
one body thozow his crosse / and strowe hat
red therby: and came and preached peace to
you which were a farre of/ and to them that
were nye. For thozow him we both haue an o
pen waye in/ in one sprete vnto the father.

* Now therfore ye are no moare straingers &
fozeners: but citsyns with the saynctes/ and
of the housholde of god: and are bilt apōn the
foundacion of the apostles and prophetes/ Je
sus Christ brynge the herd corner stone / in
whom every bildynge coupled togedder/ grō
weth vnto an holy temple in y lord/ in whō
ye also are bilt togedder/ & made an habitaciō
for god in the sprete. * **The.iii. Chapter.**

For this cause I Paul a in y bōdes of
Jesus christ for youre sake which are
hethen: If ye haue hearde of the mini
stracion of the grace of god which is geuen
me to you warde. For by reuelacion Herwed
he this mistery vnto me/ as I wrote aboue in
fewe wordes/ wher by when ye rede ye maye
knowe myne vnderstondynge in the mistery
of Christ/ which mistery in tymes passed was
not opened vnto the sonnes of men/ as it is no
we declared vnto his holy apostles and pro
phetes

To the Ephesians. Ho. cc. lxxxvi

phetes by the sprete: that the gentyls shuld
be inheritous also/ and of the same body/ and
partakers of his promys y is in Christ/ by y
meanes of the gospell/ wherof I am made a
minister/ by the gyfte of the grace of god ge
uē vnto me thozow y workynge of his power.

Vnto me the lest of all sayntes is this grace
geuen/ that I shuld preache amonge the gen
tyls the vnsearchable ryches of Christ/ and to
make all mense what the felshippe of the mi
stery is/ which from the begynnyng of the
worlde hath bene hid in God which made all
thynges thozow Jesus Christ/ to the intent/
that now vnto the rulars & powers in heven
myght be knowē by the cōgregacion y many
folde wisdom of god/ accordinge to y eternall
purpose/ which he purposed in Christ Jesu ou
re lorde/ by whō we are bolde to drawe nye in y
trust/ which we haue by faith on hi. * Wherfo
re I desire y ye faynt not because of my trybu
laciōs for youre sakes: which is youre prayse.

For this cause I bowe my knees vnto the
father of oure lorde Jesus Christ/ which is fa
ther over all that ys called father In heven &
in erth/ that he wolde graunt you acordynge
to the ryches of his glory/ that ye maye be
strenghted with myght by his sprete in the in
ner man/ y Christ maye dwell in youre hertes
by * faith / y ye beyng rote & grounded in
loue / myght be able to compreshende with
all sayntes/ what ys that bredth and length/
depth and heyth: and to knowe what is the
love of Christ/ which love passeth knowledg:
that

* Where
true faith
in Christ
is/ the
loue to
neighbour
and faith
and loue
maketh
vs vnder
stande all
thynges.
Faith vnder
standeth
the secretes
of God & the
mercie th
at is ge
uen hit in
Christ
And loue
knoweth
his dutie
to his ney
bour/ ad
can inter
pree all
lawes
that

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ordinaⁿ that ye might be fulfilled with all manner of
ces & kno^w fulnes which commeth of God.
with how^e Unto him that is able to do exceedynge abou^t
farre for^e dantly above all that we are or thynke / ac^c
th they a^r cordinge to the power that worketh in vs / be
re to be ke prayse in the congregacion by Iesus Christ /
pt & wh^e thowout all generacions from tyme to tyme
to be dis^p Amen. & The. iiii. Chapter. &
pensid^e with.

Thelyⁿ
ynge of
a tru^e beⁿ
leuer.

rom. vii.
i. cor. vii.
One god
One loz^e
de. One
fayth.
One bap^t
tyme
rom. vii.
i. cor. vii.
i. cor. vii.
psal. vii.

Iherfore which am in bondes for the
lordes sake / exhorte you / that ye walke
worthy of the vocacion wherwith ye a^r
re called / in all humblenes of mynde / and me^k
knes / and longe sufferynge / forbearinge one
another thowowe love / and that ye be dysliget
to kepe y^e vnite of y^e sprete in the bonde of pe
ace / beyng one body / and one sprete / ev^e as ye
are called in one hope of youre callynge. Let
ther be but one lord / one fayth / one baptim^e
one god and father of all / which is above all /
thowow all and in you all.
& Unto every one of vs is given grace acord
inge to the measure of y^e gyft of christ. Wher^e
fore he sayth: He is gone vp an hye / and hath
ledde captivitie captive / & hath given gyftes
vnto men. That he ascended: what meaneth
it / but that he also descended fyrst into the lo^w
west parties of the erth? He that descended is
even the same also that ascended vp / even abo
ve all heavens / to fulfill all thinges.

i. cor. vii.

And the very same made some Apostles / so
me prophete / some Evangelistes / some Shrep
erdes / some Teachers: y^e the saintes might
have all thinge necessarie to worke & minister
with

To the Ephesians fo. cclxxxviii.

with all / to the edifyng of the body of christ /
tyll we every one (in the vnite of fayth / and
knowledge of the sonne of god) growe vp vn^{to}
to a parfayte man / a fect y^e measure of *age of
the fulnes of Christ. & That we hence forth
be no moare chylde / wauerynge and caryed
with every wynde of doctryne / by the wylyⁿ
nes of men and craftynes / wherby they laye a
wayte for vs to deceave vs.

But let vs folowe the trueth in love / and in
all thynges growe in him which is the hee^d
that ys to save Christ / in whom all the body
ys coupled and knet togedder in every ioynt
wherwith one ministrerth to another (accordin
ge to the operacion as every parte hath his
measure) and increaseth the body / vnto the
edifyng of it selfe in love.

& This I saye therfore & testifie in y^e lord /
that ye hence forth walke not as other gen^{ty}
tyle walke / in vanitie of their mynde / blyn^d
ded in their vnderstondynge / beyng straun^g
gers from the lyfe which is in god thowow
the ignorancy that is in them / because of the
blyndnes of their hertes: which beyng past
repentaunce / have given them selves vnto
wantannes / to worke all manner of vnclen^e
nes / even with gredynes. But ye have not so
learned Christ / if so be ye have hearde of him /
and are taught in him / even as the trueth is
in Iesu. So then as concernynge the cōversa
cion in tyme past / laye from you that olde māⁿ
which is corrupte thowow the deceivable lu^s
stes & and be ye renewed in the sprete of youre
myndes

* Wherfo^r
re the tru^e
ministers
of the con
gregaciō
serue. Sa
uen to ma
ke vs per
fect in the
full knowledg
e of
Christ.

Ignoranc
e is
cause of
euell sp
uings

rom. vii. a
coll. ii. 8.

The epistle of S. Paul

heb. xij. . myndes/and put on that newe man/which af
 j. pe. ij. a. ter the ymage of God is shapen in ryghtewes
 and. iij. a. nes and true holynes. & Wherfore put awa-
 ye synges/ and speake every man truth vnto
 his neighbour/ for as moche as we are mem-
 bers one of another. Be angrie but synne not
 let not the sonne go doune apon youte wrath
 neither geue place vnto y backbiter. Let him y
 stole/steale no moare/ but let him rather labou-
 re with his bondes some good thinge that he
 maye have to geve vnto him that nedeth. &
 Advence not.
 psal. iij. . Steale not.
 Let no filthy comunicacion procede out of
 youre mouthes: but y which is good to ede-
 fy e with all/ when nede ys: that it maye have
 favour with the hearers. And greve not the
 holy sprete of God / by whome ye are sealed
 vnto the daye of redemption. Let all bitterness
 fearesnes and wrath/ to ynge and cursyd spea-
 kynges/ be put awaye from you/ with all malici-
 ousnes. Be ye courteouse one to another/ and
 mercifull/ forgerynge one another/ evl as god
 for Christes sake forgave you.
 The. v. Chapter. *
 Be ye folowers of god as dere children/ and
 walke in love even as Christ loved
 vs & gave him selfe for vs/ an offerynge
 and a sacrifice of a swete savet to god. So
 that fornicacion and all uncleannes/ or covete-
 ousnes be not once named amonge you / as it
 be cometh saynctes: neither filthyynes / nei-
 ther folishe talkyng / neither gestunge which
 are not comly: but rather gevyng of thanks
 for this ye knowe / y no whormonger/ other
 uncle

fylthec
 munica-
 cion.

They th
 ar have p
 spirite of
 god shal
 be greued
 to heare
 soche thin
 ges.

In godlie
 comunica
 cion stren
 ghteneth
 the bodye
 agaynst p
 spirite.

Unto the Ephesians. Ho. cc. lxxviii

unclene person/ or covetous person which is
 the worshipper of ymages/ hath eny inheri-
 taince in the kyngdome of Christ & of God.

Let no mā deceave you with vayne wordes.
 For thorow soche thinges cometh the wrath
 of God vpon the chylde of unbeliefe. Be not
 therfore companions with them. Ye were on-
 ce dercknes/ but are now light in the Lorde.

Walke as chyldezen of light. For the frute
 of the sprete is in all goodnes / rightewesnes
 & truethe. & Accept that which is pleasinge
 to the Lorde: and have no fellowshipe with the
 vnfrutfull worke of dercknes: but rather re-
 buke them. For it is shame even to name tho-
 se thinges which are done of them in secreete:
 but all thinges/ when they are rebuked of the
 light/ are manifest. For whatsoever is mani-
 fest/ that same is light. Wherfore he sayth:
 awake thou that slepest/ and stond vp from
 deeth/ and Christ shall geve the light.

Take hede therfore that ye walke circū-
 spectly: not as foles: but as wyse *redem-
 ge the tyme: for y dayes are evyl. Wherfore/
 be ye not vntoyse/ but vnderstonde what the
 will of the Lorde is/ & be not dronke with wy-
 ne/ wherein is e pcesse: but be fulfilled with the
 sprete/ speakyng vnto youre selves in psal-
 mes/ & ymnes/ & spretuall songes/ synginge &
 makinge melodie to y Lorde in youre hertes/
 gevyng thanks all wayes for all thinges vn-
 to God the father/ in the name of oure Lorde
 Jesu Christ: submittinge youre selves one to
 another in the feare of God. &

These ha
 ue no par
 te with
 Christ.

ij. the. ij. a
 mat. xxiij
 mar. xij.
 luc. xxi. 6

Ignoran-
 ce is
 cause of
 euell doynge.

that is sp
 endynge
 the tyme
 well.

coll. iij.
 rom. viij.
 j. thes. iij.

Collo. iij.

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I. cor. vi. a Wemen submit youre selves vnto youre
awne husbandes/as vnto the Lorde. For the
husbande is the wyves heed/ even as Christ
is the heed of the congregacion/ & the same is
the saveoure of the body. Therefore as the co-
gregacion is in subieccion to Christ/ lykwyse
let the wyves be in subieccion to their husban-
des in all thinges. Husbandes love youre wy-
ves/ even as Christ loved the congregacion/ &
gave him selfe for it / to sanctifie it/ and clen-
sed it in the * fountayne of water thorow the
worde/ to make it vnto him selfe / a glorious
congregacion with out spot or wrynckle / or
eny soche thinge: but that it shuld be holy
and with out blame.

So ought men to love their wyves/ as the-
ir awne bodies. He that loveth his wyfe/ lo-
veth him selfe. For no man ever yet/ hated his
awne fleshe: but nourisheth and cherisseth it
even as the Lorde doth the congregacion. For
we are members of his body/ of his fleshe/ &
of his bones. For this cause shall a man lea-
ve father and mother/ and shall continue with
his wyfe / and two shalbe made one fleshe.

gene. ii. d This is a great secreete/ but I speake bitwe-
mat. xix. ne Christ and the congregacion. Nevertheles-
mar. x. a. se do ye so that every one of you love his wy-
i. co. vi. d fe truly even as him selfe. And let y wyfe se
that she feare her husbande. **The. vi. Cha.**

Thyldre. Thyldren obey youre fathers & mothers
col. iii. d. in the Lorde: for so is it right. Honoure
epo. xv. thy father & mother/ that is the fyrst
deu. v. c. commaundement that hath eny promes/ that
eccl. iii. d thou

To the Ephesians Ho. cc. lxxviii

thou mayst be in good estate/ & lve longe on
the erthe. And ye fathers/ move not youre chil-
dren to wrath: but bringe the up to the Lorde
& informacio of y Lorde. Servantes be obedi-
ent vnto youre carnall masters/ with feare &
tremblinge/ in singlence of youre herte/ as vn-
to Christ: not in service in y eye sight/ as men
pleasare: but as the servantes of Christ/ doyn-
ge y will of God frō the herte with good will
servinge y Lorde/ & not men. And remember
that whatsover good thinge eny man doth/
that shall he receave agayne of the Lorde/ whe-
ther he be bonde or fre. And ye masters/ do evē
the same thinges vnto them/ puttinge awaye
threatenings: and remember that even youre
master also is in heven/ neither is ther eny re-
specte of person with him.

* Finally my beth: Be stronge in the Lorde
de/ & in the power of his myght. Put on y ar-
mour of God/ that ye maye stonde stedfast a-
gaynst y crafty assantes of the devyll. For we
wrestle not agaynst fleshe and bloud: but a-
gaynst rule/ agaynst power/ & agaynst worldy
rulers of y darckenes of this worlde/ agaynst
spetual wickenes for hevonly thinges.
For this cause take vnto you the * armour
of God/ y ye maye be able to resist in the evyll
daye/ and to stonde perfect in all thinges.
Stonde therefore y youre loynes gyrd abou-
te with veritie/ havinge on the brest plate of
rightewesnes/ and shooes with shooes prepa-
red by the gospel of peace. Above all take to
you the helde of sayth/ wherewith ye maye
quench

mat. xv.
mar. vi.
fathers.

col. iii. d
titus. ii. c
i. pet. ii. s

Christ
hath pur-
chased
rewards
for all thi-
ges.
masters.

* The ar-
mour of
god folo-
weth: De-
vyl / the
shoes of a
stedfast
purpose
to folow
the gos-
pell: fay-
th/ the hel-
meth of
saluaciō:
the wo-
de of god
which is
the sword
de. &c.

n. ii. quench

The epistle of S. Paul

quenche all y^e fyre dartes of the wicked. And take the helmet of salvaciō/a the swearde of the spere/which is the worde of God. And praye all wayes with all māner prayer & supplicaciō/a y^e in the spere/a watch ther vnto wth all instance & supplicaciō for all sayntes/and for me/that vtraunce maye be geve vnto me/ that I maye open my mouth boldly/ to vtter the secretes of the gospel/wherof I am a messenger in bondes/that therein I maye speake frely/as it becommeth me to speake.

But that ye maye also knowe what condition I am in & what I do/Tichicus my deare brother and faythfull minister in the Lorde/ Shall Bewe you of all thinges/whom I sent vnto you for the same purpose/that ye myght knowe what case I stonde in/a that he myght comfort youre hertes.

Peace be with the brethren/ and love with fayth/from God the father & from the Lorde Jesu Christ. Grace be with all them which love oure Lorde Jesu Christ in puerne. Amen

¶ Sent from Rome vnto the Ephesians by Tichicus.

The Prologe vpon the epistle of S. Paul to the Philippians.



Paul prayseth the philippianes/ and exhorteth them to stande fast in the true fayth/and to encrease in loue. And because that false prophetes studye all wayes to impunge and destroye the true fayth/ he warneth them of so

To the Philippians. Fo. cc. lxxxv.

of soche woꝛke lerners oꝛ teachers of woꝛkes/ & prayseth Spaphroditus. And all this dothe he in the fyrst and second Chapters.

In the thyrde he reproveth saytlesse & mannes ryghteousnes/which false prophetes teach and mayntene. And he setteth him for an example/how that he him selfe had liued in soche false rightewesnes and holynes vnbekynable/ that was so that no man coulde complayne on him/a yet now setteth nought therby/for Christs righteousnes sake. And finallye affyrmeth that soche false prophetes are the enemyes of the crosse/and make theire bellies their God. Forther then they maye safelie and withoute all perell and soffring/wyll they not preache the Christ.

The epistle of S. Paul vnto the Philippians.

The fyrst Chapter.



Jesu Christ.

Paul and Timotheus the seruauntes of Jesu Christ To all y^e saincte in Christ Jesu which are at Philippios/with y^e Bisschops and Deacons.

Grace be with you and peace from God oure father/and from the Lorde

Bisschops.
Deacons.

The epistle of S. Paul

I thanke my God with all remembraunce of you/ all wayes in all my prayers for you & praye with gladnes / because of the fellowship which ye have in the gospel from the fyrst daye vnto now: & am suerly certified of this/ that he which beganne a good worke in you/ shall go forth with it vntyll the daye of Iesus Christ/as it becometh me so to iudge of you all/ because I have you in my herte/ and have you also every one companions of grace with me/ even in my bondes/ as I defende and stablysh the gospel.

For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. And this I praye/ y^e your love maye increace more & more in knowledge/ and in all feelinge/ that ye myght accepte thinges most excellent/ that ye myght be pure and soche as shuld hurte no mānes conscience/ vntyll the daye of Christ/ filled with the frutes of rightewesnes/ which frutes come by Iesus Christ vnto the glory and laude of God. &

I wolde ye vnderstode brethren that my busynes is happened vnto the greater furtherynge of the gospel. So that my bondes in Christ are manifest thorow out all the indgement hall and in all other places: In so moche that many of the brethren in y^e lord are boldened thorow my bondes/ and dare more largely speake the worde with out feare. Some ther are which preache Christ of envie & stryfe/ and some of good wyll. The one parte preacheth

To the philippians Ho. cc. lxxxviii.
acheth Christ of stryfe & not purely/ supposinge to adde more adversitie to my bondes. The other parte of love/ because they se that I am set to defend the gospel.

What then? So that Christ be preached all maner wayes/ whether it be by occasion/ or of true meaninge/ I therin ioye: ye and will ioye. For I knowe that this shall chaunce to my salvation/ thorow youre prayer and ministring of the sprete of Iesu Christ/ as I hertely loke for & hope/ that in nothyng I shal be ashamed: but that with all confidence / as all wayes in tymes past/ even so now Christ shal be magnified in my body/ whether it be thorow lyfe/ or els deeth. For Christ is to me lyfe/ and deeth is to me avauntage.

If it chaunce me to live in the fleshe/ that is to me frutesfull for to worke/ & what to choose I wote not. I am constrayned of two thinges: I desyre to be lowsed & to be with Christ/ which thinge is best of all. Neverthelesse to abyde in the fleshe is moare nedfull for you. And this am I sure of/ that I shall abyde / & with you all continue / for the furtheraunce and ioye of youre fayth / that ye maye moare abundantly reioyce in Iesus Christ thorow me/ by my comminge to you agayne.

Only let your conversacion be/ as it be cometh the gospel of Christ: that whether I come & se you/ or els be absent/ I maye yet heare of you/ that ye contynue in one sprete/ and in one soule/ labouringe as we do / to mayntayne the fayth of the gospel/ & in nothyng fearyn.

The epistle of S. Paul

featinge your adversaries: which is to them
a token of perdition / & to you of saluacion / &
that of God. For vnto you it is given / that
not only ye shulde beleve on Christ: but also
suffre * for his sake / & have euē the same fight
which ye sawe me have and now heare of me.

The.ii. Chapter.

If ther be amonge you any consolacion in
Christ / yf ther be any comfortable love /
yf there be any fellowship of the sprete /
yf ther be any compassion or mercy: fulfill my
ioye / that ye drawe one waye / havinge one lo-
ve / beyng of one accorde / and of one mynde /
that nothinge be done thowow stryfe or wayne
glory / but that in mekenes of mynde every
man esteeme other better then him selfe / & that
no man consyder his awne / but what is mete
for other.

* Let thesame mynde be in you that was in
Christ Jesu: Which beyng in the shape of
god / and thought it not robbery to be equall
with god. Nevertheless he made him selfe of
no reputacion / and toke on him the shape of a
servaunte / & became lyke vnto men / and was
founde in his aparell as a man. He humbled
him selfe & became obediēt vnto y death / even
the death of the crosse. Wherefore god hath ex-
alted him / and geve him a name above all na-
mes: that in the name of Jesus shuld every
knee bowe / bothe of thinge in heve & thinges
in erth & thinge vnder erth / and that all ton-
ges shuld confesse that Jesus Christ is the
lorde vnto the prayse of God the father. &

Where

To the philippians. To. cclxxxviii

Wherefore my dearly beloved / as ye have al-
ways obeyed / not when I was present only /
but now moche more in myne absence / even so
worke out your awne * saluaciō with feare & * & ye be
tremblynge. For it is god which worketh in you / both y will & also y dede / evē of good will synne & ho-
low faith

Do all thyng with out murmurynge & dis-
putynge / that ye maye be fault lesse and pure /
and the sonnes of God with out rebuke / in y
midde of a croked & a perverse nation / among
ge which se that ye shyn as lightes in the
worlde / holdinge fast the worde of lyfe / vnto
my reioysynge in y daye of Christ / that I ha-
ve not runne in vayne / nether have labored
in vayne. Yee & though I be offered up vpon
the offerynge and sacrifice of your fayth: yet
ioyce / and reioyce with you all. For the same
cause also / reioyce ye / and reioyce ye with me.

I trust in the lorde Jesus for to sende Ti-
motheus shortly vnto you / that I also maye
be of good comforte / when I knowe what ca-
se ye stonde in. For I have nomā that is so ly-
ke mynde to me / which with so pure affeccō
careth for your matters. For all other seke
it awne / and not that which is Jesus Christe

We knowe the proffe of him / howe that as a
sone with the father / so with me bestowed he
his labour upon the gospell. Him I hope to
sende as sone as I knowe howe it will go with
me. I trust in the lorde I also my selfe shall
come shortly.

I supposed it necessary to sende brother E-
paphroditus vnto you / my companion in la-

n.v. Gours

* Tribula-
ciō is a to-
ken of sal-
uacion to
the true
belevers.

To solow
we christ
is oure
professiō
and so to
winke ou-
re selues /
that we
maye be
so exalted

Heb. ii. 8

rom. viii

esa. xlviii

The epistle of S. Paul

Goure & fellowe souldier/your Apostel and my minister at my iudges. For he longed after you and was full of hevines/ because that ye had heard saye that he shuld be sicke. And no doute he was sicke/and that nye unto deeth. But god had mercy on him: not on him only / but on me also / lest I shuld have had sorowe upon sorowe.

I sent him therfore the diligentliar / that when ye shuld se him/ye myght reioyce agayne/and I myght be the lesse sorrowfull. Receaue him therfore in the lorde with all gladnes/ and make moche of soche: because that for y^e worke of Christ he went so farre/that he was nye unto deeth/and regarded not his lyfe/ to fulfill that service which was lackynge on your parte toward me. **The.iii. Chap.**

MOuer my brethren / reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is a sure thyng. Beware of dogges / beware of evyll workers. Beware of dissencion. For we are circumcision which *worshipp god in the sprete/and reioyce in Christ Jesu/and have no confidence in the flesshe: though I have where of I myght reioyce in the flesshe. If any o^r ther man thynketh that he hath wherof he myght trust in the flesshe: moche moare I: circumcised the eyght daye/ of y^e kynred of Israell/ of y^e trybe of Beniamyn/ an Hebrew borne of y^e Hebrewes: as concernynge the lawe/ a pharisaye/and as concernynge fervētnes/ I perse-
uted the congregacion/ and as touchynge the righte.

* We wor-
shipp god
in spicite
thorow
fayth and
loue. We
reioyce th
at christ
hath rede-
med us &
trust not
in oure
workes.

To the philippians. Jo. cclxxxviii

rightewesnes which is in the lawe I was vnredukable.

But the thynges that were vauntage vnto me I counted losse for Christes sake. Ye I thinke all thynges but losse for that excellēt knowledges sake of Christ Jesu my lorde. For whom I have counted all thynges losse/ & do iudge them but donge/ that I myght winne Christ/and myght be founde in him/ not ha-
vynge myne owne rightewesnes which is of the lawe: But that which spryngeth of the fayth which is in Christ. I meane the righte wesnes which cometh of God thorow fayth in knowynge him and the vertue of his resur-
rection/and the fellowshipp of his passions/ that I myght be conformable vnto his (deeth) yf by any meanes I myght attayne vnto the resurrection from deeth.

Not as though I had all redy attayned to it/ Either were all redy perfect: but I folowe/ yf y^e I maye comprehend that/ wherin I am comprehended of Christ Jesu. Brethren I counte not my selfe that I have gotten it: but o^r ne thyng I saye: I *forget y^e which is behyn-
de and stretche my selfe vnto that which is be-
fore and preace vnto y^e mark apoynted/ to ob-
tayne the rewarde of the hys callinge of god in Christ Jesu. Let vs therfore as many as be perfect be thus wyse minded: and yf ye be o^r ther wyse mynded/ I praye God open even this vnto you. Overthelesse in that wher vnto we are come / let vs procede by one rule/ y^e we maye be of one acorde.

Christ
onlye is
oure righ
trousnes
for his
sake oure
synnes ar
re forge-
uen vs.
And for
his sake
oure good
workes a
re accept-
ed. Which
elfe were
danable
for the si
ne that is
in them.
(deeth)
we must
dye with
christ yf
we will
lyue with
him.
* I loke
not on the
workes
that I ha-
ue done/
but what
I lacke of
the perfec
tues of ch
rist.

* Brethren

The epistle of S. Paul

Rom. p. viij. Brethren be followers of & me loke on them which walke even so/ as ye have vs for an example. For many walke (of whom I have tolde you often/ and now tell you wepyng) that they are y^e enemyes of y^e crosse of Christ/ whose ende is dampnaciō/ whose God is their belly/ and whose glory is to their shame/ which are worldly mynded. But our conversacion is in heaven/ from whence we loke for a saviour our enemy the lord Jesus Christ/ which shall chaunge our vile bodies/ that they may be fashioned lyke unto his glorious body/ according to the workyng wherby he is able to subdue all thinges unto hym selfe. *

If we be lyke christ in conversacion/ we shall be lyke him in glorye.

The. iiii. Chapter.

Herfore my brethren dearly beloved and longed for/ my ioye and croune/ so continue in the lord ye beloved. I praye Evodias/ and beseeche Sintiches that they be of one accorde in the lord. And I beseeche the faythfull yockfellowe/ helpe the women which labored with me in the gospel/ and with Clement also/ and with other my labour felowes/ whose names are in the booke of lyfe. * Reioyce in the lord alwaye/ and agayne I saye reioyce. Let your softenes be knowne unto all men. The lord is even at hande. Be not careful: but in all thynges shewe your petition unto god in prayer and supplicacion wth gevynge of thankes. And the peace of god which passeth all understandinge/ kepe your hertes & myndes in christ Iesu. * Furthermore brethren/ whatsoever thinges are true

To the Philippians Ro. cclxxxv

are true/ whatsoever thynges are honest/ whatsoever thynges are iust/ whatsoever thynges are pure/ whatsoever thynges pertaine to love/ whatsoever thynges are of honest reporte: yf ther be any vertuous thyng / yf there be any laudable thyng/ those same have ye in your mynde/ which ye have both learned & received/ herde and also sene in me: those thynges do/ and the god of peace shall be with you. I reioyse in the lord greatly/ that now at the last ye are revived agayne to care for me/ in y^e wherein ye were also careful/ but ye lacked oportunitie. I speake not because of necessitie. For I have learned in whatsoever estate I am therewith to be content. I can both cast downe my selfe/ I can also excede. Every where and in all thynges I am instructed/ both to be full/ and to be hungry: to have plenty/ & to suffer nede. I can do all thynges thow the helpe of Christ which strengteth me. Notwithstandinge ye have well done/ that ye bare parte with me in my tribulacion.

Ye of Philippi knowe that in the begynnyng of the gospel/ when I departed from Macedonia/ no congregacion bare parte with me as concernynge gevynge and receyvynge/ but ye only. For when I was in Thessalonica/ ye sent once and afterwarde agayne unto my nedes: not that I desyre gyftes: but I desyre abundant frute on your parte. I received all/ and have plenty. I was even filled after that I had received of Epaphroditus/ that which came from you/ an odour that smelleth swete/

rom. xli.

a sacri

The epistle of S. Paul

a sacrifice accepted and plesant to God. My god fulfill all youre nedes thorow his glorious riches in Jesu Christ. Vnto God and our father be prayse for ever more. Amen. Salute all the saintes in Christ Jesu. The brethren which are with me grete you. All the sayntes salute you: a most of all they which are of the Emperours Houhold. The grace of oure lord Jesu Christ be w you all. Amen

Sent from Rome by Epaphroditus.

The Prologe Vpon the epistle of S. Paul to the Colossyans.



In the pistle to the Galathyans holdeth the maner & fashion of the epistle to the Romanys/ & c. Ie comprehendinge all that is therein at length disputed: Sur so this pistle followeth the ensample of the pistle to the Ephesiens/ & c. Ie taryninge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/ he prayseth them and wyssheth that they continue in the fayth/ and growe perfecter therein/ and then describeth he the Gospell/ how that it is a wysdome that confesseth Christ to be the Lorde and God/ crucified for vs/ and a wysdome that hath bene hyd in Christ sence a fore the begynninge of the worlde/ and now fyrst begonne to be opened thorow the preachynge of the Apostles.

In the seconde/ he warneth the of mēnes doctryne/ and describeth the false prophetes to the vttermost and rebuketh them accordinge.

In the

To the Colossyans Jo. cccv

In the thyrde/ he exhorteth to be frutefull in the pure fayth with all maner of good workes one to another/ and describeth all degrees & what their duties are.

In the fourth he exhorteth to praye/ and also to praye for him/ and saluteth them

The pistle of S Paul to the Colossyans.

The fyrst Chapter.



Paul an Apostle of Jesu Christ by the wyll of God/ and brother Timotheus.

To the sayntes which are at Colossa/ & brethren that beleve in Christ.

Grace be with you and peace from God oure father/ and from the Lorde

Jesu Christ.

We geve thanks to God the father of oure Lorde Jesu Christ/ alwayes prayenge for you/ sence we hearde of your fayth which ye have in Christ Jesu & of the love which ye beare to all sayntes for the hopes sake which is layde vp in store for you in heven/ of which hope ye have herde before by y true worde of the gospell/ which is come vnto you/ evē as it is in to all y worlde/ & is frutefull/ as it is amonge you/ fro the fyrst daye in y which ye herde of it/ & had experyence in y grace of God in the

* Where the fayth of Christ is: there is love to the brethren.

truth

The epistle of S. Paul

trueth/ as ye learned of Epaphroa oure deare felowe seruant/ which is for you a faythfull minister of Christ/ which also declared vnto vs poure love which ye have in the spryte.

* For this cause we also/ sence the daye we herde of it have not ceasyd prayinge for you and despyng that ye myght be fulfilled with the knowlege of his will/ in all wisdom & sprituall vnderstoddyng/ that ye myght walke worthy of the lorde in all thynges that please/ beyng frutfull in all good workes and encreasyng in y knowlege of God/ strengthened with all myght/ thowre hys glorious power/ vnto all patience and longe sufferyng with ioyfulness & gevyng thanks vnto the father which hath made vs mete to be partakers of the enheritaunce of saintes in light.

Which hath delivered vs from the power of dercknes/ and hath translated vs in to the kyngdome of his dere sone/ in whom we haue redempcion thowre his bloud / that is to saye the forgyuenes of synnes/ which is the ymage of the invisible god/ fyrst begotten of all creatures. For by him were all thynges created/ thynges that are in heven / and thynges that are in erth: thynges visible and thynges invisible: whether they be maicste or lordshippe/ ether rule or power. All thinge are created by hym/ and in him/ & he is before all thinge/ and in him all thynges have their beyng.

And he is the heed of the body/ that is to wit of the congregacion: he is the begynnynge and fyrst * begotten of the deed/ that in all thyng

Dure redemption
is the forgyuenes
of oure synnes.

* he is the first that hath the glorie and newe lyfe of the resurrection.

To the Colossyans. Fo. cccxi

thynges he might have the preeminence. For it pleased the father that in him shuld all fulnes dwell/ and by him to reconcile all thyng vnto him selfe/ and to set at peace by him thow the bloud of his crosse/ both thynges in heven and thynges in erth.

And you (which were in tymes past straungers and enymes/ because poure myndes were set in evyll workes) hath he now reconciled in y body of his fleshe thowre deeth/ to make you holy vnb lameable and without fault in his awne syght / yf ye continue grounded and stablyshed in the fayth / and be not moved awaye from the hope of the gospel/ wher of ye have herde/ howe that it is preached amongr all creatures which are vnder heven/ wher of I Paul am made a minister.

Now ioye I in my sufferinges which I suffer for you/ and fulfill that which is schrynde of the passions of Christ in my fleshe for his bodies sake/ which is the congregacion/ wher of I am made a minister accordyng to the ordinaunce of god/ which ordinaunce was geven me vnto you warde/ to fulfill y worde of god/ that mystery hid sence the worlde beganne/ & sence y begynnynge of generacion: but now is opened to his sayntes/ to whom god wolde make knowne the glorious riches of this mystery amonge the gentyle/ which riches is Christ in you/ the hope of glory/ whom we preach/ warnyng all men/ and teachinge all men in all wisdom/ to make all men perfect in Christ Iesu. Wherin I also laboure and stryve even

* Passions
or sufferings
of Christ
is the
passions
which we
must suffer
for his
sake. For
we haue
professed
and are
appoynted
to suffer
with
Christ
For
as much
as the
father seeth
me/ so sende
I you.
A true
possession
of all men
perfecte
in the knowlege
of Christ
and of his
doctrines.

o we even

The epistle of S. Paul

ye/ even as farforth as hys workynge wor-
keth in me myghtely.

The .ii. Chapter.

IWoloe ye knowe what fryghtinge I ha-
ve for youre sake & for them of Laodi-
cia/ & for as many as have not sent my
parson in the fleshe/ that their hertes myght
be comforted & knet togedder in love/ & in all ry-
chee of full understondynge/ for to knowe y
mystery of God y father & of Christ in whom
are hid all the treasures of wisdom & know-
ledge. This I saye lest eny man shuld begyle
you with entysinge wordes. For though I be
absent in the fleshe/ yet am I present with
you in the sprete/ ioyinge and beholdinge the
order that ye kepe/ and youre stedfast fayth
in Christ. As ye have therfore receaved Christ
Jesu the Lorde/ even so walke/ robed and byle
in him and stedfaste in the fayth/ as ye have
learned: and therein be plentiful in geyn-
ge thanks.

Philoso-
phy and
tra
nes of ine
Be ware lest eny man come & spoyle you tho-
roo philosophy & discreetfull vanitie/ thoro
the traditions of men & ordinaunces after the
worlde/ and not after christ. For in him dwelleth
all the fulnes of the godhead bodyly/ & ye are
complete in him which is the heede of all rule
& power/ in whom also ye are circumsised with
circumcision made with out honde/ by puttin-
ge of the sintull body of the fleshe/ thoro
the circumcision y is in Christ/ in that ye are
buried with him thoro baptem/ in whom ye
ge of god are also risen agayne thoro we sayth/ that is
wrought

To the Colossyans Ho. ccxcii

wrought by the operacion of god which ray-
sed him from deeth.

And ye which weare deede in synne thoro y
uncircumcision of youre fleshe/ hath he quycke-
ned w him & hath forgiven vs all oure trespa-
ses & hath put out y handwritinge y was
agaynst vs/ & hath fastened it to his crosse/ & hath
spoiled rule and power and hath made a shewe of
the openly/ & hath triumphed over them in his awne
persone.

Let nomā therfore trouble youre consciences
aboute meate & drynke or for a pryncipe of an ho-
lydaye/ as the holydaye of the newe moone or
of the sabboth dayes/ which are nothinge but
shaddowes of thynges to come: but the body
is in Christ. Let no man make you Note at a
wodge (marke) which after his awne ymagi-
nation walketh in the humblenes and holy-
nes of angels/ thynges which he never sawe:
canselle putt up with his flesshly mynde/ &
holdeth not the heede/ wherof all the body by
iointes and couples receaveth nourishment/
and is knet togedder/ & encreaseth with the
in crasyng that cometh of god.

Wherfore if ye be deede with Christ frō or-
dinaunces of the worlde/ why as though ye
yet lived in the worlde/ are ye ledde with tradi-
cions of them that saye: Touche not/ taste not/
handell not: which all perysshe w the vsinge
of the & are after the commaundmentes & doc-
trines of men which thynges have the similitu-
de of wisdom in chosen holynes and hum-
o.ii. blenes

ephe. ii. a.
* The las
we is our
re hande
writinge
in that p
conscienc
ce setteth
to his sea-
le/ subser
beth and
cōsenteth
that p la-
we is iust
and we sh
newe/ wh
lich lawe
cōcerning
ge dānack
on is takē
awaye tho
roo falsch
in christ.

(marke)
There
is none o
ther mar-
ke the cha-
rist/ nor o
ther no-
me to be
saue by

The epistle of S. Paul

All the mercie that is set forth in y. two by percha-
 tere/ie promysed to the on-
 ly that will folow
 we chist
 and lyue
 as hereaf-
 ter folow-
 with.

blenes/ and in that they spare not the body/ &
 do the selfe no worshype vnto his nede.

The.iii. Chapter: *

If ye be then cysen agayne with christ/
 seke those thynges which are above/
 where Christ sitteth on the right hon-
 de of god. Set youre affection on thynges y
 are above/ and not on thynges which are on y
 erth. For ye are deed/ and youre lyfe is hid
 with Christ in god. When Christ which is
 oure lyfe/ shall shewe him selfe/ then shall ye
 also appere with him in glozy. *

Mortifie therfore youre members which a-
 re on the erth/ fornicaciō/ uncleannes/ unnatu-
 rall lust/ euyl concupiscēce/ and covetousnes
 which is worshippynge of ydols: for which
 thynges sake the wrath of God cometh on
 the chyldey of vnbclere. In which thynges
 ye walked once. when ye lived in them.

But now put ye also awaye from you all
 thynges wrath/ fearnes/ maliciousnes/ cur-
 sed speakynge/ filthy speakynge out of youre
 mouthes. Spe not one to another that the olde
 man with his workes be put of/ and the new
 put on/ which is renued in knowledge after
 the ymage of him that made him/ where is ne-
 ther gentile ner Jewe/ circumcision nor vncir-
 cumcision/ Barbarous or Scythian/ bonde or
 fre: but Christe is all in all thynges.

* Now therfore as electe of god/ holy and be-
 loved/ put on tender mercie/ kyndnes/ humble-
 nes of myndes/ meknes/ longe sufferynge/ for
 bearynge one another/ & forgyvynge one ano-
 ther/

To the Colossyans. Jo. cccxiij.

ther/ if eny man have a quarrell to a nother/ Christes
 even as Christ forgave you/ even so doye. Also ensample/
 ve all these thynges put on love/ which is the of low.

Bonde of perfectnes. And y peace of god rule
 in youre hertes/ to y which peace ye are cal-
 led in one body. And se that ye be thankfull.
 Let the worde of Christ dwell in you plente-
 ously in all wisdome. Teache & exhorte you-
 re owne selves/ in psalmes/ and hymnes/ and
 spritnall songes which have favour w them
 syngynge in youre hertes to the lord. And all
 thynges (whatsoever ye do in worde or dede) j. cor. p. g
 do in the name of the lord Jesu/ gevinge tha-
 kes to god the father by him. *

Wyves/ submit youre selves vnto youre
 owne husbannes/ as it is comly in the lord. w yves.
 husbannes love youre wyves and be not bit. eph. v. c.
 ter vnto them. Chyldey/ obey youre fathers & husban-
 mothers/ in all thynges/ for that is wel plea- des.
 syng vnto the lord. fathers/ rate not youre eph. vj. a.
 chyldey/ lest they be of a desperate mynde. Chyldey
 setvauntes/ be obedient vnto youre bodyly & fathers
 masters in all thynges: not with eye service eph. vj. a
 as men pleasers/ but in synglenes of herte/ fe- titu. li. c.
 aryng god. And whatsoever ye do/ do it her. j. pet. ij. c.
 tely as though ye did it to the lord/ and not
 vnto men for as moche as ye knowe that of
 the lord ye shall receave the reward of inhe-
 ritance/ for ye serve the lord Christ. But he
 that doth wronge/ shall receave for the wronge
 ge that he hath done: for there is no respect of
 persons. Ye masters/ do vnto youre servaun-
 tes that which is iust and egall seinge ye

o. iij. kno.

The fyrst epistle of S. Paul

knowe that ye also have a master in heven.

The. iiii. Chapter.

Continue in prayer and watch in the same with thanks gevyng/prayenge al-
so for us/that God open vnto us the
dore of utteraunce / that we maye speake the
mystery of Christ/wherfore I am in bondes: y
I maye utter it/as it becometh me to speake.
Walke wysely to them that are with out / &
redeme y tyme. Let youre speache be all way-
es well favoured & be powdered with *salt /
that ye maye know how to answer every ma.

The deare brother Tichicos shall tell you
of all my busynes/which is a faythfull mini-
ster & felloweservant in the Lorde/whom I
have sent vnto you for the same purpose/that
he myght knowe how ye do/and myght com-
fort youre hertes/ w one Onesimus a fayth-
full & a beloved brother/which is one of you.
They shall shewe you of all thinges which
are adovynge here.

Marke y
evangelist Aristarchus my preson fellowe saluteth you/
and Marcus Barnabassis systers sonne: tou-
ching whom/ ye receaved commaundemen-
tes. If he come vnto you receave him: & Je-
sus which is called Justus/which are of the
circumcision. These only are my workefellow-
es vnto the kyngdome of God / which were
vnto my consolacion. Epaphras the servaunt
of Christ/which is one of you/ saluteth you/
and all wayes laboureth fervently for you in
prayers/that ye maye stonde perfect & full in
all that is the will of God. I beate him recor-
de that

To the Colossyans Jo. ccxciii.

de that he hath a fervet mynde towards you Luke the
and towards them of Laodicia & them of Hier- Evange-
rapolis. Deare Lucas the Physicion greteyth list.
you/and Demas. Salute the brethren which ij. tim. iij
are of Laodicia/and salute Nymphas and the
congregacio which is in his house. And wher
the pistle is read of you / make that it be read
in the congregacion of the Laodicians also: &
that ye lyke wyse reade y epistle of Laodicia.
And saye to Archippus: take hede to the of-
fice that thou hast receaved in the Lorde/that
thou fulfill it. The salutacion by the hande
of me Paul. Remember my bondes. Grace be
with you. Amen.

Sent from Rome by Tichicus/
and Onesimus.

A Prologe to the fyrst epistle of S. Paul to the Thessalonians.



This py stledyd paul wypte of
exceedyng loue and care: and
prayseth them in the. ij. fyrst
Chapters/ because they dyd re-
ceave the gospell cunctly/ and
had in tribulacion and persecu-
cion continued theer in stedfast-
lye/ and were become an ensam-
ple vnto all congregacions/ and had therto suf-
fred of theirowne kynsme as Christ and his
Apostles dyd of the Jewes/ puttinge them ther-
to in mynde/ how pureye and godlye he had ly-
ved amonge them to thei ensample/ & thankerh
God that his gospell had brought forth soche
frute amonge them.

o. liii. In the

The fyrst epistle of S. Paul

In the thyrde Chapter/ he sheweth his diligence and care/ least his so great labour and their so blessed a begynnynge shuld haue been in vayne/ Datan and his Apostles besyngether with persecucion/ and destroyenge their fayth with inenes doctryne. And therfore he sent Titimothe to them to comforte them and strengthe them in the fayth/ and thanke the God that they had so constantly endured/ and desyred God to encrease them.

In the fourth he exhorteth them to kepe them selues from synne/ and to do good one to another. And thereto he informeth them concerninge the resurrection.

In the fyfth he wryteth of the last daye/ that it shuld come sodenlye/ exhortinge to prepare them selues thereafter and to kepe a good order concerninge obedience and rule.

The fyrst epistle of S. Paul vnto the Thessalonians.

The fyrst Chapter.



Paul/ Syluanus
and Timotheus.

Vnto the congregation of the Thessalonians/ in God the father / & in y^e Lorde Iesus Christ.

Grace be with you/ and peace from God oure father / and from the Lorde Iesus Christ.

We geue God thanks all waye for you all/ makinge mention of you in oure prayers without

To the Thessalonians. Ho. cclxxv

Bout ceasinge/ and call to remembrance your worke in the faythe/ and labour in love & perseverance in the hope of oure Lorde Iesus Christ/ in the sight of God oure father: because we knowe brethren beloved of God/ how ye are electe. For oure gospell came not vnto you in worde only/ but also in power/ and also in the holy gost and in moche certayntie/ as ye knowe after what maner we behaued oure selues amonge you/ for your sakes.

And ye became followers of vs and of the Lorde/ and receaved the worde in moche affliction/ with ioye of the holy gost: so that ye were an ensample to all that beleve in Macedonia and Achaia. For from you sounded out the worde of the Lorde/ not in Macedonia and Achaia only: but your fayth also which ye haue vnto God/ spred hit selfe abroad in all quarters/ so greatly that it nedeth not vs to speake any thyng at all. For they the selues shewe of you what maner of entrynge in we had vnto you & how ye turned to God from ymages/ for to serue the liuynge & true god/ & for to loke for his sonne from heven/ whom he raysed from deeth: I mean Iesus which deliuereth vs from wrath to come.

The.ii. Chapter.

Now ye your selues knowe brethren of oure entraunce in vnto you/ howe that it was not in vayne: but even after that we had suffered before and were manifestly entreated at Phillippos (as ye well knowe) then were we bold in oure God to speake
vnto

The fyrst epistle of S. Paul

unto you the gospel of God with moche stry-
vynge. Dure exhortacion was not to bypnye
you to erreure / nor yet to unclennes / neither
was it with gyle: but as we were allowed of
God / that the gospel shuld be comitted un-
to vs: even so we speake not as though we en-
tended to please men / but God / which trieth
oure hertes.

Nether was oure conversacion at any ty-
me wth flatteryng wordes / as ye well knowe
nether in cloyed coveteousnes / God is recor-
de: nether sought we prayse of men / nether of
you / nor yet of any other / when we myght ha-
ve bene chargeable / as the apostles of Christ
but we were tender amonge you / even as a
nourse chereth h^{er} children / so was oure
affeccion towarde you / oure good will was to
have dealte unto you / not the gospel of God
only: but also oure awne soules / because ye
were deare unto vs.

A sure to-
ken of a
true apo-
stle.

actu. xv.
1. cor. iij.
12. thes. iij.

¶ Ye remember breth^{er} oure laboure & travay-
le. for we laboured daye & nyght / because we
wolde not be greivous un^{to} any of you / & pra-
ched unto you y^e gospel of God. Ye are wit-
nesses / & so is god / how holply & iustly & un-
blameable we behaved oure selves amonge
you that beleve: as ye knowe how that we ex-
horted and comforted and besought every o-
ne of you / as a father his child^{er} / that ye wol-
de walke worthy of God / which hath called
you unto his kyngdome and glory.

for this cause thanke we god with out ce-
asyng / because that when ye receaved of us
the word

To the Thessalonians Jo. cc. v. li.

the worde wherewith God was preached / ye
receaved it not as the worde of man: but even
as it was in dede / the worde of God / which
worketh in you that beleve. & for ye breth^{er}
became followers of the congregacions of god
which in Jewry are in Christ Jesu: for ye ha-
ve suffered lyke thynges of youre kynsmen as
we oure selves have suffered of the Jewes.
Which as they kyled the lord Jesus & their
awne prophetes / even so have they persecuted
us / and God they please not / & are contrary to
all men and forbid us to preache unto the gen-
tyls / that they myght be saved / to fulfill their
synnes all wape. for the wrath of God is co-
me on them / even to the utmost.

for as moch breth^{er} as we are kept from
you for a season / as concernynge the bodyly
presence / but not in the herte / we enforced the
more to se you personally with great desire.
And therfore we wolde have come unto you /
I paul once and agayne: but Satan with sto-
de us. for what is oure hope or ioye / or crow-
ne of reioysynges are not ye it in the presence
of oure lord Jesus Christ at his comynge
yes ye are oure glory and ioye.

A

The. iij. Chapter.

¶ Therfore sence we coulde no lenger
forbare / it pleased us to remayne at
Athens alone / and sent Timotheus actu. p. vj
oure brother and minister of god / and oure la-
boure felowe in the gospel of Christ / to sta-
blysh you & to comforte you over youre fayth /
y^e no mā shulde be moved in these afflictions.

for

The fyrst epistle of S. Paul

For ye youre selves knowe that we are even apoynted therevnto. For verely when I was with you / I tolde you before that we shulde suffre tribulacion / even as it came to passe / & as ye knowe. For this cause / when I coulde no longer forbear / I sent / that I myght have knowlege of youre fayth / lest haply the tempter had tempted you / and that our labour had bene bestowed in vayne.

But now lately whē Timotheus came frō you vnto vs / and declared to vs youre fayth & youre love and how that ye have good remembrance of vs all wayes / desyringe to se vs as we desyre to se you. Therfore brethē we had consolacion in you / in all our adversite & necessite / through youre fayth. For now are we alive / yf ye stondestedfast in the lorde. For what thanks can we recompence to god agayne for you / over all the love that we love for youre sakes before our god / whyle we / nyght and daye praye excedingly that we myght se you presently / and myght fulfill that which is lackynge in youre fayth.

God him selfe our father and our lorde Jesus Christ gyde our iorney vnto you: and the lorde increace you & make you flowe over in love one towarde another / and towarde all men / even as we do towarde you / to make your hertes stable and vnblyndeable / in holynesse before God our father / at the commaundment of our lorde Jesus Christ / with all his saintes.

The.iii. Chapter. *

ffur.

To the Thessalonians fo. ccxcviii.

Wither more we beseeche you brethren / & exhorte you in the lorde Jesus / that ye increace more and more / even as ye have receaved of us / how ye ought to walke & to please god. Ye remember what commaundmentes we gave you in our lorde Jesus Christ. For this is the will of god / even that ye shuld be holy / and that ye shuld abstayne from fornicacion / that every one of you shuld knowe how to kepe his vessel in holynes and honoure / and not in the lust of concupiscence / as do the hethen which knowe not god / that noman goo to farre and defraude his brother in bargayninge: because the lorde is a venger of all suche thinges as we tolde you before tyme & testified. For god hath not called vs vnto uncleannes: but vnto holynes. He therefore that despiseth / despiseth not man / but God / which hath sent his holy spire amonge you.

But as touchynge brotherly love / ye nede not that I wyte vnto you. For ye are taught and of God to love one another. Ye and that thinge verely ye do vnto all the brethren which are thorow oute all Macedonia. We beseeche you brethren that ye increace more & more / & that ye studie to be quyet / and to medle with youre owne busynes / and to worke with youre owne handes / as we commaunded you: that ye maye be have youre selves honestly towarde them that are with out / and that nothinge be lackynge vnto you.

* I wolde not brethren have you ignorant concerninge them which are fallen a slepe /

that

rom. vii.
ephe. v. a.

1o. vii. d
and 1o. 6
1. 1o. ii. 6.
1. 1o. iii. 6

A good
lesson for
monkes
ydle fre
ers.

Resurre
ction.

The fyrst epistle of S. Paul

that ye sorrowe not as other do which have no hope. For yf we beleve that Iesus dyed & rose agayne: even so them also which slepe by Iesus / will God bringe agayne with him. And this saye we unto you in the worde of the Lorde: that we which live and are remayn-
 1.co. p. 8. d. range in the comminge of the Lorde: shall not come yerre they which slepe. For the Lorde him selfe shall descende fro heve with a howte and the voyce of the archangel and trompe of God. And the deed in Christe shall aryse fyrst: then shall we which live and remayne / be caught up with them also in the clowdes / to meete the Lorde in y aer. And so shall we ever be with the Lorde. Wherefore comforte youre selves one another with these worde &

The .v. Chapter.

If the tymes and seasons brethren ye have no nede that I write unto you: for ye youre selves knowe perfectly / that the daye of the Lorde shall come even as a thefe in the nyght. When they shall saye peace and no daunger / than cometh on the soden destruction / as the travalyng of a woman with childe / & they shall not scape. But ye brethren are not in darcknes / that y daye shall come on you as it were a thefe. * Ye are all the childre of light / & the children of y daye. We are not of y nyght nether of darcknes.

Therefore let us not slepe as do other: but let us watch and be sober. For they that slepe slepe in the nyght: and they that be drunken / are drunken in the nyght. But let us which

To the Thessalonians so. cccc. lxxviii.

are of the daye / be sober / armed with the best plate of faith and love / and with hope of sal-
 vacion as an helmet. For god hath not apointed us unto wrath: but to obtayne salvation by y meanes of oure Lorde Iesu Christ which died for us: that whether we wake or slepe / we should lyve togedder with him.

Wherefore comforte youre selves togedder / and edifie one another / evyn as ye do. &

We beseeche you brethren / that ye knowe them which laboure amonge you & have the oversight of you in the Lorde & geve you exhortacion / that ye have them the more in love / for their workes sake / and be at peace with them. * We desyre you brethren / warne them that are unruly / comforte the feble mynded / for beare the weak / have continuall patience towards all men. Se that none recedence evill for evill unto eny man: but ever folowe that which is good / both amonge youre selves / and to all men. Reioyce ever. Praye continually. In all thinge geve thanks. For this is the wyll of God in Christ Iesu towards you.

Quenche not the sprete. Despise not prophesyinge. Examyn all thinges / & kepe that which is good. Abstayne from all suspicious thinge. The very God of peace sanctifie you thorow out. And I praye God that youre whole sprete / soule & body / be kept faultlesse unto y comyng of oure Lorde Iesu Christ & faithful is he which called you: which will also do it. Brethren / praye for us. Write all the brethren with an holy kysse. I charge you in

sayth the best plate and hope is helmet.

* The sprete which we be in christ and cōsent to the lawe / is quenched agayne with euell conuersacion & clew de cōmunion.

1.co. 1. 8.

the

1.co. p. 8. d.

1. pet. 1. 13. apo. 1. 1. a. and. p. 8. d.

1. pet. 1. 13. apo. 1. 1. a. and. p. 8. d.

The Prologe.

the Lorde / that this pistle be reed vnto all
the holy brethren. The grace of the Lorde
Jesus Christ be with you. Amen.

The fyrst pistle vnto the Tessalony-
ans sent from Athens.

The Prologe to the seconde epist
le of S. Paul to the Tessalonyans.



Because in the forepistle he had
sayde that the last daye shuld
come suddenly / the Tessaloni-
ans thought that it shuld ha-
ue come shortlye. Wherefore in
this epistle he declareth him
selfe.

And in the fyrst Chapter he cōforteth them
with the euerlastinge reward of their fayth &
patience in sufferinge for the gospel / & with
the punysshment of their persecutours in eue-
lastinge payne.

In the seconde he sheweth that the last daye
shuld not come / tyll there were fyrst a departin-
ge (as some men thynke) from vnder the obedi-
ence of the Emperour of Rome / and that Anti-
christ shuld set vp him selfe in the same place /
as God: and because the vnthankfull worlde
with false doctrine / and with false & lyenge my-
racles wrought by the workinge of Satan / vntill
Christ shuld come & flee him with his glo-
rious commynge and spirituall preachinge of
the worde of God.

In the thyrde he geueth them exhortacion &
warneth the to rebuke the ydle that wolde not
laboure with their handes / and auoyde their cō-
panie / yf they wolde not mende.

Jo. cccc.

The seconde Epistle of S. Paul
to the Tessalonyans.

The fyrst Chapter.



Paul / Syluanus and Ti-
motheus.

Vnto the congregacion of
the Tessalonyans which are
in God oure father / and in the
Lorde Jesus Christ.

Grace be with you and peace from God
oure father / & from the Lorde Jesus Christ.

We are bounde to thanke God all wayes
for you brethren / as it is mete / because that
your fayth groweth excedyngly / and every
one of you symmeth in love towarde ano-
ther betwene youre selves / so y we oure selves
reioyce of you in the congregacions of God
ouer youre patience and fayth in all youre per-
secucions & tribulacions that ye suffre / which
is a token * of y ryghtewes iudgmet of god
that ye are counted worthy of the kyngdom
of god / for which ye also suffre. It is verely a
rightewes thinge with God to recompence tri-
bulacion to them that trouble you: and to you
which are troubled / rest with vs when the lor-
de Jesus shall shewe him selfe from heven
with his myghty angels / in flammynge fyre /
rendrynge vengeance vnto them that knowe
not God / and to them that obeye not vnto the
gospel of oure Lorde Jesus Christ / which

* Tribu-
lacion is
a token of
saluaciō.

p Walde

The second epistle of S. Paul

Shall be punished with everlasting damnation/ from the presence of the lord/ and from the glory of his power/ when he shall come to be glorified in his sainte/ & to be made marvelous in all them that beleve: because our testimony that we had unto you/ was beleved **D** even the same daye that we preached it. Wherefore we praye all wayes for you that our god make you worthy of the callinge/ and fulfill all delectacion of goodnes and the worke of fayth/ with power: that the name of our lord Iesus Christ maye be glorified in you/ and ye in him/ throuwe the grace of our God/ and of the lord Iesus Christ.

The .ii. Chapter.

We beseeche you brethren by the commynge of our lord Iesu Christ/ & **A** in that we shall assemble unto him/ that ye be not fodelly moved from your mynde/ and be not troubled/ nether by spete/ nether by wordes/ nor yet by letter which shuld seme to come from us/ as though the daye of Christ were at hande. Let no man deceave you by any meanes/ for the lord cometh not/ excepte ther come a departynge first/ and that that synfull man be opened/ & sonne of perdition which is an adversarie/ & is exalted above all that is called god/ or that is worshipped: so that he shall sitt as God in temple of god/ and shew him selfe as god. **B**

Remember ye not/ that when I was yet with you/ I tolde you these thynges? And now we ye

To the Thessalonians. Jo.ccc

For ye knowe what with holdeth: even that he myght be uttered at his tyme. For the mystery of that iniquitie doeth he all ready worke which onlie loketh/ untill it be taken out of þ waye. And then shall that wicked be uttered/ whom the lord shall consume with the spete of his mouth/ and shall destroye with the aparaunce of his commynge/ & even him **E** whose commynge is by the workynge of Satan/ with all *lyinge power/ signes and wonders: and in all deceavablenes of unrighteousnes/ amonge them that peryshe: because they receaved not the (love) of the truth/ that they myght have bene saved. And therefore (where no god shall sende them stronge delusion/ that they shuld beleve lyes: that all they myght be damned which beleved not the truth but had pleasure in unrighteousnes. **C**

But we are bounde to geve thankes alwaye to god for you brethren beloved of the lord/ for because that God hath from the begynnyng chosen you to saluacion/ throuwe sanctifyinge of the spete/ and throuwe beleynge the truth: wherunto he called you by our gospel/ to obtayne þ glorie that cometh of our lord Iesu Christ.

D Therefore brethren stonde fast and kepe þ ordinaunces which ye have learned: whether it were by our preachynge/ or by pistle. Our lord Iesu Christ hym selfe/ and God our father which hath loved us and hath given us everlastinge consolacion and good hope

isa. vi. a.

* Apoc. myracle because they testifye a false sayth.

(where no love) is to the truth on them do the god let slype false prophetes to deceave them.

ephe. 3. 3

Antichrist.

p. ii. hope

The second epistle of S. Paul

Hope thorough grace / comforte youre hertes / & stablysshe you in all doctrine & good doynges.

The.iii. Chapter.

Furthermore brethren praye for vs / & the worde of god maye haue fre passage and be glorified / as it is with you: and that we maye be delivered from vnreasonable and euill men. For all men haue not fayth: but the lord is sayth full / which shall stablysshe you / and kepe you from euill. We haue confidence thorough the lord to youwarde / that ye both do / and will do / that which we commaunde you. And y^e lord gyde youre herte vnto y^e love of God & pacience of Christ. **R.**

We requyre you brethren in the name of oure lord Iesu Christ / y^e ye with drawe youre selves from every brother that walketh inordinatly / and not after the institucio which ye receaved of vs. Ye youre selves knowe how ye ought to folowe vs. For we behaved not oure selves inordinatly amonge you. Neither toke we breed of eny man for nought: but wrought with labour and travayle nyght & daye / because we wolde not be grevous to eny of you: not but that we had auctoritie: but to make oure selves an insample vnto you / to folowe vs. For when we were with you / this we warned you of / y^e yf ther were eny which wolde not worke / that y^e same shuld not eat.

We have hearde saye no doute that ther are some which walke amonge you inordinatly & worke not at all / but are besy bodies. Them that are soche / we commaunde and exhorte
by oure

To the Thessalonians. Jo.ccc.

By oure lord Iesu Christ / that they worke with quyetnes / and eate their owne breed. Brethren be not wery in well doynges. X^penyman obey not oure saynges / sende vs worde of him by a letter: & have no companie with him that he maye be ashamed. And count him not as an enemy: but warne him as a brother. **Exedmn nicacion.**

The very lord of peace geve you peace all wayes / by all meanes. The lord be with you all. The salutation of me Paul with myne owne honde. This is the token in all pistles. So I write. The grace of oure lord Iesus Christ be with you all Amen.

Sent from Athens.

The Prologe vnto the fyrst epistle of S. Paul to Timothe.



2

His pistle wyrteth S. Paul to be an ensample vnto all Bishops / what they shuld teache / & how they shuld gouerne the congregacion of Christ in all degrees / that it shuld be no neede to gouerne Christes flocke with the doctrine of their awⁿ

good meaninges.

In the fyrst Chapter / he commaundeth that the bysshope shall mayntene the ryght fayth & loue / and resist false preachers which make the lawe & workes equall with Christ and his Gospel. And he maketh a shorte conclusion of all Christen learninge / wherto the lawe serueth
p.iii. & what

The Prologe.

What the ende thereof is/also what the gospell is/ & setteth him selfe for a comfortable ensample vnto all synners & troubled consciences.

In the seconde he commaundeth to praye for all degrees/and chargeth that the women shall not preache ner were costely apparell/ but to be obedyent vnto the men.

In the thyrde he describeth what maner persons the bysshope or preste and their wyues shuld be/ and also the deacones and their wyues: and commendeth it/ if anye man desyre to be a bysshope after that maner.

In the fourth he prophisieth and sheweth befoze of the false bysshopes and spirituall of- fycers that shuld aryse amonge the christe peo- ple/ and be/do and preache cleane contrary to the fore described ensample/ and shuld departe from the fayth in Christ and forbyd to mary & to catechizen meates/ teachynge to put trust therein/ bothe of iustifieng and forgiveness of synnes and also of deseruinge of eternall lyfe.

In the fyfth he teacheth how a bysshope shuld vse him selfe towardes younge and olde & concernynge widowes what is to be done/ and which shuld be founde of the common cost: and teacheth also how men shuld honoure the be- reuous bysshopes and prestes/ and how to rebu- ke the cruel.

In the sixte he exhorteth the bysshope to cleave to the gospell of Christ and true doctri- ne/ and to auoyde vayne questions and super- fluous disputynge which gender stryfe and quencheth the truthe/ and by which also the false prophetes get them auctorite and seke to satisfie their insatiablenes-
tousnes.

fo. cccii.

The fyrst epistle of S. Paul vnto Timotheus.

The fyrst Chapter.



Paul an Apostle
of Iesus Christ/
by the commaunde-
ment of God oure saviou-
re/ & Lorde Iesus Christ/ Hope.
which is oure hope.

vnto Timothe his na-
turall sonne in the fayth.

Grace/mercy and peace
from God oure father &
Lorde Iesus Christ oure Lorde.

As I besought the to abyde styll in Ephe-
sus when I departed into Macedonia/ even
so do/ that thou commaunde some that they tea-
che no nother wise: nether geve hede to fables
& genealogies which are endless/ & brede dou-
tes more then godly edyfyng which is by
fayth: for y ende of the commaundement is * love
that cometh of a pure herte & of a good consci-
ence/ & of fayth vnsapned: fro the which thin-
ges some have erred/ & have turned vnto vayne
jangelinge/ because they wolde be doctours
the scripture/ and yet vnderstonde not what
they spake/ nether wherof they affirme.

We knowe y the lawe is good/ yf a man
vse it lawfully/ vnderstandinge this / how y
the lawe is not geuen vnto a righteous man/
bu vnto the vnrightheous & disobedient/ to the
vngodly & to synners/ to vnholy and vncla-
an/ to murderers of fathers & murderers of

* Love is
the ende
of the co-
maunde-
ment and
must in-
terpret it

rom. vii.

p. iiii. mothers

The fyrst epistle of S. Paul

mothers/to manslaughter and whoremongers:to them that defile them selves with mankynde:to menstealers:to lyars and to periured / & so forth yf ther be eny other thinge that is contrary to holsome doctrine / accordinge to the gospell of the glory of the blessed God/which gospell is committed vnto me.

And I thanke Christ Iesus our Lorde which hath made me stronge: for he counted me true / & put me in office / when before I was a blasphemar / & a persecuter / & a tyrant. But I obtayned mercy / because I dyd it ignorantly thow vnbefese. Neuerthelater the grace of our Lorde was more aboundant with fayth and love which is in Christ Iesu. *

The grownde of
his fayth.
mat. ix. 6
mar. ij. c.
Paul is
an ensam-
ple that
none dis-
peare that
can repēt

* This is a true sayinge & by all meanes worthy to be receaved / that Christ Iesus came into the world to save synners / of whom I am chiefe. Notwith standinge for this cause was mercy geve vnto me that Iesus Christ shuld fyrst shewe on me all longe patience / vnto the ensample of them which shall in tyme to come beleve on him vnto eternall lyfe. So then vnto god / kynge everlastinge / immortal / invisible / and wyse only / be honoure and prayse for ever and ever Amen.

This commaundement commit I vnto the sonne Timotheus / accordynge to the prophesies which in tyme past were prophesied of the / yf thou in them shuldest fyght a good fyght / havinge fayth & good consciēce which some have put awaye fro them / & as cōcerninge fayth have made shipwacke. Of whose

nombre

To Timothee.

Jo. cccii.

nombre is Himeneus and Alexander which I have delivered vnto Satan / yf they myght be taught not to blaspheme

The. ii. Chapter. *

I Exhorte therfore / that above all thynges / prayers / supplications / intercessions / and gevyng of thanks be had for all men: for kynge / and for all that are in auctorite / that we maye live a quyet and a peaceable life / in all godlines and honestie. For that is good and accepted in the sight of god our savioure / which * will have all men saved / and to come vnto the knowledge of yf truth. For ther is one god / & one (mediator) bit wene god & man / which is yf man Christ Iesus which gave him selfe a ran some for all men / that it shuld be testified at his tyme / where vnto I am ordayned a preacher and an apostle: I tell the truth in Christ and lye not / beyng the teacher of the gentyls in fayth and veritie. *

I wyll therfore that the men praye every where / lifyng vpon pure hōdes without wrath / or doctinge. Lykwyse also the women that they araye them selves in comlye apparell with shamfastnes & discrete behaveour / not with broided hcare / other golde / or pearles / or costely arape: but with suche as becometh women that professe the worshippyng of God thow good workes. Let the woman learne in silence with all subiection. I suffre not a woman to teache / nether to have auctoricie over a man: but forto be in silence. For Adam was fyrst formed / and then Eve. Also Adam

Himeneus
us. Alex-
ander.

* Will ge.
that is:
will have
the gos-
pell pre-
ched to all
me with
out recep-
cion / & of-
fereth all
men repē-
taunce &
will have
all men
prayed
for
(Christ)
is the on-
ly media-
toure.

Prayer.

Women.

1. pe. liij. a.
1. cor. viij.

p. v. was

The fyrst epistle of S. Paul

was not deceaved/but the woman was decea-
ved/and was in transgression. Notwithston-
dynge thow bearinge of chylde they shal
be saved/ so they continue in fayth / love and
holynes with discrecion.

The.iiij. Chapter.

A Bysshop
or a youer
sear what
he ought
to be.

This is a true sayinge. If a man covet the
office of a Bysshop/he despyeth a good
worke. And a Bysshop must be fault-
lesse/the husband of one wyfe/ sober/discrete/
honestly apated/charitable/apt to teach/
not dronke/ no fighter / not geve to filthy lu-
cre:but gentle/ abhorryng fightynge/abhor-
ryng covetousnes/and one that ruleth his
owne house honestly/ havynge chyldeyn un-
der obedience/with all honeste. For yf a man
cannot rule his owne house/ how shal he ca-
re for the congregacion of God. He maye not
be a yonge skoler/ lest he swell and faule into
the iudgement of the evyll speaker. He must
also be well reported of amonge them which
are with out forth/lest he fall into rebuke and
snare of the evyll speaker.

deacones

Lykwyse must the deacons be honest / not
double tonged/not geve unto moche drynkin-
ge/nether unto filthy lucre: but havynge the
mystery of the fayth in pure consciēce. And let
them fyrst be proved/and then let them mini-
ster/ yf they be founde faultlesse.

The wy-
nes of the
presles &
deacones.

Even so must their wyves be honest / not
evyll speakers:but sober and faythfull in all
things. Let the deacons be the husbandes
of one wyfe/ and such e as rule their chyldeyn
well/

To Timothe

ffo.ccciii.

well / and their owne householdes. For they
that minister well / get them selves good de-
gre and greate libertie in the fayth/ which is
in Christ Jesu.

These thinges write I unto the/ trustinge
to come shortly unto the: but and yf I tarie
longe/ y then thou mayst yet have knowled-
ge how thou oughtest to behave thy selfe in
the house of God/which is the congregacion
of the livinge God/the pillar and grounde of
trueth. And without naye great is that miste-
ry of godlines: God was shewed in the fles-
he/was iustified in the spiete/was sene of an-
gels/was preached unto the gentyle/ was be-
lieved on in erth and receaved up in glory.

The.iiij. Chapter.

The spiete speaketh evidently that in
the latter tymes some shal departe ij. thm. iij.
from the fayth / and shal geve heed to. pr. iij.
unto spietes of erreure/and dyvelyshe doctri- lude. ii. f.
ne of them which speake falce thow yprocri-
spe / and have their consciences marked with
an hote yron/forbyddinge to mary / and com- Note yro
mandinge to abstayne from meates which
God hath created to be receaved with gevyng
ge thankes/ of them which beleve and know
we y trueth. For all the creatures of God are
good and nothyng to be refused/ yf it be re-
ceaved with thankes gevyng. For it is
sanctified by the worde of God and prayer.
If thou shalt put the bzythyn in remem-
brance of these thynges / thou shalt be a
good minister of Jesu Christ / which hast

The fyrst epistle of S. Paul

ij. tim. iij. c. bene nourished up in the wordes of the fayth
titu. iij. c. and good doctryne/which doctryne thou hast
continually followed. But cast away vngost
ly and olde wyves fables.

Exercyse thy silfe vnto godlines. For so-
berly exercise proffiteth lyttle. But godlines is
good vnto all thynges / as a thyng which
hath promyses of the lyfe that is now / and
of the lyfe to come. This is a sure sayinge
and of all parties worthy to be receaved. For
therfore we laboure and suffer rebuke / becau-
se we beleve in the liuynge god / which is the
fauoure of all men: but specially of those that
beleve. Suche thynges commaunde and te-
ache. Let no man despise thy youth: but be
vnto them that beleve / an insample in worde
in conuersacion / in love / in sprete / in fayth and
in purenes.

Till I come / geve attendaunce to redynge /
to exhortacion and to doctryne. Despise not
the gyfte that is in y / which was geuen the
thorow prophesye and with layinge on of y
bondes of an elder. These thynges exercise
and geve thy silfe vnto them / that it maye be
sene how thou profetest in all thinges. Take
hede vnto thy silfe and vnto learnynge / and
continue therein. For if thou shalt so do / thou
shalt save thy silfe & them that heare the.

The. v. Chapter.

Rebuke not an elder: but exhorle him
as a father / and the yonger me as bre-
thren / the elder women as mothers / y
yonger as sisters / with all purenes. Honoure
widowes

How a
bysshope
or pres-
biter
shuld be
haue him
self in ex-
hortynge
or rebu-
kinge.

To Timothee. Ho. cccv

widowes which are true wyddowes. If any widowes
wyddowe have chyl dren or neves / let them
learne fyrst to rule their awne houses godly /
and to recompence their elders. For that is
good and acceptable before God. She that is
a very wyddowe and friendlesse / putteth her
trust in god / and continueth in supplicacion
and prayer nyght and daye. But she that li-
veth in pleasure / is deed even yet alive. And
these thynges commaunde / that they maye be
without fault / If ther be any that provideth
not for his awne / and namly for them of his
householde / the same denyeth the fayth / and
is worss then an infydell.

Let no wyddowe be chosen vnder threescore.
yere olde / and soche a one as was the wyfe of
one man / and well reported of in good wor-
kes: yf she have nourished chyl dren / yf she ha-
ve bene libetall to straungers / yf she have wes-
shed the saynctes fete / yf she have ministred
vnto them which were in aduersite / yf she we-
re continually geve vnto all maner good wor-
kes. The yonger widowes refuse. For when
they have begone to wepe wantone / to the
dishonoure of Christ / then will they mary /
havyng * damnaciō / because they have broke
their fyrst fayth. And also they lerne to goo
from house to house ydle / ye not ydle only /
but also tryflynge and suspodyes / speakyn
ge thynges which are not comly.

I will therfore that y yonger women mary
and beare chyl dren / and gyde the house / and ge-
ve none occasiō to y aduersary to speake evill

* What so
euer be
sed amon
gest be-
yf god be
therby dis-
honoured
it oughte
to be bro-
ken.

For

The fyfth epistle of S. Paul

For many of them are all redy turned backe/ and are gone after Satan. And yf any man or woman that beloveth have widdowes/let the minister vnto them/ & let not the congregacion be charged: that yt maye have sufficient for them that are widdowes in dede.

The elders y rule wel/ are worthy of double honoure/most specially they which labour in y worde & in teachinge. For the scripture sayth: Thou shalt not mousell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst an eldēt receave none accusacion: but vnder two or thre witnesses. Them that synne/rebuke openly/that other maye feare.

I testifie before god and the lorde Iesus Christ/and the electe angels / that thou observe these thynges with out hasty iudgement/ and do nothyng parciāly. Laye honde sodeyn on no man nether be partaker of other mens synnes: kepe thy silfe pure. Drynke no longer water/ but vse a lytell wyne/ for thy stomack makes sake and thyne often diseases.

Some mennes synnes are open before honde and goo before vnto iudgement: some mennes synnes folowe after. Lykwyse also good workes are manifest before honde & they that are other wyse/cānot be hid. The. vi. Chapter

Et as many seruautes as are vnder y yoke/counte their masters worthy of all honoure/that the name of god and his doctryne be not evyll spoken of. Se that they which have belevynge masters/despise them not be

deu. xxviii
j. cor. ix. a
mat. x. 8.
luc. x. 8.

Servail-
tes.

To Timothe.

Jo. cccvi

not because they are brethren: but so moche the rather do service/for as moche as they are belevynge and beloved and partakers of the benefite.

These thynges teache and exhorte. Yf any man teache other wise/and is not content with y wholesome wordes of oure lorde Iesu christ/ and with the doctryne of godlines/ he is puffed up & knoweth nothyng: but wasteth his braynes aboute questions & stryfe of wordes/ wherof sprynge envie/stryfe/raylinges/evyll surmysinges and vayne disputacions of men with corrupte myndes and destitute of the trueth/which thynke that lucre is godlines. From soche seporate thy silfe. Godlines is great ryche/ yf a man be content with that he hath. For we brought nothyng into the worlde/and it is a playne case that we can carry nothyng out.

When we have fode & rayment/let vs therewith be content. They that wil be ryche/faul into temptaciō and snares/ and into many folysshe and nopsome lustes/ which drowne mē in perdition & destruccion. For covetousnes is the rote of all evyll/ which whill some lusted after/ they erred fro the fayth/ & tanglyd them selves with many sorowes. But thou which arte the man of god/flye soche thyng & folowe rightewesnes/godlines/ lone/ patience and meknes. fyght y good fyght of fayth. Laye honde on eternall lyfe/where vnto thou arte called/ and hast professed a good profession before many witnesses.

108. j. d.
ecclē. 3. 4.

Covetous-
nes.

That
we at a la-
wfull age
myght cō-
fesse and
professe

I geve

The fyrst epistle of S. Paul

Openye I geve the charge in the sight of God/which
the sayth quickneth all thinge/and before Jesu Christ
& lyfe of a which vnder Pocius Pilate witnessed a good
Christen witnessinge/y thou kepe the commaundment/
man. be with out spotte and vntreakeable / vntyll
 the apperynge of oure lorde Jesu Christ/
 which aper ynge (when the tyme ys come) he
 shall shewe that is blessed and myghty only/
apo. p. vii. kynge of kynges and lorde of lordes/ which
and. p. x. c. only hath immortalite/ and dwelleth in light
 that no man can attayne/whom never man sa
 we/ nether can se. vnto whom be honoure and
iohn. i. b. rule everlastinge. Amen.
i. to. i. c.

Ryche. Charge them that are ryche in this worlde/
 that they be not excedynge wyse/ & that they
 trust not in the vncertayne ryches/ but in the
 livinge god/ which geveyth vs abundantly
 all thynges to enioye them/ and that they do
iohn. i. b. good and be ryche in good workes/ and redy to
 geve and to distribute/ layinge vp in store for
 them selves a good foundaciō agaynst the ty
 me to come y they maye obteyne eternall lyfe

D Timothe save that which is geve y to
 kepe/ & avoyde vngostly vanities of voyces &
 opposiciōs of sciēce falsly so called/ which
 sciēce whyll some professed/ they ha
 ve erred as concernynge the sayth.

Grace be with the
 Amen.

Sent from Laodicea/ which
 is the chefest cite of Phry
 gia Pacaciana.

ffo. cccviii.

The Prologe to the seconde epist le of S. Paul vnto Timothe.



In this epistle Paul exhorteth
 Timothe to goo forwarde as
 he had begonne/and to preache
 the Gospell with all diligence/
 as it nede was/ seing many we
 re fallen awaye/and manye fal
 se spirites & teachers were spr
 ge vp all readie. Wherfore a
 Byssshopes parte is/cuer to watche and to sa
 boure in the Gospell.

In the thyrde and fourth he sheweth before
 and that notablye/ of the leopardous tyme to
 warde the ende of the worlde/ in which a false
 spirituall lyuinge shuld decaue the hole worl
 de with outwarde ypocresie and apparence of
 holynes/ vnder which all abominacions shuld
 haue their free passage and course/as we (alas)
 haue sene this prophesie of S. Paul fulfilled in
 oure spiritualite vnto the vttermost Jote.

The seconde epistle of S. Paul vnto Timothe.

The fyrst Chapter.



Paul an Apostle of Jesu
 Christ/by the will of God/to
 preache the promes of lyfe/
 which lyfe is in Christ Jesu.
 To Timothe his beloved
 sunne.

Grace/mercy and peace/from God the fa
 ther/ & from Christ Jesu oure lorde.

I thanke god/whom I serue from myne el
 ders

The seconde pistle of S. Paul

elders with pure conscience/ that with out ceasinge I make mencion of the in my prayres night & daye/ desyringe to se the myndfull of thy teares: so that I am filled with ioye/ which I call to remembrance the unfayned fayth that is in the/ which dwelt first in thy graundmoder Lois / and in thy mother Eunice: and am assured that it dwelleth in the also.

Wherefore I warne the that thou stre vp the gyfte of god which is in the/ by the puttinge on of my handes. For god hath not given to vs the spirite of feare: but of power/ & of love/ & of sobriety of mynde. Be not a shamed to testyfyre oure lord/ nether be a shamed of me/ which am bounde for his sake: but suffer adversite with y^e gospell also thorow y^e power of god/ which saved vs & called vs wth an holy callinge/ not acordinge to oure dedes/ but accordynge to his owne purpose and grace/ which grace was given to us thorow Christ Jesu before the worlde was/ but is nowe declared openly by y^e apparenyng of oure savioure Jesu Christ which hath put away deth/ and hath brought lyfe & immortallite vnto light thorow the gospell/ wherunto I am apoynted a preacher/ and an Apostle/ & a teacher of the gentyls: for the which cause I also suffer the se thinges. Nevertheless I am not a shamed for I knowe wh^o I have beleved/ & am sure that he is able to kepe that which I have committed to his keepynge/ agaynst that daye.

So thou have the ensample of the holysome wordes which thou heardest of me, in fayth & love

To Timothee. Ho. ecc. vii.

love which is in Jesu Christ. That good thinge/ which was committed to thy keepynge/ kepe in y^e holy goost which dwelleth in vs. This thou knowest/ how that all they which are in Asia/ be turned from me. Of which sorte are Phigelos & Hermogenes. The lord geve mercie vnto the house of Onesiphoros/ for he ofte refreshed me/ & was not a shamed of my chayne: & when he was at Rome/ he sought me out very diligently/ and founde me. The lord graunt vnto him that he maye fynde mercie with the lord at that daye. And in how many thynges he ministered vnto me at Ephesus thou knowest very wel.

The. ii. Chapter. *

Thou therfore my sonne/ be stronge in the grace that is in Christ Jesu. And what thynges thou hast harde of me many bearynge witnes / the same deliver to faythfull men/ which are apte to teache other. Thou therfore suffer affliction as a good soldier of Jesu Christ. No man that warreth/ entanglith him selfe with worldely busynes/ & that be cause he wolde please him that hath chosen him to be a soldier. And though a man strive for a mastery/ yet ys he not crowned/ except he strive lawfully. The husbandman that laboureth must first receave of the frutes. Consider what I saye. The lord geve the vnderstandynge in all thynges. *

Remember that Jesus Christ beyng of the seede of David/ rose agayne fro deth accordynge

The seconde pistle of S. Paul

dyng to my gospel/wherin I suffre trouble
as an evyll doer/ even vnto bondes. But the
worde of god was not bounde. Herefore I suf-
fere all thinges/ for y electes sakes/ that they
myght also obtayne that saluacion which is
in Christ Jesu/with eternall glory.

Electe.

Covena-
ntes.

It is a true sayinge/ if we be deed to him/
we also shall live with him. If we be patient/
we shall also raighe to him. If we denye him/
he also shall denye vs. If we beleve not/ yet
abideth he faithfull. He cannot denye him selfe.
Of these thynges put them in remembra-
unce/ and testifie before the lord/ that they
stryve not about wordes which is to no prof-
fet/ but to pervert the hearers.

Study to shew thy selfe laudable vnto
god a workman y nedeth not to be a blamed/
dividyng the worde of trueth iustly. Vngost-
ly and vayne voyces passe over. For they shall
encreace vnto greater vngodlynes/ and their
wordes shall fret even as doeth a cancre: of
whose nombre ys Hymeneos and Philetos/
which as concernynge the trueth have erred/
sayinge that the resurreccion is past all redy/
and do destroye the fayth of divers persones.

Hymenos
Philetos

But the sure grounde of god remaineth/ &
hath this scale: the lord knoweth them that
his/ and let every man that calleth on the
name of Christ/ departe from iniquite. Not
withstandinge in a greete housse are not only
vesselles of golde and of silver: but also of
wood & of erthe/ some for honoure/ and some
vnto dishonoure. But If a man purdye him
selfe

To Timothee. To cccix.

selfe from suche felowes/ he shall be a vessel
sanctified vnto honoure/ mete for the lord
and prepared vnto all good workes.

D Lustes of youth avoyde/ and folowe right
wesnes/ sayth/ love and peace/ with them that
call on the lord with pure herte. Forbidde &
vnlarned questions put from the/ remembryn-
ge that they do but gendre stryfe. But the ser-
vaunt of the lord must not stryve: but must
be peaseable vnto all men/ and apte to teache/
and one that can suffre the evyll in meknes/
and can informe them that resist/ yf that god
at any tyme will geve them repentance for to
knowe the trueth: that they maye come to the
selves agayne out of the snare of the devyll/
which are now taken of him at his will.

1. tim. 1. c.
tit. 1. 1. c.

The. iiii. Chapter.

This vnderstonde/ that in the last dayes
shall come perelous tymes. For the
me shall be lovers of their awne selves/
covetous/ boasters/ proude/ cursed speakers/
disobediēt to father & mother/ vnthakfull/ vn-
holy/ vnkinde/ trucebreakers/ stubborn/ false ac-
cusars/ rpatours/ fcarce despisers of the which
are good/ traytours/ heddy/ hye mynded/ gredy
apon voluptuousnes more then the lovers of
god/ havynge a* similitude of godly lypynge/
but have denyed the power ther of and soche
abhorre. Of this sorte are they which entre in
to houses/ and bynge into bondage wommen
laden with synne/ which women are ledde of
divers lustes/ ever learynge and never able
to come vnto the knowledge of the trueth.

1. tim. 1. 1. c.
1. pet. 1. 1. c.
Iude. 1. f.

q. iiii.

As Jan.

The seconde epistle of S. Paul

Jannes. As Jannes and Jambres with stode Mo-
Jambres ses/ even so do these resist the trueth/ men they
 apo. vii. 6 are of corrupt myndes/ and lewde as concer-
 nyng the fayth: but they shall prevaile no le-
 ger. For their madnes shall be vttered vnto all
 men as theirs was. But thou hast sene y
 experience of my doctrine/ passion of lynyng/
 purpose/ fayth/ longe sufferynge/ love/ pacien-
 ce/ persecutions/ and afflictions which hadde
 ned vnto/ me at Antioche/ at Iconium and at
 lyster: which persecutions I suffered patient-
 ly. And from them all the lorde delivered
 me. Ye and all that will live godly in Christ
 Jesu/ must suffre persecutions. But the evyll
 men and disceavers shall wepe worse and
 worse/ whill they deceave and are decaved
 them selve.

Persecu-
 tion.

ii. pet. i. d.
 Scriptu-
 re.

But continue thou in the thynges which
 thou hast learned/ which also were committed
 vnto the seynge thou knowest of whom thou
 hast learned them: and for as moche also as thou
 hast knowe holy scripture of a chylde/ which
 is able to make the wyse vnto saluacion/ thoro-
 we the fayth which ys in Christ Jesu. For all
 scripture geve by inspiration of god/ is profit-
 able to teache/ to improve/ to amende and to
 instruct in rightewesnes/ y y man of god ma-
 ye be perfect & prepared vnto all good workes.

The. iiii. Chapter.

Testifie therfore before god/ and before
 the lorde Jesu Christ/ which shall iud-
 ge quicke and dred at his aparynge in
 his kyngdom/ preache the worde/ be fervent/ be
 it in

To Timothee. fo. cccc.

it in season or out of season. Improve/ rebuke/
 exhorte with all longe sufferinge & doctrine.
 For the tyme will come/ when they wyll not
 suffer wholesome doctrine/ but after their aw-
 ne lustes shall they (whose eares yteche) gett
 the an herpe of teachers/ & shall turne their ea-
 res from y trueth/ & shall be given vnto fables.
 But watch thou in all thynges/ and suffre ad-
 versitie/ and do the worke of an evangelist/
 fulfill thyne office vnto the vtmost.

They sh-
 at haue
 no true fa-
 yth ne-
 lust to ly-
 ue godly/ e-
 scheth
 euery new
 doctrine

For I am now redy to be offered/ and the
 tyme of my departynge is at hande. I have
 fought a good fight/ and have fulfilled my
 course/ and have kept the fayth. From hence
 forth is layde vp for me a croune of rightewes-
 nes which the lord that is a righteous iudge
 shall geve me at that day: not to me only but
 vnto all them that love his commynge. Ma-
 ke spede to come vnto me at once.

E For Demas hath left me & hath loved this
 present worlde/ & is departed into Thessaloni-
 ca. Crescens is gone to Galacia/ & Titus vnto
 Dalmacia. Only Lucas is with me. Take
 Marke & bringe him with thee/ for he is neces-
 sary vnto me for to minister. And Tychicus ha-
 ve I sent to Ephesus. The cloke that I lefte
 at Troada with Carpus/ wher thou comest/
 bringe with thee/ and the booke/ but specially
 the parchement. Alexander the copper Smyth
 did me moche evyll/ the lorde rewarde him ac-
 cordinge to his dedes/ of whom be thou ware
 also. For he withstode our preachynge sore.

collo. iiii.
 Take the
 euangelist

At my first answeyng/ no man assisted
 g. iiii. me

The epistle of S. Paul

me/ but all forsoke me. I praye God / that it maye not be layde to their charges: & not withstandinge the Lorde assisted me/ & strengthened me/ that by me the preachinge shuld be fulfilled to the utmost/ and that all the gentyle shuld heare. And I was delivered out of the mouth of the Lyon. And the Lorde shall deliuer me from all euyl doynge/ and shall kepe me vnto his hevenly kyngdome. To whiche be prayse for ever and ever. Amen. &

Salute Prisca and Aquila/ & the household of Onesiphorus. Erastus abode at Corinth. Trophimos I lefte at Miletum sicke. Make spede to come before winter. Eubolus greeteth thee/ and Pudens/ and Linus/ and Claudia/ and all the brethren. The Lorde Jesus Christ be with thy sperte. Grace be with you. Amen.

The seconde pistle written from Rome vnto Timothee/ when Paul was presented the seconde tyme vp before the Emperoure Nero.

The Prologe Vnto the pistle of S. Paule to Titus.



This is a shorte pistle: wherein yet is contayned all that is needefull for a Christe to knowe. In the fyrst Chapter he sheweth what maner a man a byshoppe or curat ought to be: that is to wyte/ vertuous and learned / to preach & defende the Gospell/ and to confounde the doctryne of traynynge

The Prologe. ffo.cccxi.

stynge in workes & mennes tradicions which euer fyght agaynst the sayth and carpe awaye the conscience captiue from the fredome that is in Christ into the bondage of their awne ymaginations and inuencions/ as though the thinges shuld make amā good in the syght of God which are to no profpyt at all.

In the seconde he teacheth all degrees/ olde/ younge/ men/ women/ masters/ and seruantes how to behaue the selues as they which Christ hath bought with his bloude/ to be his proper or peculyer people/ to glorifie God with good workes.

In the thyrde he teacheth to honoure temporal rulers and to obeye them/ and yet bringeth to Christ agayne and to the grace that he hath purchased for vs/ that no mā shuld thinke that the obedience of princes lawes or anye other worke shuld iustifie vs before God. And last of all he chargeth to auoyde the compagne of the Robourne and of the heretikes.

The pistle of S. Paul vnto Titus.

The fyrst Chapter.



And the seruaunt of God/ & an Apostle of Iesu Christ/ to preach the sayth of goddis electe/ & y knowledge of that trueth/ which is after godlynes vpon the hope of eternall lyfe/ which lyfe God that cannot lye/ hath promised before the worlde begane: but hath
q.v. opened

The epistle of S. Paul

opened his worde at y tyme apoynted thozote
preachynge/which preachynge is committed
vnto me/by the commaundement of god ou-
re sauoure.

To Titus his naturall sonne in the com-
men fayth.

Grace mercie and peace from God the fa-
ther/and from the lord Iesu Christ oure save-
oure.

Elders
which Ti-
motheus
callet h o-
uersears.
I. tim. iij.
* Byssho-
pes and el-
ders is all
one & an
officer ch-
osen to go-
uerne the
congrega-
cion in do-
ctrine ad-
ministrate.

For this cause left I y in Creta/ that thou
shouldest performe that which was lackynge/
and shouldest ordeyne elders in every citie as
I apoynted the. If any be faultlesse/ the hus-
bande of one wyfe/ haueynge faythfull chil-
dren/which are not sclandred of repote/ neither
are disobediēt. For a bysshoppe must be fault-
lesse/ as it be cometh the minister of God:
not stubborne/ not angrie/ no dronkarde/ no
feghter/ not geuen to filthy lucre: but herbe-
rous/one that loveth goodnes/ sober mynded
righteous/ holy/temperat / and suche as cle-
ueth vnto the true worde of doctrine/ that he
maye be able to exhort with wholsom lear-
nyng / and to improve them that saye a-
gaynst it.

For ther are many disobedient and talkers
of vanite and disceaples of myndes /namely
they of the circumcisiō/ whose mouthes must
be stopped/which pervert whole houses tea-
chinge thinges which they ought not/ becau-
se of filthy lucre. One beyng of the selues/
which was a poyet of their awne/sayde: The
Cretayns are all wayes lyars/ evyll beastes/
and

To Titus. Ho. cccvii.

and slowe belies. This witnes is true/wherefo-
re rebuke them sharply/that they maye be so-
unde in the fayth/and not takynge hede to Je-
wes fables and commaundmentes of men that
turne from the trueth. Vnto the pure/ are all
thynges pure: but vnto them that are defiled
and vnbeleuyng/is nothyng pure: but even
the very myndes and consciences of them are
defiled. They confesse that they knowe god:
but with the dedes they denye hym / and are
abominable and disobedient / and vnto all
good workes discommendable.

The. ii. Chapter.

When I speake thou that which becometh
wholsome learninge. That y elder men
be sober/honest/discrete/sounde in the
fayth in love & in paciēce. And y elder women
lykewyse/that they be in soche rayment as be-
cometh holynes/not false accusars/not ge-
uen to moche drinkynge/ but teachers of ho-
nest thynges/to make the younge women so-
bermynded/ to love their husbandes/to love
their children/to be discrete/chast/huswifely/
good and obediēt vnto their awne husbandes
that the worde of god be not evyll spoken of.
Younge men lykewyse exhort that they be so-
bermynded.

Above all thynges shewe thy selfe an in-
sample of good workes with vncorrupt doc-
trine/with honestie/ and with the wholsome
worde which cannot be rebuked/that he which
withstandeth/maye be a shamed/havynge no
thinge in you y hemaye dispraise. The servaun-
tes ey-

The epistle of S. Paul

tes exhort to be obediēt vnto their awne ma-
sters/and to please in all thynges/not answe-
rynge agayne/nether be pickers/But that they
shewe all good faythfulnes/ that they maye
do worshipp to y^e doctryne of oure saveoure
God in all thynges. * For the grace of god/
that bryngeth saluacion vnto all men / hath
appered and teacheth vs that we shuld denye
vngodlynes and worldly lustes/and that we
shuld liue sobre mynded/ righteously & god-
ly in this present worlde/lookinge for that bles-
sed hope and glorious apperenge of y^e mygh-
ty god/ & of oure savioure Jesu Christ which
gave him selfe for vs / to redeme vs from all
vnrighewesnes/and to pouрге vs a peculiar
people vnto him selfe/ feruently geuen vnto
good workes. These thinges speake/ and ex-
horte/ & and rebuke/with all commaundynge
Se that no man despise the

The.iii. Chapter.

Officers
must be o-
beyed.

Warne the that they submitte them-
selves to rule and power/ to obey the
officers/that they be readie vnto all
good workes/that they speake euyl of no mā
that they be no fyghters/But softe/ shewynge
all meknes vnto all men. For we oure selves
also wete in tymes past/vnwysse/ disobedient/
deceaved/in danger to lustes/ & to diuers ma-
ners of voluptuousnes/lyvynge in malicious-
nes & envie/full of hate/hatinge one another.

ij. tim. i. 4

* But after that the kyndnes and love of
oure saveoure God to māwarde appered/ not
of y^e dede of rightewesnes which we wrought

But of

To Titus. fo. cccxlii.

but of his mercie he saved vs/ by y^e fountayne Mercie
of the newe birth/ and with the renuyng of saveth.
the holy goost/ which he shed on vs aboun-
dantly/ thow Jesu Christ oure saveoure/
that we once iustified by his grace / shuld be
heires of eternall lyfe/thowwe hope & This
is a true sayinge.

Of these thinges I wolde thou shuldest cer-
tifie/ that they which beleve God/ myght be
diligent to go forward in good workes. The
se thinges are good & proffitable vnto mē. For
liſſe questions/and genealogies/and braulin-
ges and stryfe aboute the lawe / avoyde / for
they are vnproffitable and superfluous. A mā
that is geuē to heresie/ after the fyrst and the
seconde admonicion / avoyde / remembrynge
that he that is soche/ is perverted/ and syn-
neth even damned by his awne iudgement.

When I shall sende Artemas vnto the or
Tichicus/ be diligēt to come to me vnto Ni-
chopolis. For I have determined ther to wyn-
ter. Brynge zenias y^e lawear & Apollos on the
ir iorney diligently/ that nothyng be lackyn-
ge vnto them. And let oures also learne to ex-
cell in good workes as farforth / as nede re-
quyeth/ that they be not vnfrutefull. All

that are with me/ salute the. Greete
them that love vs in the fayth.

Grace be with you all/

Amen.

Written from Nichopolis a citie
of Macedonia.

**The Prologe to the epistle of
S. Paul vnto Philemon.**



In this pistle S. Paul sheweth
a good yee ensample of Christen
loue. Hereth we se how Paule
taketh poore Onesimos vnto
him & maketh intercession for
him vnto his master & helpeth
him with all that he may / and
behaucth him selfe none other
wyse then as though he him selfe were the say-
de Onesimos. Which thinge yet he dothe not
with power and auctorite / as he well myght ha-
ue done: But putteth of all auctorite & whatsoe-
uer he might of ryght do / that Philemon myght
do likewise towardes Onesimos / and with great
meekenes and wysdome teacheth Philemon to
se his dute in Christ Iesus.

**The pistle of S. Paul
vnto Philemon.**



Paul the prisoner of Iesu
Christ / and brother Timo-
theus.
Vnto Philemon the belo-
ved / & oure helper / & to the be-
loved Appia / and to Archi-
pu soure felowe souldier / and to the congrega-
cion of thy housse.

Grace be with you & peace / from God oure
father / & from the Lorde Iesus Christ.

I thanke my God / makinge mencio all way-
es of the in my prayers / when I heare of thy
loue and fayth / which thou hast towardes the
Lorde Iesu / and towardes all sayntes: so that
the fellowshipe that thou hast in the fayth / is
frutefull thowow knowledge of all good thin-
ges /

To Philemon To. cccc. lxxxiii

ges / which are in you by Iesus Christ. And
we haue great ioye / and consolacion over thy
loue: for by the (brother) the sayntes here-
tes are comforted.

Wherefore though I be bolde in Christ to
enioyne the / that which becometh the: yet for
loues sake I rather beseeche the / though I be
as I am / eue Paul aged / & now in bondes for
Iesu Christes sake. I beseeche the for my son-
ne Onesimos / whom I begat in my bondes /
which in tyme passed was to the vnpoffeta-
ble: but now proffetable both to the & also to
me / whom I haue sent home agayne. Thou
therfore receave him / that is to saye myne ow-
ne borrel / whom I wolde fayne haue retay-
ned with me / that in thy stede he myght haue
ministred vnto me in y bondes of the gospell.
Nevertheless / without thy mynde / wolde I
doo nothinge / that y good which springeth
of the / shuld not be as it were of necessitie /
but willingly.

Haply he therfore departed for a season / y
thou shuldest receave him for ever / not nowe
as a seruaunt: but above a seruaunt / I meane a
brother beloved / specially to me: but how mo-
che more vnto the / both in the flesshe / and also
in the Lorde. If thou count me a felowe /
receave him as my selfe. If he haue hurt the
or oweth the ought / that laye to my charge.
I Paul haue writte it with myne owne hōde.
I will recompence it. So that I do not save
to the / howe that thou owest vnto me eue thy
ne owne selfe. Euen so brother / let me enioye
the in

The epistle of S. Paul

the in the Rorde. Comforte my bowels in the Rorde. Trustinge in thyne obediēce/ I wrote vnto the/ knowynge that thou wilt do more then I saye for. Moreover prepare me lodgynge: for I trust thorow y helpe of youre prayers/ I shalbe' geuen vnto you. Ther salute y/ Epaphras my felowe prisoner in Christ Iesu/ Marcus/ Aristarchus/ Demas/ Lucas/ my helpers. The grace of oure Rorde Iesu Christ be with youre spytes. Amen.

Marke &
Luke the
euangelis-
tes.

Sent from Rome by Onesimus
a seruant.

A Prologe to the fyrst epistle of Saynt Peter.



His epistle dyd saynt Peter wyte to the Bethen that we reconuerted & exhorteth the to stonde fast in the fayth to grow therein and to wepe perfect. thorow all maner of sofferinge & also good worke.

In the fyrst he declareth the iustyspence of fayth thorow Christes bloude/ & comforteth them with the hope of theyse to come/ and sheweth that we haue not deserued it/ but that the prophetes prophesied it shuld be geuen vs/ & as Christ which redeemed vs oute of synne and all vncleannes is holpe/ so he exhorteth to leade an holpe conuersacion: & because we be ryche boughte made heyres of a ryche. in heyrtaunce/ to take hede that we lose it not agayne thorow oure awne negligence.

In the

Of S. Peter. Fo. cccc v

In the seconde Chap. he sheweth that Christ is the foundation & hed corner stone wher d all are blyt thorow fayth/ whether it be Jewe or geyle/ & how that in Christ they are made prestes/ to offer them selues to god (as christ dyd him selfe) & to sic the lustes of the flesshe that fyght agaynst the soule. And fyrst he teacheth them in generall to obey the worldye rulars and then in speciall he teacheth the seruantes to obey their masters be they good or bad' & to soffre wonge of them as Christ soffered w d ge for vs.

In the thyrde he teacheth the wyues to obey their husbannes/ y e though they be vnbelievers and to apparell them selues godlye and as y e be comyneth h synes. And therto that the husbannes soffre and beare the infirmitie of their wyues and spue accordyng to knowledge with them. And then in generall he exhorteth them to be softe/ courteous/ patient and frendlye one to another/ and to soffre for ryghteousnes after the ensample of Christ.

In the fourth he exhorteth to fle synne & to tame the flesshe with sobrienes watchyng and prayer/ and to loue eche other/ and to knowe that all good gyftes are of God and euery man to helpe his neybour with so. heas he hath receaued of god' & synallie not to wonder/ but to reioyce though they must soffre for christes names sake seinge as they be here partakers of his afflictions/ so shall they be partakers of his gloze to come.

In the fyfth he teacheth the byssopes and prestes how they shuld lyue and fede Christes flocke: and warneth

vs of the druell which on euery syde lyeth in wayte for vs.

The fyrst epistle of S. Peter the Apostle.

The fyrst Chapter.



Here Peter
(as o-
ther true
apostles
do) fyrst
setteth
forth the
treasure
of inerce
which god
hath best
de him sel
fe to geue
vs for ch
ristes sake
& then ou
redutle
what we
are bound
de to do a
gayne yf
we wil be
partakers
of the mer
cie.

Peter an Apostle of
Jesu Christ / to
them that dwell he
re and there as strangers
thorowout Pontus / Gala-
cia / Capadocia / Asia / & Be-
thunia / electe by y^e forknow-
ledge of God y^e father / tho-
row the sanctifyinge of the
spire / vnto obedience and
sprinklinge of the bloud of Iesus Christ.

Grace be with you and peace be multiplyed.

Blessed be God y^e father of oure Lorde Je-
sus Christ / which thorow is abundant mer-
cie begat vs agayne vnto a lively hope / by the
resurreccion of Iesus Christ fro deeth / to en-
ioye an inheritaunce immortall & vndefiled / &
that purifieth not / reserved in heven for you /
which are kept by the power of God thorow
fayth / vnto salvation / which salvation is pre-
pared all redy to be shewed in the last tyme /
in the which tyme ye shall reioyce / though
now for a season (if neede requyre) ye are in he
vines / thorowe manifolde temptacions / that
poure fayth once tried / beinge moche more pre-
cious then golde y^e perissheth (though it be
tried with fyre) myght be founde vnto laude /
glory / and honoure at the apperance of Iesus
Christ: whos ye have not sene & yet love him /
in whom even now / though ye se him not / ye

yet

Of S. Peter.

No. CCCV

yet beleue / and reioyce with ioye vnspeakable
and glorious: receaynge the rnde of youre
fayth / the saluacion of youre soules.

Of which saluacion have the Prophete en-
quyred & searched / which prophesied of y^e gra-
ce that shuld come vnto you / searchinge wher
or at what tyme the spire of Christ which
was in them shuld signifie / which spire testi-
fied before / the passions that shuld come vnto
Christ / & the glory that shuld folowe after:
vnto which Prophetes it was declared / that
not vnto them selues / but vnto vs / they shuld
minister the thinges which are now shewed
vnto you of them which by y^e holy goost sent
doun fro heven / have preached vnto you the
thinges which the angels desyre to beholde.

Wherfore gyde vp y^e loynes of youre myn-
des / be sober / & trust perfectly on the grace y^e
is brought vnto you / by the declaringe of Je-
sus Christ / as obedient chylde / not facioninge
your selues vnto youre olde lustes of ignora-
nce: but as he which called you is holy / evn so
be ye holy in all maner of conuersacion / becau-
se it is writen. Be ye holy / for I am holy.

And yf so be y^e ye call on the father which
with out respecte of person iudgeth accordin-
ge to every mannes worke / se y^e ye passe the ty-
me of youre pilgrimage in feare. * For as mo-
che as ye know how that ye were not rede-
med with corruptible sylver and golde from
your vayne conuersacion which ye recea-
ved by the traditions of the fathers: but with
the precious bloud of Christ / as of a lambe

iii.

vnde

is sene

The fyrst epistle

i. cor. vi.
and. vii.
i. ioa. i. d.
apoca i
We be pu
rified fre
lye in be
leuenge
the true
he of Ch
rist for to
loue one
ano. the
es. xl. 8.
apo. viii
iacobi. i. 6
* We be
church: i
the obedy
ence of
harte is
spiciuall
sa. rificer.
Modilye
sacrifice
must be
offered to
oure nry
houte
for yf ch
ou offere
st it to god
thou ma
hest a ho
dylye do
se of him

undefiled/and withouten spot/ which was or
deined before the worlde was made: but was
declared in the last tynes for youre sakes/
which by his meanes have beleved on god
that raysted him from deth/and glorified him/
that youre fayth and hope myght be in god.

And for as moche as ye have purified your
re soules thowre the sprete/ in obeyinge the
truth for to love brotherly withouten faye
nyng/ se that ye love one another with a pure
hert fervently: for ye are borne a newe/ not of
mortall seed/ but of immortal/ by the worde of
god which liveth/ & lasteth for ever. For all
fleshe is as grasse/ and all the glory of man
is as the floure of grasse. The grasse withde
teth/ and the flower fallett awaye/ but the
worde of the lord endureth ever. And this
is the worde which by the gospell was prea
ched amonge you. **The. ii. Chapter.**

Wherfore laye asyde all malicionsnes
and all gyle/ and dissimulation/ and
envie/ and all backbytynge/ and as ne
we borne babes/ desyre that reasonable mylke
which is with out corruption/ that ye maye
growe therin. If so be that ye have tasted how
pleasunt the lord is/ to whom ye come as vn
to a livinge stone disallowed of men/ but cho
sen of god and precious: and ye as livinge sto
nes/ are made a spretuall * house/ and an holy
presthode/ for to offer vp spretuall sacrifice/
acceptable to god by Iesus Christ.

Wherfore it is contayned in the scripture:
Beholde/ I put in Zion an heed corner stone/
electe

Of S. Peter. ffo. cccc. vii.

electe and precious: and he that beleveth on
him shall not be a shamed. Vnto you therfore
which beleve/ he is precious: but vnto them
which beleve not/ y stone which y bylders re
fused y same is made y heed stone in the cor
ner/ & a stone to stumple at/ & a rocke to offen
de them which stumple at the worde/ and bele
ve not that where on they were set. But ye are
a chosyn generacion/ a royall presthod/ an ho
ly nacid/ and a peculiar people/ that ye shuld
shewe the vertues of him that called you out
of darknes into his marvelous light which
in tyme past were not a people/ yet are now
the people of God: which were not vnder mer
cy but now have obteyned mercy. **R**

Werly beloved/ I beseeche you as straingers
and pilgrims/ abstayne from flesshly lustes
which fyght agaynst the soule/ and se that ye
have honest conversacion amonge the genty's
that they which backbyte you as evyll doars
maye se youre good workes and prayse god
in the daye of visitacion.

Submit youre selves vnto all manner ordi
nance of man for the lordes sake/ whether it
be vnto the kynge as vnto the chiefe heed: o
ther vnto rulars/ as vnto them that are sent
of him/ for the punysshment of evyll doars:
but for the laude of them that do well. For so
is the will of god/ that ye put to sylence the
ygnorancie of the folysh men: as fre/ and not
as havinge y libertie for a cloke of malicions
nes but even as the servautes of god. Honou
re all men. Love brotherly felishippe. feare
god

es. pp. viii
rom. ix. g

psa. cxviii
mat. xxi.
act. iiii. 8.
esa. liii. c
exo. xix.

osee. ij. d.
rom. ix. e

gala. v. c.
rom. viii.

rom. viii.

Obeyen
ce to r.
lars.

rom. xli. c

The fyrst epistle

Servantes
tes.
ephe. vi. a
col. iii. d.
ij. co. vij.

god and honour the kynge.

Servantes obey youre masters with all feare/ not only yf they be good & courteous: but also though they be frowarde. For it is thankeworthye yf a man for conscience towarde god endure greife/sufferinge wrongfully. For what prayse is it/ if when ye be buffeted for youre fautes / ye take it patiently? But and yf when ye do well/ ye suffer wronge and take it patiently/ then is there thank with God.

* Dure ca
uigne is
to folowe
Christ.

For herunto verely were ye called: for Christ also suffered for vs levinge vs an example yf ye shuld folowe his steppes / which dyd no synne/ nether was ther gyle founde in his mouth: which when he was reviled/ reviled not agayne: whē he suffered / he threated not: but comitted the cause to him that iudgeth ryghteously/ which his atone sylfe bare our synnes in his body on the tree / that we shuld be deliuered from synne and shuld lyve in rightewesnes. By whose scyppes ye were healed. For ye were as shepe goinge astraye: but are now returned unto y^e shepherde and bisshope of youre soules.

isa. liij. c.
i. io. liij. a.

isa. liij. b.

The. iij. Chapter.

Wyses.

Let wyse let the wyves be in subiection to their husbands/ that evē they which beleve not the worde / maye with out the worde be wonne by the conversation of y^e wyves: whill they beholde youre pure conversation coupled with feare. Whose apparell shall not be outwarde with broided heare / &

Bāgin

Of S. Peter Ho. cccviii.

hanginge on of golde/ other in puttinge on of gorgeous apparell: but let the hyd man of the herte be incorrupt/ with a meke & aquyet sprete/ which sprete is before God a thinge moche set by. For after this maner in the olde tyme dyd the holy women which trusted in God/ tryer the selves/ & were obediēt to their husbands/ evē as Sara obeyed Abrahā & called him Lord: whose daughters ye are as longe as ye do well/ and be not asfayde of every shadowe.

j. tim. liij. c

gen. p. viij

Lyke wyse ye men dwell with them accordinge to knowledge / gevinge honoure unto the wyfe/ as unto the weaker vessel/ & as unto them that are heyres also of the grace of life/ that youre prayers be not let.

Husbands
des.

j. co. v. ij. a

In conclusion/ be ye all of one mynde/ one suffre with another/ love as brethren/ be patient/ be courteous/ not rebrynge evyll for evyll/ nether rebuke for rebuke: but contrary wyse/ blesse/ remembringe yf ye are therunto called/ even yf ye shuld be heyres of blessinge. If eny mā longe after life/ & loveth to se good dayes/ let him refrayne his tonge fro evyll/ & his lipps that they speake not gyle. Let him eschue evyll & do good: let him seeke peace/ & ensue it. For y^e eyes of y^e Lorde are over y^e righteous/ & his eares are open unto their prayers. But y^e face of the Lorde beholdeth the that do evyll.

pro. p. vij.
and. p. vi.
rom. p. i.
j. thes. v. d
psalms.
p. p. iij.

Moreover who is it that will harne you yf ye folowe y^e which is good? Not withstandinge happy are ye yf ye suffre for rightewesnes sake. Ye and feare not though they seme terrible unto you/ nether be troubled: but

r. iij. sanct &

The fyrst epistle

Beue v. sanctifie the Lorde God in youre hertes. Be
reason of redy all wayes to geve an answer to every
your doc man that axeth you a reson of the hope that
tryne. is in you/ & that with meeknes and fiare: ha-
vinge a good consciēce/ that when they back-
bite you as covyl doars/ they maye be asha-
med/ for as moche as they have falsly accu-
sed youre good conversacion in Christ.

Heb. iij. d It is better (yf the wyll of God be so) that
rom. v. b. ye suffre for well doynge/ then for covyl doyn-
ge. * for as moche as Christ hath once suffe-
red for synnes/ yf iuste for yf vniuste/ for to brin-
ge vs to God/ & was kylled/ as pertaininge to
the fleshe/ but was quyckened in the sprete.

gen. vi. b In which sprete/ he also wēt & preached vn-
to the spretes that were in prison/ which we-
re in tyme passed disobedient/ when the longe
sufferinge of God abode excedinge patiently
in the dayes of Noe / whyll the arke was a
ma. vii. iij preparinge/ wherin frawe (that is to saye. viii
luc. x. vii f soules) were saved by water / which signifi-
eth baptim that now saveth vs / not yf puttin-
ge awaye of yf filth of the fleshe/ but in that
a good conscience consenteth to God/ by yf re-
surreccion of Iesus Christ which is oure right
honde of God & is gone into heve / angels/
power and myght subdued vnto him.

The. iiii. Chapter.

We must **I** As moche as christ hath suffered for
us in the fleshe/ arme youre selves ly-
ke wyse with the same mynde: for he
which suffereth in the fleshe ceaseth fro syn-
ne/ that he hence forwarde shuld lyve as mo-
che ty-

Of S. Peter.

Jo. ccc. xij

the tyme as remayneth in the fleshe: not af-
ter yf lustes of men/ but after the will of God. if we will
ter yf lustes of men/ but after the will of God. have oure
for it is sufficient for vs that we have spent parte wi-
the tyme that is past of the lyfe/ after the will th him in
of the gentyls / walkinge in wantannes / lu- his glorie
sles / dronkennes / in eatinge / drinkinge and in
abominable ydolatrie.

B And it semeth to them a straunge thinge
that ye runne not also with them vnto the sa- (the dred)
me excesses of ryote / & therfore speake they vill arc the ig-
of you / which shall geve a cōptes to him that no aut of
is redy to indge guyche & deed. for vnto this God / for
purpose verily was yf gospel preached vnto they that
the (dred) that they shuld be condemned of be dred le-
men in yf fleshe / but shuld live before God in om this
the sprete. The ende of all thinge is at honde. worlde ha-
ue no fles-
she.

* Be ye therfore discrete & sober / yf ye maye
be apte to prayers. But above all thinges ha-
ve fervēt love amōge you. for love * covereth
the multitude of synnes. Be ye herberous one * hatema-
to another & that is out grudginge. No eve- keth sinne
ry man hath receaved the gyfte / minister the of every
same one to another as good ministers of the trifle. But
manyfolde grace of God. Yf eny man speake / our loke-
let him talke as though he spake yf wordes th not on
of God. If eny man minister / let him do it as small thi-
of yf abilitie which god ministrerth vnto him. ges: but
That god in all thinge maye be glorified tho suffereth
to Iesus Christ & to whom be praysse and all thinges
dominion for ever and whyll the worlde stan-
deth. Amen.

Dearly beloved / be not troubled in this tra-
te / which now is come amōge you to trye you

c. v. as

The first epistle

Be that
sof freth
wleth chz
ist/shall
raigne wi
th chzist.

as though some straunge thinge had happened
vnto you: but reioyce in as moche as ye are par
takers of Chzistes passions/ that when his
glozy appereth/ ye maye be mery and glad.

If ye be rayled vpon for the name of Chzist
happie are ye. for the spzete of glozy and the
spzete of god resteth apon you. On theit parte
he is evyll spoken of: but on youre parte he
is glorified.

Be that none of you suffre as a murtherer/
or as a thefe/ or an evyll doer/ or as a busy bo
nes of god dy in other mens matters. If eny man suffre
must be as a Chzist man/ let him not be ashamed: but
all scoz let him glorifye god on his behalfe. for the t
ged none me is come that iudgement must begynne at
may be sa the housse of god. * If it fyrst begynne at vs/
ued but th what shall the ende be of them which beleve
ozow the not the gospell of god? And yf the righteous
same fyer scaslly be saved: where shall the vngodly & the
that whz sinner appere? Wherefore let them that suffer
it went accordynge to the will of god / commit their
thozow: soules to him with well doyng: as vnto a
what sh. faythfull creator.

all the da
pnaci3 of
the diso
bedyent &
vnbreue
ers be

The elders which are amonge you/ I ex
hort/ which am also an elder and a wit
nes of the afflictions of Chzist/ and al
so a partaker of the glozy that shall be opened:
se that ye fede Chzistes flocke which is amon
ge you/ takynge the overspyght of them/ not as
though ye were compelled therto / but willyn
gly: not for the desyre of filthy lucre/ but of a
good mynde. not as though ye were lordes o
ver the *parishes: but that ye be a insample
to the

* Marys
shes: the
greke ha
th lotter:
that is/ th

Of S. Peter.

Jo. cccc. v.

to the flocke. And when the chef shepheardc
shall appere/ ye shall receave an incorruptible
croune of glozy.

As knowse ye yonger submit youre selves vnto
to the elder. Submit youre selves every man/
one to another / knet youre selves togedder in
lowlines of mynde. for god resisteth y prou
de & giveth grace to the humble. * Submit
your selves therfore vnder the myghty hon
de of god/ that he maye exalt you/ whē the
tyme is come. Cast all youre care to him: for
he carryeth for you.

Be sober and watch/ for youre adversary y
devyll as a roynge lion walketh about/ seekyn
ge whom he maye devour: whom resist sted
fast in the fayth/ remembrynge that ye do but
fulfill the same afflictions which are * apoynt
ed to youre brethren that are in the worlde.
The God of all grace/ which called you vnto
his eternall glozy by Chzist Iesus/ shall his
awne silfe after ye have soffred a lytell afflic
ci3 make you perfect: shall sette strenght &
stabilishe you. To him be glozy & dominion for
ever/ and whill the worlde endureth Amen. *

By Silvanus a faythfull brother vnto you
(as I suppose) have I written bresly / ex
hortynge and testifyinge how that this is the
true grace of god/ wherein ye stonde. The com
panions of youre eleccion y are at Babil3/ sa Marke &
luteh you/ and Marcus my sonne. Brete ye euangeli
one another with the kyffe of love. Peace be
with you all which are in Chzist Iesus.
Amen.

cy to who
me any lot
chance
or elecci3
is to pra
chr godes
worde.
mat. vi. c
luc. xii. c.
roma. vii
psa. liii. d
* We be a
poynted
to soffre
in this
worlde.

¶ Prologe to the seconde epistle of S. Peter.



His pistle was writte agaynst
the which thougt that Chri-
ste sayth might be yde & with
oute workes / when yet the
promys of Christ is made vs
vpon that condicion / that we
henceforth worke the wyll of
God & not of the fleshe. Ther-
fore he exhorte them to exercise them selues
diligentlye in vertue & all good workes / ther-
by to be sure that they haue the true fayth / as a
man knoweth the goodnes of a tree by his frui-
te. When he commendeth and magnifyeth the go-
spell / and willet that men heike to that on'ye
and to mēnes doctryne not at all. For as he say-
eth / ther came no propheticall scripture by the
wyll of man / but by the wyll of the holye goost
which onlpe knoweth the wyll of God / ne ther
is any scripture of priuate interpretation: that
is to saye / maye be othewyse expounded then
agreinge to the open places and generall arti-
cles and to the couenantes of God and all the
rest of the scripture.

And therfore in the seconde he warneth them
of false teachers that shuld come / and thozow
preachinge confidence in false workes to satis-
fye their couetousnes with all / shuld denye
Christ. Which he threatneth with the terrible
examples with the fall of the angels / the
floude of Noe and ouerthrowinge of Sodome
and Gomor / and so describeth them with their
infectable couetousnes / pryde / flouhozne and
disobediēce to all temporall rule and auctory-
te / with their abominable whoredome and por-
rectie that a blinde man maye se that he pro-
phesied it of the popes holpe spiritualtie which
deuoured the whole worlde with their conerous-
nes

Of S. Peter.

Fo. cccc. vj.

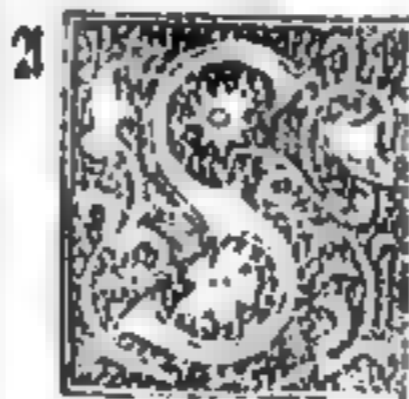
nes lyuinge in all lust and pleasure & rapninge
as temporall tyrantes.

In the thyrde he sheweth that in the latter
dayes / the people thozow vnbellefe & lacke of
feare of the iudgement of the last daye / shal be
such as Epicure / wholy geuen to the fleshe.
Which last dayes shall yet surseye & shortlye co-
me sayth he: for a thousand yeres & one daye is
with God all one. And he sheweth also how ter-
rible that daye shal be / & how sodenlye it shal co-
me / & therfore exhorte all men to loke earnest-
lye for it / and to prepare them selues agaynst
it with holpe conuersacion & godly liuinge.

Finallie. The fyrst Chapter sheweth how it
shuld goo in the tyme of the pure & true Gos-
pell. The seconde how it shuld goo in the tyme
of the pope and mēnes doctryne. The thyrde
how at the last men shuld beleue nothinge ne-
scape God at all.

¶ The seconde epistle of S. Peter.

¶ The fyrst Chapter.



Simon Peter a seruant &
an Apostle of Iesus Christ /
to them which haue obtay-
ned lyke precious fayth with
vs in the rightewesnes that
commeth of oure God and sa-
vioure Iesus Christ.

Grace with you / & peace be multiplied in
the knowledge of God & of Iesus oure Lorde.
Accordinge as his godly power hath ge-
uen vnto vs all thynges that pertayne vnto
lyfe and godlynes / thozow the knowledge of
him that hath called vs by vertue and glory /
by the

The seconde epistle

By the meanes whereof / are given vnto vs
excellent and moste greate promises / that by
the helpe of them ye shuld be partakers of
the godly nature / in that ye fflye the corrupci-
on of worldy lust.

* He that
hath the
se & soche
syke wor-
kes is bly-
de & vnder
standeth
not what
the sayth
of Christ
meaneth.

And herunto geve all diligence: in your
sayth minister vertue / and in vertue knowled-
ge / and in knowledge temperance / and in tem-
perance patience / in patience godlynes / in godly-
nes brotherly kyndnes / in brotherly kyndnes
love. For yf these thynges be amonge you and
are plenteous / they wyll make you that ye ne-
ther shalbe ydle nor vnfrutefull in the know-
ledge of oure lord Jesus Christ. But he y^e lac-
keth these thynges is blynde & gropeth for y^e
waye with his honde / and hath forgotten y^e
he was purged from his olde synnes.

He that
hath soch
deuotion
maye be su-
re that he
is electe &
that he
hath the
true faith

Wherefore brethren / geve the moare diligen-
ce forto make your callinge & eleccion sure.
For yf ye do soche thynges / ye shal neuer er-
re. Ye & by this meanes an entrynge in shal
be ministered vnto you aboundantly in to the
everlastynge kyngdome of oure lord and sa-
uoure Jesus Christ.

Wherefore I will not be negligent to put
you allwayes in remembraunce of soche thin-
ges / though that ye knowe them your sel-
ues & be also stablished in the present tracth.
Notwithstandinge I thynke yt mete as longe
as I am in this tabernacle / to steepe you vp by
puttyng you in remembraunce / for as moch as
I am sure howe that the tyme is at honde y^e
I must put of my tabernacle / even as oure lor-
de Jesus

1oh. xxi

Of S. Peter.

Jo. cccc. vii.

de Jesus Christ hath shewed me. I will enfor-
ce therfore / that on every syde ye myght ha-
ve wherewith to steepe vp the remembraunce
of these thynges after my departynge.

* For we folowed not decevable fables wher
we opened vnto you the power and commyn-
ge of oure lord Jesus Christ / but with oure
eyes we sawe his maieste: even then verely
when he receaved of god the father honour &
glory / and when ther came soche a voyce to
him from excellent glorie. This is my dere
beloved sonne / in whom I have delite. This
voyce we hearde when it came from heven / be-
rynge with him in the holy mounte.

mat. xviij

We have also a right sure worde of prophe-
sie wher vnto yf ye take hede / as vnto a lyght
y^e shyneth in a darke place / ye do wel / vntill
the daye dawne and the daye starre arysse in
your hertes. * So that ye first knowe this.
that no prophesye in the scripture hath eny
private interpretaciō. For the scripture came
never by the will of man: but holy men of god
spake as they were moved by the holy goost.

1j. tim. iij.

The ii. Chapter.

¶ There were false prophetes amonge the
people / even as ther shalbe false tea-
chers amonge you: which prevely shal
bynge in damnable sectes / even denyng the
lorde that hath bought them / and bynge
vpon them selves swyfte damnacion / and ma-
ny shal folowe their damnable wayes / by
which the waye of trueth shalbe evyll spo-
ken of / and thowgh covetousnes shal they
with

False pro-
phetes in-
ust nedes
be made /
it is and
also pre-
uayle / &
because

The second epistle

we haue
no loue
to the tru
the. ij. the
ij. And co
uercousn
re is the
father of
them: and
thir prea
ching co
fidence in
worke is
the deny
ge of Ch
rist.

withfayned wordes make marchandise of
you/whose iudgement is not farre of/and the
it dampnacion slepeth not.

For yf god spared not the angels that syn-
ned/but cast them doune into hell/and deliue-
red them in chaynes of darknes/to be kept vnto
iudgement. Neither spared the olde worlde
but saved Noe the ryghte preacher of righte-
wesnes/and brought in the flud vpon the
worlde of the vngodly/and turned the citie
of sodom and Gomor into ashes: ouerthrowe
them/damned the/ & made on them an ensam-
ple vnto all y after shuld live vngodly. And
iust not vexed with the vnclenly conversaciō
of the wicked/delivered he. For he beyng
ryghteous and dwellynge amonge them/in
seyng and hearyng/vexed his righteous
soule from daye to daye with their vnlawfull
dedes. The lord knoweth how to deliver the
godly out of temptation/and how to reserve
the vniuste vnto the daye of iudgement for to
be punished: namely them that walke after
the fleshe in the lust of uncleannes/and despy
se the rulers. Presumptuous are they/ & stub-
borne and feare not to speake evyll of them
that are in auctorite. When y angels which
are greater both in power and myght/recei-
ve not of y lord raylyng iudgement agaynst
them. But these as brute beastes/naturall
made to betaken and destroyed/speake evyll
of that they knowe not/and shall perishe
through their owne destruccion/and receave
the rewarde of vnrighthewesnes.

They

Of S. Peter. Jo. cccxviii.

They count it pleasure to live deliciously
for a season. Spottes they are & filthines/li-
vinge at pleasure & in disceaveable wayes fra-
stynge with you: havinge eyes full of adon-
trie & that cannot cease to synne/begyllynge vn-
stable soules. Herkes they have exercised in
covetousnes. They are cursed chyldren/ & ha-
ve forsaken the right waye/ & are gone astraye
folowinge y waye of Balam the sonne of Bo
for/which loved the rewarde of vnrighthewe-
nes: but was rebuked of his iniquitie. The sa-
me & dome beaste/speakinge with manes voy-
ce/forbade the folishnes of the Prophete.

These are welles without water/ & clondes
caried about of a tēpest/to whome the myst of
darknes is reserved for ever. For when they
have spokē the swellinge wordes of vanytie/
they begyle in wantōnes thoroowe y lustes of
the fleshe/them that were clene escaped: but
now are wrapped in errors. They promys
them libertie/ & are them selves y bonde ser-
vaunte of corrupcion. For of whom soever a
man is over come/vnto y same is he in bonda-
ge. For yf they/after they have escaped from
the filthynes of the worlde thoroowe y know-
ledge of y worde & of y saviour Jesus Christ/
they are yet tēgled agayne therin & overcome: * It is see
then is y latter ende worse with them then
the beginninge. For it had bene better for the
not to have * knowne y waye of rightewesnes
then after they have knowē it/to turne fro the
holp cōmandmēt gevē vnto them. It is hap-
pened vnto them accordinge to the true pro-
f verbe:

Balam.
11.

10h. Dill.
rom. D. c.
heb. D. j. a.
mat. p. j.

* It is see
ere not to
have kno
wen the
truth /
then not
to lyurth
er after.

The seconde pistle

prou. xvi verbe: The dogge is turned to his vomit a gayne/ and the sow that was wesshed/ to her wallowynge in the myre.

The.iii. Chapter.

This is the seconde pistle that I now wyte vnto you/ beloved/ wherewith I sterte vp and warne yowre pure myndes/ to call to remembraunce the worde which were tolde befoze of the holy prophetes/ and also the commaundement of vs the apostles of the lorde and saveour.

i. tim. iiij. This fyrst vnderstode/ that ther shall come in the last dayes mockers/ which will walke after their awne lustes & saye. Where is the promes of his comynge/ for sence y father dyed/ all thinge continue in y same estate wher in they were at y begynninge. This they knowe not (and that wilkyngly) how that the heuens a great whyle ago were/ & the erth that was in the water/ appered vp out of the water by the worde of god: by the which thinge/ the worlde y then was/ perisshe over flouren in the water. But the heuens verely & erth which are now/ are kept by the same worde in store/ & reserued vnto fyre/ agaynst the daye of iudgement and perdition of vngodly men.

Derely beloved/ be not ignorant of this one thyng/ how that one daye is to the lorde/ as a thousande yere/ and a thousand yere as one daye. The lorde is not slacke to fulfill his promes/ as some men coulde slacknes: but is patient to vs warde & wolde have no man lost/ but wolde receave all men/ to repentance. Ne-

verthe

Of S. Peter Ho. ccc. xlii.

verthelesse y daye of the lorde will come as a thefe in y nyght/ in the which daye/ y heuens shall perisse with terrible noyes/ & the elementes shall melt with heet/ and the erth with the workes that are therein shall burne.

All these thinge shall perisse/ what manner persons ought ye to be in holy conversacion and godlynes: lokynge for and hastynge vnto the commynge of the daye of God/ in which the heuens shall perisse with fyre/ and the elementes shall be consumed with heate. Nevertheless we loke for a newe heven and a newe erth/ accordynge to his promes/ where in dwelleth rightewesnes.

Wherefore derely beloved/ seynge y ye loke for soche thyng/ be diliget that ye maye be founde of him in peace/ without spotte & undefiled. And suppose that y longe sufferynge of the lorde is saluacion/ even as our derely beloved brother Paul/ accordynge to y wysdome geve vnto him/ wrote to you/ yee/ almost in very pistle speakynge of soche thyng: amonge which are many thynges harde to be vnderstode/ which they that are vnlearned & unstable/ pervert/ as they do other scriptures vnto their awne destrucciō. Ye therfore beloved/ seynge ye knowe it befoze hande/ beware lest ye be also plucked a waye with the erreure of the wicked/ and fall from yowre awne stedfastnes: but growe in grace/ and in the knowledge of our lorde and saveoure Jesus Christ.

To whom he glory bothe now and for ever. Amen.

f.ii.

i. thes. v. apo. iii. a. and. p. vi.

apo. i. xij. e. sa. l. x. d. e. & l. p. vi. g.

¶ A Prologe Spon the thre epistles of S. John.



This fyrst epistle of saynt John contayneth the doctryne of a verye apostle of Christ and ought of ryght to folowe his Gospell. For as in his epistle he setteth oure the true fayth/ and teacheth by it onlye all mē to be saued and restored vnto the fauoure of God agayne: so here in this pistle he goeth agaynst them that dosse them selues of fayth & yet contynue withoute good workes and teacheth manye wayes that where true fayth is/ there the workes carye not behinde/ and contrarye that where the workes folowe not/ there is no true fayth but a false ymagynacion and utter darcknes.

And he wyrteth soze agaynst a cer:en secte of heretyckes which then begane to denye that Christ was come in the fleshe/ and calleth the verye Antichristes. Which secte goeth now in his full swynge. For though they denye not openly with the mouth that Christ is come in the fleshe: yet they denye it in harte with their doctryne and lrynge. For he that wyll be iustified and saued thow his owne workes/ the same doth as moche as he denyeth Christ to become in the fleshe seinge that Christ came onlye therfore in the fleshe/ that he shuld iustifie vs/ or purchase vs pardon of oure synnes/ bringe vs into the fauoure of God agayne and make vs heyrers of eternall lyfe/ with his workes onlye & with his bloude sheddinge/ with oute and before all oure workes.

So fyghteth this pistle both agaynst them that wil be saued by thier owne good workes / and also agaynst them that wil be saued by a fayth that

Of S. John. fo. cccc. v.

that hath no lust to do workes at all / & keepeth vs in the muddie waye/ that we beleue in Christ to be saued by his workes onlye/ & then to knowe that it is oure dutye for that kindnes / to prepare oure selues to do the commaundment of God/ & to loue every man his neybour as Christ loved him/ schinge with oure owne workes God's honoure and oure neybours welthe onlye/ and trustinge for eternall lyfe and for all that God hath promysed vs for Christes sake.

The two last pistles though they be shorte/ yet are goodlye ensamples of loue and fayth & do sauoure of the spirite of a true Apostle.

¶ The fyrst epistle of S. John the Apostle.

¶ The fyrst Chapter.



That which was read the begynninge/ concerninge which we have hearde / which we have sene with oure eyes/ which we have looked vpon/ & oure handes have handled/ of the worde of life. For the lyfe appered/ & we have sene/ & weare witnes/ & shewe vnto you that eternall lyfe/ which was with the father/ and appered vnto vs. That which we have sene and herde declare we vnto you/ that ye maye have fellowshipe with vs/ and that oure fellowshipe maye be with the father and his sonne Iesus Christ. And this write I.

John heare as in his gospell/ & as paul & pet. & in their pistles/ teach us the iustificatione of fayth & that all mercie cometh by Christ onlye without all other respecte and then what we

The fyrst epistle

we vnto you/that oure ioye maye be full.
 ioh. viij And this is the tydynges which we have
 hearde of him/and declare vnto you/that god
 is lyght/and in him is no darknes at all/ yf
 we saye that we haue fellowshipe with him/ &
 yet walke in darknes/ we lye/ and do not the
 truth: but and yf we walke in (lyght) even as
 he is in lyght / then haue we fellowshipe with
 him/and the bloud of Iesus Christ his sonne
 clenseth vs from all synne.

* If we cō
 fesse oure
 synnes
 god whi-
 ch cannot
 lye/ hath
 promysed
 to forge-
 ue them.

* If we cō
 fesse oure
 synnes
 god whi-
 ch cannot
 lye/ hath
 promysed
 to forge-
 ue them.

Wherthat he
 peth the
 cōmaun-
 demēt
 knoweth
 god: & he
 that kepe
 th it not/
 knoweth
 not God.

Wherthat he
 peth god-
 es worde

Alytell children/these thynges wri-
 te I vnto you/that ye synne not: yf e-
 ny man synne/yet we haue an advoca-
 te with y father/ Iesus Christ/which is righ-
 teous: & he it is that obteyneth grace for oure
 synnes: not for oure synnes only: but also for
 the synnes of all the worlde. And herby we are
 sure that we knowe him/yf we kepe his *cō-
 maundementes. He that sayth I knowe him/
 and kepeth not his commaundementes is a
 lyar/ & the veritie is not in him. Whosoeuer
 kepeth his (worde) in him is the love of god
 perfect in dede. And therby knowe we that
 we are in him. He that sayth he bydeth in him
 ought to walke even as he walked.

Brethren I write no newe cōmaundement
 vnto

Of S. Iohn Jo. cccxvi.

vnto you: but that olde cōmaundement which
 ye hearde from the begynnynge. The olde cō-
 maundement is the worde which ye hearde
 from the begynnynge. Agayne a newe cōma-
 undement I write vnto you/a thyng that is
 true in him/and also in you: for the darknes is
 past/and the true lyght now shyneth. He that
 sayth how that he is in the light/and yet ha-
 teth his brother/is in darknes even vntyll
 this tyme. He that loveth his brother/aby-
 deth in the light and ther is none occasion of
 evyll in him. He that hateth his brother is in
 darknes/and walketh in darknes: and cannot
 tell whither he goeth/ because that darknes
 hath bynded his eyes.

Babes I write vnto you how that youre
 synnes are forgiven you for his names sake.
 I write vnto you fathers/ how that ye have
 knowen him that was from the begynnynge.
 I write vnto you yonge men/ how that ye ha-
 ve overcome the wicked. I write vnto you ly-
 tell children/ how that ye have knowne the fa-
 ther. I write vnto you fathers/ how that ye
 have knowen him that was frō the begynnyn-
 ge. I write vnto you yonge men/ how that ye
 are stronge: and the worde of God abydeth in
 you and ye have overcome that wicked.

He that ye love not the worlde/ neither the
 thynges that are in the worlde. Yf eny man
 love the worlde/ the love of the father is not
 in him. For all that is in y worlde (as the lust
 of the fleshe/ the lust of the eyes/ & y pryde of
 gooddes) is not of the father: but of y worlde

f.iii. And the

He that
 loveth the
 worlde/
 loveth
 not god.

The fyrst epistle

And the worlde vannyssheth awaye/ and the lust therof: but he that fulfilleth the wilk of god/abydeth ever.

Antichrist.

Lytell children it is the last tyme/and as ye have herde how that Antichrist shall come: even now are there many Antichristes come alreedy. Wherby we knowe that it is the last tyme. They went oute from vs but they were not of vs. For yf they had bene of vs / they wolde no dont/have continued with vs. But that fortuneth that yt myght appere/that they were not of vs.

* Dpnt
met: that
is know-
ledge of
the trou-
the & all
the giftes
of the spi-
rite.

And ye have an *oyntment of y holy gost/ and ye knowe all thynges. * I wrote not vnto you/as though ye knewe not the tructh: but as though ye knewe it and knowe also that no lye cometh of tructh. Who is a lyar: but he that denyeth that Jesus is Christ: The same is the Antichrist that denyeth the father and the sonne. Whosoever denyeth the sonne the same hath not the father. Let therefore abyde in you that same which ye hearde from the begynnynge. If that which ye hearde from y begynnynge/ shall remayne in you/ye also shall continue in the sonne/and in the father. And this is the promes y he hath promysed vs/even eternall lyfe.

This have I writte vnto you/ concernynge the y disceave you. And y annoyntynge which ye have receaved of him/dwellet in you. And ye nede not that eny man teache you: but as y annoyntynge teacheth you all thynges/and is true/and is no lye/and as it taught you/ even so abyde

Of S. Iohy.

Jo. cccvii.

so abyde therein. And nowc babes abyde in him that when he shall appere/ we maye be bolde and not be made a shamed of him at his comynge. If ye knowe that he is righteous/knowe also that he which foloweth rightewesnes/is borne of him. ¶ The.iii. Chapter.

Behold what love the father hath shewed on vs/ that we shuld be called the sonnes of god. For this cause the worlde knoweth you not because it knoweth not him. Verely beloved now are we y sonnes of God / & yet it dothe not appere what we shall be. But we knowe that when it shall appere/ we shall be lyke him. For we shall see him as he is. And every man that hath this hope in him pourgeth him selfe/ even as he ys pure. Whosoever committeth synne / committeth vnrightheousnes also/ for synne is vnrightheousnes. And ye knowe that he appered to take awaye oure synnes / and in him is no synne. As many as abyde in him synne not: whosoever synneth hath not sene him/nether hath knowen him.

Babes let no man deceave you / he that doeth rightheousnes / is righteous/even as he is righteous. He that comitteth synne / is of the devill: for the devyll synneth sence the begynnynge. For this purpose appered the sonne of god / to loose the workes of the devill. Whosoever is borne of god / sinneth not: for his seed remayneth in him and he cannot sinne/because he is borne of god. In this are the children of god knowen/ and the children of

Here ye
see that ch
rist & syn-
ne cannot
dwell to-
gether.
For Chris-
tes spirit
te fyghte-
th agayn
it synne.

* He that
worketh
rightheou-
snes/is
borne of
god & tau-
ght of his
spirite.

1. John. viii. f

Seed/ch-
rist is the
holi goost

f.v. the

The fyrst epistle

the devyll. Whosoever doeth not rightewes-
nes/is not of God/nether he that loveth not
his brother.

Love is
the fyrst
precept &
cause of
all other.

*He that
loveth is
escaped
at the. The
that love
th not is
in death
& a mur-
derer &
hath not
eternall li-
fe.

He that
hath no
compassion
loveth
not God

*By love
we knowe
that we a-
re in the
true &
have quie-
t consci-
ces to god
warde.

He that
keepeth hi
selfe from

for this is the tydinge/that ye hearde fro
the begynninge/that we shuld love one ano-
ther: not as Cayn which was of the wicked
and slewe his brother. And wherfore slewe he
him? Because his owne workes were evyll/&
his brothers good. *Marvayle not my bre-
thren though the worlde hate you. We knowe
we that we are translated from *death vnto
lyfe/ because we love the brethren. He that lo-
veth not his brother/abydeth in death. Who-
soever hateth his brother/is a man slear. And
ye knowe that no man slear/hath eternall lyfe
abydinge in him.

Herby perceave we love: that he gave his
lyfe for vs: and therfore ought we also to geve
oure lyves for the brethren. Whosoever hath
this worldes good & seith his brother have
neade: & putteth vp his compassion from him:
how dwelleth the love of God in him? Whyp ba-
bes/let vs not love in worde/nether in tonge:
but with dede and in veritie: * for * therby
we knowe that we are of the veritie /and can
before him quiet oure hertes. But yf oure
hertes condempne vs / God is gretter then
oure hertes/and knoweth all thinges. Belo-
ved/yf oure hertes condempne vs not/ then
have we trust to god warde: and what soever
we aske/we shall receave of him: because we
kepe his commaundementes/ and do those
thinges which are pleasinge in his sight.

And

Of S. Iohn.

Jo. cccviii.

And this is his comaundement/that we be-
leve * on y name of his sonne Jesus Christ/ &
love one another/as he gave comaundement.
And he y keepeth his comaundementes dwell-
eth in him/and he in him: & therby we knowe
that ther abydeth in vs of the sprete which
he gave vs.

The.iii. Chapter

Ye beloved/believe not every sprete: but
prove the spretes whether they are of
God or no: for many false prophetes
are gone out into the worlde. Herby shall ye
knowe the sprete of God. Every sprete that
confesseth that Jesus Christ is come in the
fleshe is of God. And every sprete which co-
fesseth not y Jesus Christ is come in the fleshe
he is not of God. And this is that sprete of
Antichrist / of whom ye have hearde / howe
that he shuld come: and even now alredy is
he in the worlde.

Bytell chyldre/ye are of God/& have over-
come them: for greater is he y is in you / then
he that is in the worlde. They are of the worlde/&
therfore speake they of the worlde/& the
worlde heareth them. We are of God. He y
knoweth God/heareth vs: he that is not of
God/heareth vs not. Herby knowe we y spre
te of veritie/& the sprete of erreure.

Beloved/let vs love one another: for love
cometh of God. And every one that loveth/is
borne of God/and knoweth God. He that lo-
veth not/knoweth not God: * for God is lo-
ve. In this appered y love of god to vs ward
because

spire/is
judge in
the saych
and obta-
yneth all
that he
prayeth
for.

* sayth
is the spe-
st coman-
dement: &
love the
seconde &
herthat
hath the
is in god
& hath
his spiri-
te. Therby
at saye
workes
iustifie
from syn-
ne/are the
ey that de-
nye chryst
to be co-
me in the
fleshe.

The fyrst epistle

God hath
shewed
vs a token
of loue.

Loue is
commenda-
ded.
1. ioh. i. 6.
1. tim. 2. 15.

Because that god sent his only begotten sonne into the worlde/ that we myght live thoro him. Herin is love/ not that we loved god/ but that he loved vs/ and sent his sonne to make agreement for oure synnes.

Beloved/ yf god so loved vs/ we ought also to love one another. No man hath sene god at eny tyme. If we love one another/ god dwelleth in vs/ and his love is perfect in vs. Herin by know we/ that we dwell in him/ and he in vs: because he hath given vs of his sprete. And we have sene and do testifie that the father sent the sonne/ which is the saviour of the worlde. Whosoever confesseth that Jesus is the sonne of god/ in him dwelleth god/ and he in god. And we have knowen and beleved the love that god hath to vs.

God is love/ and he that dwelleth in love dwelleth in god/ and god in him. Herin is the love perfect in vs/ that we shuld have trust in the daye of iudgement: for as he is/ even so are we in this worlde. Ther is no feare in love/ but perfect love casteth out all feare/ for feare hath paynfulnes. He yf feareth/ is not perfect in love.

He that
loveth
not his brother/
loveth not
god.

We love him/ for he loved vs first. If a man saye/ I love god/ and yet hate his brother he is a liar. For how can he yloveth not his brother whom he hath sene/ love god whom he hath not sene? And this commaundement have we of him: that he which loveth God/ shuld love his brother also. &

The. v. Chapter.

Whosoever

Of S. Iohn. fo. cccc. viii

Whosoever beleveth that Jesus is Christ/ is borne of god. And every one that loveth him which begat/ loveth him also which was begotten of him. In this we knowe yf we love the children of god/ wher we love god/ & kepe his commaundementes. This is yf love of god/ yf we kepe his commaundementes/ for his commaundementes are not grevous. For all that is borne of god/ overcometh the worlde. And this is the victory that overcometh the worlde/ even oure fayth. Who is it that overcometh the worlde: but he which beleveth that Jesus is yf sonne of god? & fayth is oure victorie.

This Jesus Christ is he that came by water and bloud/ not by water only: but by water & bloud. And it is the sprete that beareth witness/ because the sprete ys trueth. (For there are thre which beare recorde in heven/ the father/ the worde/ and the wholy goost. And these thre are one) For there are thre which beare recorde (in erth:) the sprete/ & water/ and bloud: and these thre are one. If we receave the witness of men/ the witness of god is greater. For this is the witness of god/ which he testified of his sonne. He that beleveth on the sonne of god/ hath the witness in him selfe. & He that beleveth not God/ hath made him a liar/ because he beleved not the recorde that god gave of his sonne. And this ys that recorde/ how that god hath given vnto vs eternall lyfe. In Christ and this lyfe is in his sonne. He that hath the sonne/ hath lyfe: and he that hath not the sonne of god/ hath not lyfe.

These

The fyrst epistle

These thynges have I written vnto you that beleve on the name of the sonne of God/that ye maye knowe howe that ye have eternall lyfe/and that ye maye beleve on the name of the sonne of god. And this is the trust that we have in him: that yf we aye eny thinge accor dyng to his will he heareth vs. And yf we knowe that he heare vs what soever we aye/ we knowe that we shall have the petitions that we desyre of him.

Synne
vnto de-
eth.

Yf eny man se his brother synne a synne that is not vnto deeth/ let him aye/ and he shall geve him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth/ for which saye I not that a man shuld praye. All vnrightheuous is synne/ and ther is synne not vnto deeth.

He that
is borne
of God
synneth
not.

We knowe that whosoever is borne of god/ synneth not: but he that is begotten of god kepeth him selfe/ and that wicked toucheth him not. We knowe that we are of god/ and that the worlde is altogether set on wickednes. We knowe that the sonne of God is come/ & hath geven vs a mynde to knowe him which is true: and we are in him that is true/ through his sonne Iesu Christ.

This same is very god/ and
eternall lyfe. Babes ke-
pe youre selves from
ymages.
Amen.

fo. cccc. v.

The seconde pistle of S. Iohn.



2

He elder to the electe lady and her chylde/ which I love in the truethe: and not I only/ but also all that have knowen the truethe/ for the truethe sake/ which dwel- leth in vs/ and shall be in vs for ever.

With you be grace/ mercy/ and peace from God y father/ & from the Lorde Iesus Christ the sonne of the father/ in truethe and love.

I reioysed greatly / that I founde of thy chylde walkinge in trouthe/ as we have recea- ved a commaundement of the father. And now we beseeche I the lady/ not as though I wrote a newe commaundement vnto the/ but that same which we had frō the begynninge / that we shuld *love one another. And this is the love / that we shulde walke after his com- maundementes.

*Love is
the fyrst
commaun-
dement.

This commaundement is (that as ye ha- ve hearde from the begynninge) ye shuld wal- ke in it. For many deceavers are entred in to the worlde / which confesse not that Iesus Christ is come in the fleshe. This is a deca- ver and an Antichrist. Take on youre selves/ that we loose not that we have wrought: but that we maye have a full rewarde. Whosoe- ver transgresseth and bydeth not in the doctri- ne of Christ/ hath not God. He y endureth in the do-

The.iii. epistle

the doctrine of Christ/hath bothe the father and the sonne.

If ther come eny vnto you & bringe not this learninge/ him receave not to house:ne- ther bid him God spede. For he that biddeth him God spede/ is parttaker of his evyll de- des. I had many thinges to wyte vnto you/ neverthelesse I wolde not wyte with paper and ynke:but I trust to come vnto you/& spea- ke with you mouth to mouth /that oure ioye maye be full. The sonnes of thy electe syster grete the. Amen.

The.iii. pistle of S. Iohn.



He Elder Vnto the Belov-
den Gaius/whom I love in
y truerh. Beloved/ I wissh
in all thinges that thou pro-
speredest and faredst well
as thy soule prospereth.
I reioysed greatly when the brethren came/
and testified of the truerh that is in the/ how
thou walkest in trouthe. I have no greater
ioye then for to heare howe that my sonnes
walke in veritie.

Beloved/thou doest faythfully what soc-
ver thou doest to the brethren/ and to strann-
gers/which bare witnes of thy love before all
the congregacion. Which brethren whē thou
bryngeest forwardes on their iorney(as it bese-
meth god)thou shalt do well: because that
for his names sake they went forth/and toke
nothinge of the gentyls. We therfore ought
to re-

Of S. Iohn. fo. ccc. xvi.

to receave soche / that we also myght be hel-
pers to the truerh.

I wrote vnto the congregaciō:but Diotre-
phes which loveth to have the preeminence
amonge them/receaveth vs not. Wherefore yf
I come/ I will declare his dedes which he
doeth/irfinge on vs with malicious wordes/
neither is therewith content. Not only he him-
self receaveth not the brethē: but also he for-
biddeth them that wolde/and thrusteth them
out of the congregacion.

Beloved / folowe not that which is evyll/
but that which is good. If e that doeth wellia
of God:but he y doeth evyll seith not God.
Demetrius hath good reporte of all men/and
of the truerh:ye and we oure selves also beare
recorde/& ye knowe that oure recorde is true.
I have many thinges to wyte:but I will not
with ynke and penne wyte vnto the. For I
trust I shall shortly se the/and we shall spea-
ke mouth to mouth. Peace be with the. The
lovers salute the. Grete the lovers by name.

The Prologe to the epistle of S. Paul to the Hebrewes.



Wonte this pistle hath cuer been
noche doutynge and that and
te great learned mē who shuld
be the auctor therof:diuerse afa-
irminge that it was not Paul
es partye because the stile so
disagereth & is so vnlyk: his
other epistles/ & partye because it stondest in
the

The prologe vpon the pistle

the seconde Chapter/this learninge was con-
fyrmed to vs warde: that is to saye taught vs
by them that heard it them selues of the Worde.
Nowe pauls testifieth Gala. i. that he receaued
not his gospell of man ner by man But ymme-
diatlye of Christ & that by reuelacion. Wherefo-
re saye they/seeinge this ma confesseth that he
receaued his doctryne of the Apostles. It canot
be pauls/ But some disciple of the Apostles.
Nowe whether it were pauls or no I saye not/
But pryncipally to other mennes iudgements/ne-
ther thinke I it to be an article of anye mannes
sayth/ But that a man maye doare of the auctor.

Moreouer/manye there hath been which not
onlye haue denyed this pistle to haue been wyrt-
ten by anye of the Apostles/ But haue also refu-
sed yt altogether as no catholick or godlye pist-
le/ because of certen reptes wyrtten therein. For
first it sayth in the stote: it is impossible that
they which were oncelyghed/ & haue tasted of
the heuently grste & were become partakers of
the holy goost/ & haue tasted of the good worde
of God & of the power of the worlde to come if
they fall/ shuld be reuewed agayne to repentance
or conuersion. And in the iij. it sayth/ if we
synne wyllinglye after we haue receaued the
knowledge of the truth/ there remaineth no
more sacrifice for synne/ But a fearfull looking
for iudgement & dyolent fyre which shal de-
stroye the aduersaries. And in the. viij. it sayeth
that Esau founde no waye to repentance or co-
uersyon/ no though he sought it with teares.
Which reptes save they/ sounde that if a man syn-
ne anye more after he is once baptised/ he can
be no more forgiven/ and that is contrary to all
the scripture/ and therfore to be refused to be
catholick and godlye.

Vnto which I answer: yf we shuld denie this
pistle for those reptes sakes/ so shuld we denye
first Mathew which in his. xij. chap. affirmeth
that

To the Hebrewes Jo. cccc. xij

that he which blasphemeth the holy goost/ shall
neither be forgiven here ner in y worlde to come.
And then Marke which in his. iij. chap. sayeth
that he that blasphemeth the holy goost/ shall
neuer haue forgiveness/ But shal be in danger of
eternall danard. And finallye Luke wh. iij. sayth
there shal be no remission to him that blasphemeth
the spirit of God. Moreouer John in his. i. pist-
le. sayth thereto a synne vnto deeth/ for which
a man shuld not praye. And. iij. Peter. ij. sayth: yf a
man be fled fro the uncleannes of the worlde thro-
w the knowledge of the saupour Iesus Christ/
and then be waipyn agayne/ his ende is worse
then the begynninge & that it had bene better for
him neuer to haue knowen the truth. And paul
ij. timo. iij. curseth Alexander the coper smith/
despying the Worde to rewarde him accordinge
to his dedes. Which is a signe that either the pist-
le shuld not be good/ or that Alexander had syn-
ned past forgiveness/ no more to be prayed for.
Wherefore seeinge no scripture is of priuat inter-
pretacion: But must be expounded accordinge to
the generall articles of our sayth & agreeable
to other opes & euident reptes/ & confirmed or cor-
red to lyke sentences/ why shuld we not vnderstod
re these places with lyke reuerence as we do the
other/ namely when all the remnant of the pist-
le is so godlye and of so great learninge.

The first place in the. viij. Chapter will no
more then that they which knowe the truth/ &
yet willinglye refuse the light/ and chuse rather
to dwell in darkness & refuse Christ & make a
mocke of him (as the pharisees which when they
were overcome with scripture & myracles that
Christ was the verye Messias/ yet had soche
lust in iniquite that they forsoke him/ persecu-
ted him slew him & did all the shame that coul-
de be imagined to him) canot be reuued (eis Me-
tano iam) sayth the Breke/ to be conuerted:

t. ij. that

The prologe vpon the pistle

that is to saye / soche malycious vnkynndnes which is none no. her then the blaspheminge of the holy ghoost / deserueth that the spirite shall neuer come moze at them to conuert th. / which I beleue to be as true as any other texte in all the scripture.

And what is meant by that place in the iij. chapter where he sayeth / yf we synne willinglie after we haue receaued the knowlidge of the trueth / there remaineth no moze sacrifice for synne / is declared vnderstande after. For he maketh a comparyson betwene Moyses & Christ / sayenge: if he which despised Moyses lawe dyed without mercie how moche worse punishment is he worthy of / that treadeth the sonne of God vnder fote & counteth the bloude of the couenant / by which bloude he was sanctified / as an vnholy thinge & blasphemeth the spirite of grace. By which wordes it is manifest that he meaneth none other by the fore wordes / then the synne of blasphemie of the spirite.

For them that synne of ignorance or infirmitie / there is remedie / but for him that knoweth the trouthe / & yet willingly yeldeth him selfe to synne / and consenteth vnto the lyfe of synne with soule and bodye / and had leuer lye in synne then haue his poysoned nature healed by the helpe of the spirite of grace / & malyciously persecuteth the trueth: for him I saye there is no remedie the waye to mercie is locked by & the spirite is taken frō him for his vnthankfulnes sake no moze to be geuen him. Trowthe it is yf a man can tourne to God and beleue in Christ / he must be forgeue how depe soeuer he hath synned: but that wyll not be without the spirite / & soche blasphemers shall no moze haue the spirite offered them. Let every man therefore feare God & beware that he yelde not him selfe to serue synne / but how ofte soeuer he synne let him

To the hebreus. .cccccij.

him begynne agayne & fyght afreshe / & no doubt he shall at the last ouercome / & in the meane tyme yet be vnder mercie for Christes sake. Be cause his harte worketh and wolde fayne be loosd from vnder the bondage of synne.

And that it sayeth in the .xiiij. Esau forsooke the waye (eis Metanono iam) to be conuerted & recedded vnto God & restored into his byrthright agayne / though he sought it with teares / that text must haue a spirituall eye. For Esau in sellyng his byrthright despised not only that to pzoall promociō / that he shuld haue been lord ouer all his brethren & kynge of that countre: but he also refused the grace & mercie of God & the spirituall blessinges of Abraham & Isaac & all the mercie that is promised vs in Christ which shuld haue been his seed. Of this ye see that this epistle ought no moze to be refused for holpe / godlye & catholike then the other autentike scriptures.

Now therfore to come to oure purpose agayne / though this epistle (as it sayeth in the synopte) laye not the grounde of the fayth of Christ / yet it buyldeth conynglye thereon pure golde / syluer & pzeious stones / & proueth the pzeioushode of Christ with scriptures inuictible. Moreover ther is no worke in all the scripture that so playnlye declareth the meanings & significacions of the sacrifices / ceremonies & fygures of the oldene lawe / as this pistle: in so moche that if wilfull blindness and malicous malycie were not the cause / this epistle onlye were ynough to worde oute of the heartes of the papistes that canked heresye of iustifyinge of workes / concerning oure sacramentes / ceremonies and all maner tradicions of their owne inuencion.

And finallye in that ye see in the trueth that he had bene in bondes and pryson for Christes sake. and in that he so myghtelye dyueth all to

The pistle of S. Paul

Christ to be saved thozow him/and so cared for the flocke of Christ that he both wrote & sent/ where he harde that they begonne to faynte/ to comforte/ courage and strenght them with the worde of God/and in that also that he sent Timothe Pauls disciple both vertuous/well learned and had in great reuerence/it is easie to see that he was a faythfull seruant of Christes & of the same doctrine that Timothe was of/ye and paule him selfe was / and that he was an Apostle or in the Apostles tyme or nere therunto. And scinge the pistle agreeth to all the rest of the scripture/ys it be indifferentlye looked on/ how shuld it not be of auctoryte and taken for holys scripture?

The pistle of S. Paul Vnto the Hebrewes.

The first Chapter. ✱



When in tyme past diversly and many wayes/spake vnto the fathers by Prophete: but in these last dayes he hath spoken vnto vs by his sonne/whom he hath made heyre of all thinges: by whō also he made the worlde. Whiche sonne beynge the brightnes of his glory/a very ymage of his substance/ bearinge vp all thinges with the worde of his power/hath in his owne person purged oure synnes/a is sitten on the

To the Hebrewes fo. eccxxviii.

In the right honde of the maiestie an hye/and is more excellent then the angels/in as muche as he hath by inheritaunce obteyned an excellent name then have they. Christ hath purged oure synnes.

For vnto which of the angels sayde he at any tyme: Thou arte my sonne/ this daye begate I the? And agayne: I will be his father/ and he shall be my sonne. And agayne whē he bringeth in the fyrst begotten sonne in to the worlde/he sayth: And all the angels of God shall worshippe him. And of the angels he sayth: He maketh his angels spretes/and his ministres flammes of fyre. But vnto the sonne he sayth: God thy seate shall be forever and ever. The cepter of thy kyngdome is a right cepter. Thou hast loved rightewesnes & hated iniquyte. Wherefore God which is thy God/hath anoynted the with y oyle of gladnes above thy felowes.

And thou Lord in the begynninge hast layde the foundation of the erth. And the heuē are the workes of thy handes. They shall perishe/ but thou shalt endure. They all shall waxe olde as doth a garment: and as a vesture shalt thou chaunge them/ and they shall be chaunged. But thou arte all wayes/ and thy yeres shall not fayle. Vnto which of the angels sayde he at any tyme? Sit on my ryght honde/ tyll I make thynne enemyes thy fote stole. Are they not all mynistringe spretes/ sent to minister for their sakes which shall be heyres of saluacion?

The.ii. Chapter.

t.iii. Wherefore

psal. ij. 8.
j. reg. vij.

psa. xxiij.

psal. cxiij.
psa. cxliij.

oyle of gladnes is the holy ghost.

psal. cxiij.
j. co. p. 8.

The pistle of S. Paul

If the
despiers
of Moses
were so
greuous
lyr pui. yf
fild: wh
at shall
be om: of
them that
make a
nooke of
Christ.
* Mira-
cles are
called sig-
nes becau-
se they be
a sygneto
ken & an e-
uident
proffeth
at the thi-
ng that is
preached
is Godes
worde.

Wherfore we ought to geve y more he-
de to y thinge we haue herde lest we
peryshe. For yf the worde which
was spokē by angels was stedfast: so y every
transgressiō & disobediēce receaved a iust recō-
pēce to reward: how shall we escape / yf we
despyse so great saluaciō which at y fyrst be-
gā to be preached of y lordē him silfe / & after-
warde was cōfermed vnto vs warde / by thē y
hearde it / god bearynge witness therto / bothe
with sygnes and wonders also / and with di-
uers * miracles / & gyftes of the holy gooste /
accordynge to his awne will.

He hath not vnto the angels put in subiec-
tion the worlde to come / where of we speake.
But one in a certayne place witnessed / sayin-
ge. What is man / that thou arte myndfull of
him / After thou haddest for a frason made
him lower then the angels : thou crownedst
him with honour and glory / and hast set him
above the workes of thy hondes. Then hast
put all thynges in subieccion vnder his fete.
In that he put all thynges vnder him / he left
nothyng that is not put vnder him. Neuer-
theless we yet se not all thynges subdued but
him y was made lesse thē y angelles : we se
that it was Iesus which is crowned with glo-
ry and honour for the sufferinge of death : that
he by the grace of god / shulde tast of death for
all men.

For it becam him / for whom are all thynges
& by whom are all thynges / after that he had
brought many sonnes vnto glory / that he
shuld

To the Hebrewes. Jo. cccc. xlv

shuld make the lorde of theire saluacion per-
fect thorow sufferynge. For he that sancti-
fieh / and they which are sanctified / are all of
one / For which causes sake / he is not a shā
de to call thē brethren sayinge: I will declare
thy name vnto my brethren / and in the myd-
des of the congregaciō will I prayse the. And
agayne: I will put my trust in him. And agay-
ne. Beholde here am I and the children which
god hath geuen me.

For as moche then as the children were
partakers of fleshe and bloud / he also him-
selfe lyke wyse toke parte with them / for to
put doune thorow death / him that had lord-
shippe over death / that is to saye the devyll / &
y he myght delpyer thē which thorow feare
of death were all their lyfe tyme in dailger of
bondage. For he in no place taketh on him the
angels: but the seede of Abraham taketh he
on him. Wherefore in all thynges it became
him to be made lyke vnto his brethren / that he
myght be mercifull and a faythfull hye pre-
ste in thynges concernynge god / for to pouge
the peoples synnes. For in that he him silfe
suffered and was tempted / he is able to sucker
them that are tempted.

The. iii. Chapter.

Wherfore holy brethren / partakers of
the celestiaall callinge / cōsyder the em-
basseatour and hye prest of oure pro-
fession / Christ Iesus which was faythfull to
him that made him / even as was Moses in
all his housse. And this man was counted
worthy

The pistle of S. Paul

worthy of more glory then Moses: In as moche as he which hath prepared the house hath most honour in the house. Every house is prepared of some man. But he that ordeyned all thinges is god. And Moses verely was saythfull in all his house as a minister / to beare witness of the thinges which shuld be spoken afterwarde. But Christ as a sonne hath rule over the house / whose house are we / so that we hold fast the confydence & the tryall of that hope / unto the ende.

psal. p. ciiij Wherfore as the holy goost sayth: to daye if ye shall heare his voyce / harden not youre hertes / after the rebellyon in the daye of temptation in the wilderness / where youre fathers tempted me / proved me / and sawe my workes xl. yere longe. Wherfore I was greved wth y^e generacion & sayde. They erre ever in their hertes: they verely have not knowen my wayes / so that I swaie in my wrath / that they shuld not enter into my rest. Take hede brethren that ther be in none of you an evyll herte in unbelieve / that he shuld departe from y^e livinge god: but exhorde one another dayly / whill it is called to daye / lest any of you wepe harde herted thoro^{gh} y^e deceptfullnesse of sinne

first substance is sayth We are partetakers of Christ yf we kepe sure unto the ende the first substance / so longe as it is sayd: to daye yf ye heare his voyce / harden not youre hertes / as when ye rebelled. For some / whil they hearde / rebelled: howbe it not all y^e out of Egypt under Moses. But with wh^o was he displeased. xl. yeres was

To the Hebrewes. Ho. cccc. xvi.

Was he not displeased with them that synned: whose carcases were overthorwen in the desert? To whom swaie he that they shuld not enter into his rest: but unto them that beleved not? And we se that they coulde not enter in / because of unbelieve.

The. iiii. Chapter.

Let us feare therfore lest any of us forsakynge the promes of entrynge into his rest / shulde seme to come behinde. For unto us was it declared / as well as unto them. But it profited not them that they heard the worde / because they which heard it / coupled it not with faith. But we which have beleved / do enter into his rest / as contrary wyse he sayde to the other: I have sworne in my wrath / they shall not enter into my rest. And that spake he verely longe after that the workes were made & the solidacion of y^e worlde sayde. For he spake in a certayne place of y^e seventh daye / on this wyse: And god did rest y^e seventh daye fro all his worke. And in this place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste enter therinto / & they to wh^o it was first preached / entered not therein for unbelieve sake. Agayne he apoynteth in David a certayne present daye after so longe a tyme / sayinge as it is rehearsed: this daye if ye heare his voyce / be not harde herted. For if Josue had given them rest / then woulde he not afterwarde have spokn of another daye. There remaineth therfore yet a rest to y^e people of God. For he y^e is entered

* As sayth this the ground of all grace: even so is unbelieve the roote of all synne.

psa. p. ciiij

gene. ii. a

The pistle of S. Paul

* Synne is entred into his rest doth *craze from his
is oute awne workes/as god did from his.
workes/ from which
all must rest
as that
enter into
the rest of
a quiet co
science in
Christ.

Let vs study therfore to entre into that rest/
lest eny man faule after the same ensample/
in to vndelete. For the worde of god is quye-
ke/and myghty in operacion/and sharper then
eny two edged swerde:and entreteth throughe/
even vnto the dividynge a sonder of the soule
and the sprete/and of the ioyntes and the ma-
ry:and iudgeth the thoughtes and the inten-
tes of the herte:nether is there eny creature in-
visible in the sight of it. For all thynges are
naked and bare vnto the eyes of him/of wh^{ch}
we speake.

eccl. vii. d
psalmo.
xxxiii.

The.v. Chapter.

j.coz.iiij.6

Synge then that we have a great hye
prest whych is entred into heven (I
meane Iesus the sonne of God) let vs
holde oure profession. For we have not an hye
prest/whych can not have compassion on oure
infirmities: but was in all poyntes tempted/
lyke as we are:but yet with out synne. Let vs
therfore goo boldely vnto the seate of grace/
that we maye receave mercy/and synde grace
to helpe in tyme of nede.

* For every hye prest that is taken from am^{ong}
gemen/is ordeyned for men/in thynges per-
taynyng to god: to offer gyftes and sacryfy-
ses for synne: whych can have compassion on
the ignoraunt/and on them that are out of the
waye/because that he him silfe also is compa-
sed with infirmitie: for the which infirmiti-
es sake/ he is bounde to offer for synnes/as
well for

To the Hebrues Jo.cccxxviii

well for his awne parte/as for the peoples.
And noman taketh honour vnto him silfe/but i.pa.xxviii
he that is called of God/as was Aaron.

B Even so lyke wise/Christ glorified not him
silfe/to be made the hye prest:but he that saye
de vnto him:thou arte my sonne/this daye be. psal.ii.6.
gat I the/glorified him. As he also in another
place speaketh: Thou arte a prest for ever af-
ter the order of Melchisedech. * Which in psal.cip.
the dayes of his fleshe/ did offer vp prayers
and supplications/ with stronge cryinge and
teares/vnto him that was able to save him
from death:and was also hearde/because of
his godlines. And though he were Goddes
sonne/ yet learned he obediēce/by the thynges
whych he suffered/and was made parfaite / &
the cause of eternall saluacion vnto all them
that obey him:and is called of God an hye
prest/after the order of Melchisedech.

Wherof we have many thynges to saye
whych are harde to be vitered: because ye are
dull of hearinge. For when as cōcerninge y^e
tyme/ye ought to be teachers/ yet have ye nede
agayne that we teache you the fyrst principles
of the worde of god: and are become soche as
have nede of mylke/and not of stronge meate:
For every man that is feed with mylke/is in-
expperte in the worde of rightewesnes. For he
is but a babe. But stronge meate belongeth to
them that are perfecte whych thowow custo-
me have their wittes exercised/ to iudge both
good and evyll also.

The.vi. Chapter.

Wherfore

The pistle of S. Paul

Wherfore let vs leave y^e doctryne per-
taininge to the beginnyng of a Chri-
sten man/ & let vs go vnto perfeccio/
and now no more laye the foundaciō of repen-
taunce from deed workes/ & of fayth toward
God/ of baptyme/ of doctryne/ & of layinge on
of bondes/ & of resurreccion from death/ & of
eternall iudgemēt. And so will we do/ yf God
permitte. For it is not possible y^e they/ which
were once lygheted/ and have tasted of the he-
venly gyft/ and were become partetakers of
the holy goost/ & have tasted of the good wor-
de of God/ & of the power of the worlde to co-
me: yf they faule/ shuld be renued agayne vn-
to repentance: for as moche as they have (as
concerninge them selves) crucified the sonne
of God a fressh/ makynge a mocke of him.

For that erth which drinketh in the rayne
which cometh ofte vpon it/ and bringeth forth
erbes mete for them that drie it / receaueth
blessynge of god. But that ground/ which be-
areth thornes & bryars/ is reproved/ & is nye
vnto cursynge: whose ende is to be burned.
Nevetheless deare frendes/ we trust to se bet-
ter of you and thynges which accompany sal-
uacion/ though we thus speake. For god is
not vnrigheteous that he shuld forget youre
worke and laboure that procedeth of love/
which love shewed in his name/ which have
ministred vnto the saynctes/ and yet minister
ye/ & we desyre that every one of you shew
the same diligence/ to the stabyllynge of ho-
pe/ even vnto the ende: that ye saynt not/ but
folowe

To the Hebrewes Ho. cccc. xlviii.

folowe them/ which thorow fayth & pacien-
ce inheret the promyses.

For when god made promes to Abraham/
because he had no greater thinge to sweare by
he sware by him selfe sayinge: Surely I will
blesse the and multiply the in dede. And so af-
ter that he had tarped a longe tyme/ he enioyed
the promes. Men verely sweare by him that
is greater then them selves/ and an othe to
conferme the thynges/ y^e amonge them an en-
de of all stryfe. So god willynge verry aboun-
dantly to shewe vnto the heyres of promes/ the
stableness of his counsaile/ he added an othe/
that by two* immutable thinges (in which it
was impossible that god shuld lye) we myght
have perfect consolacion/ which have fled/ for
to holde fast the hope that is set before vs/
which hope we have as an ancre of the soule
both sure and stedfast. Which hope also en-
treth in/ into the thynges which are with in
the vayne/ whether y^e fore runner is for vs en-
tered in/ I mea Iesus that is made an hye prest
for ever/ after the order of Melchisedech.

The. vii. Chapter.

This Melchisedech kynge of Salem
(which beinge prest of y^e most hye god
met Abraham/ as he returned agayne
from the slaughter of the kynges/ and blessed
him: to whom also Abraham gave tythes of
all thynges) fyrst is by interpretacion kynge of
rightworsnes: after y^e he is kynge of Salē/ y^e
is to saye kynge of peace/ with out father/ w-
out mother/ with out kynne/ and hath nether
begyn

* Two im-
mutable
thinges:
the prome
se & the o-
the.

Gen. xliij.

The pistle of S. Paul

begynnyng of his tyme/ nether yet ende of his lyfe: but is lykened vnto the sonne of god and cotinuethe a preste for ever.

Consyder what a man this was/ vnto whos the patriarke Abraham gave tythes of the spoyles. And verely those children of leuy/ which receave the office of the prestes/ have a commaundement to take a cording: to the lawe/ tythes of the people/ that is to saye/ of the ir brethren/ yet though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them/ receaved tythes of Abraham/ and blessed him that had the promyses. And no man denyeth but that which is lesse/ receaveth blessinge of y^e which is greater. And here men that dye receave tythes. But there he receaveth tythes of whom it is witnessed/ that he liveth. And to saye the truth/ leuy him selfe also which receaveth tythes/ payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

Now therfore perfection came by the presthod of the levites/ for vnder that presthod the people receaved the lawe/ what neded it further more that another prest shuld ryse/ after the order of Melchisedech/ and not after the order of Aaron? Now no dout/ yf the presthod be translated/ then of necessitie must the lawe be translated also.

For he of whom these thynges are spoken/ pertayneth vnto another trybe/ of which never man served at the aultre. For it is evident that oure

To the Hebrewes Jo. cccc. xix

that oure lord spronge of the trybe of Juda/ of which trybe spake Moses nothyng concerning presthod.

And it is yet a more evydent thinge/ yf after the similitude of Melchisedech/ there arise a nother prest/ which is not made after the lawe of the carnall commaundment: but after the power of the endlesse lyfe (for he testifieth: Thou arte a prest for ever/ after the order of Melchisedech) Then the commaundment that went afore/ is disannulled/ because of his weaknes and vnprofitableness. For the lawe made nothyng perfecte: but was an introduction of a better hope/ by which hope/ we drawe nye vnto god.

And for this cause it is a better hope/ that it was not promysed without an othe. Those prestes were made wth out an othe: but this prest with an othe/ by him that saide vnto him The lord sweare/ and will not repent: Thou arte a prest for ever after the order of Melchisedech. And for that cause was Jesus a stablisher of a better testament.

And amonge them many were made prestes/ because they were not suffred to endure by the reason of deeth. But this man/ because he endureth ever/ hath an everlastinge presthod. Wherefore he is able also ever to save them that come vnto god by him/ seynge he ever lyveth/ to make intercession for vs.

Soche an hye prest it became vs to have/ which is wholy/ harmlesse/ vndefyled/ separat from synners/ & made hyer then heven.

Which

psal. cix.

psal. cxv.

The pistle of S. Paul

Christ on
ce sacrifici-
ced/pur-
ged all sin-
nes.

Which nedeth not dayly (as yonder hie pre-
stres) to offer vp sacrifice/ fyrst for his awne
synnes/ and then for the peoples synnes. For
that did he at once for all when he offered vp
him selfe. For the lawe maketh men prestes/
which have infirmities: but the worde of the
othe that came sence y lawe/maketh the son
ne prest/which is perfecte for ever more.

The.viii. Chapter

If the thynges which we have spokē/
this is the pyth: that we have soche
an hie preste that is sitten on y right
honde of the seate of maicste in heven/ and is
a minister of holy thynges/ and of the very ta-
bernacle/ which God pyght/ and not mā. For
every hie preste is orderyned to offer gyftes and
sacrifices/ wherfore it is of necessitie/ that
this man have some what also to offer. For
he were not a preste/ yf he were on y erth whe-
re are prestes that acordynge to y lawe/ offer
gyftes/ which prestes serve vnto ynsample &
shadowe of hevenly thynges: even as the an-
swere of God was given vnto Moses when
he was about to fynnishe the tabernacle: Ta-
ke hede (sayde he) that thou make all thynges
accordynge to the patrone wherof to the in
the mount.

Now hath he obtayned a more excellent of-
fice/ in as moche as he is the mediator of a
better testament/ which was made for better
promyses. For yf that fyrst testament had be-
ne fawntlesse: then shuld no place have bene
sought for the seconde. For in rebukynge the
he sayth

epo. xviii
act. vii. f.

To the Hebrewes

ffo. cccv.

he sayth: Beholde the dayes will come (sayth he. p. xv)
the lord) and I will synnyse upon the hous-
se of Israhel/ and upon the housse of Juda/ a
newe testament: not lyke the testament that
I made with their fathers at that tyme/ when I
toke them by the hondes/ to lede them oute
of the lande of Egypte/ for they continued
not in my testament/ and I regarded them
not sayth the lord.

Covenan-
unt.

For this is the testament that I will make
with the housse of Israhel: After those dayes
sayth the lord: I will put my lawes in their
myndes/ and in their hertes I will wyte the/
and I will be their God/ and they shall be my
people. And they shall not teache/ every man
his neighbour/ and every man his brother/ say-
inge: knowe the lord: For they shall knowe
me/ from the lest to the mosse of them: For I
will be mercifull over their vntightheftnes/ &
on their synnes and on their iniquities. In
y he sayth a new testament he hath abrogat
the olde. Now that which is disanulled and
weyed olde/ is redy to vanysshe awaye.

The. ix. Chapter.

That fyrst tabernacle verely had ordina-
unces/ and seruynges of god/ & wordly
holynes. For there was a fore taber-
nacle made/ wherin was the candlesticke/ and
the table/ and the shewe bread/ which is called
wholy. But with in the secnde wayle was ther
a tabernacle/ which is called holiest of all/
which had the golden senser/ and the arke of
v. ii. the

The pistle of S. Paul

the testamēt overlaid roundabout with gol-
den wherin was the golden pot with manna/
and Arons rodde that spronge / and the ta-
bles of the testament. Over the arke were
the cherubis of glory shadowynge the scate
of grace. Of which thynges / we wyll not
now speake perticularly.

When these thynges were thus ordeyned/
the prestes went all wayes into the fyrst ta-
bernacle & executed the service of god. But
into the seconde went the hye prest alone / on-
ce every ycare: and not with out bloud / which
he offered for him selfe / and for the ignoraun-
ce of y people. Wherewith y holy goost this
signifyeng / y the waye of holy thynges / was
not yet opened / whill as per y fyrst tabernacle
was stondynge. Which was a similitude for
the tyme then present / and in which were of-
fered gyftes and sacrifices that coulde not
make them that minister perfecte / as pertay-
nyng to the conscience / with only meates &
drinckes / and divers wesshynges and iustifyin-
ges of the fleshe / which were ordeyned un-
tyll the tyme of reformation.

* But Christ beyng an hye prest of good
thynges to come / came by a greater and a mo-
re perfecte tabernacle / not made with hon-
des: that is to say / not of this maner bilyn-
ge / nether by the bloud of gores and calves:
but by his awne bloud we entred once for all
into the holy place / and founde eterne redem-
tion. & for y the bloud of oxen and of Gores
& the ashes of an heyfer wher it was sprynck-
led

To the Hebrews. Fo. cccxli.

led / purysied the vncline / as touchynge
the purifyng of the fleshe: How moche mo-
re shall the bloud of Christ (which thow
the eternall spete / offered him selfe with out
spot to God) pourde poure consciences from
deed workes for to serve the liuyng god?

And for this cause is he the mediator of y
newe testament: that thow deeth which cha-
unfed for the redemption of those transgressi-
ons that were in y fyrst testamēt / they which
were called / myght receave the promes of eter-
nall inheritaunce. & for wher soever is a testa-
ment / there must also be the deeth of him that
maketh the testament. For the testament ta-
keth auctoritie when men are deed: for it is
of no valur as longe as he that made it is a li-
ve. For which cause also / nether that fyrst te-
stament was ordeyned with out bloud. For
when all the commaundementes were redde
of Moses vnto all the people / he toke y bloud
of calves and of Gores / with water and pur-
ple woll and ysop / and sprynckled both the
boke and all the people / sayinge: this is the
bloud of the testament which god hath apoy-
nted vnto you. Moreover / he sprynckled the ta-
bernacle with bloud also / and all the mini-
stryng vessels. And almost all thynges / are
by the lawe / purged with bloud / and with
out effusion of bloud / is no remission.

It is then nede that the similitudes of he-
venly thynges be purysied with soche thyng-
es: but the heavenly thynges them selves are
purysied with better sacrifices then are those.

v.iii. For

1. pet. i. d.
1. io. i. d.
apoc. i. d.
1. pet. iii.
rom. 8. 8.

gala. iii. 8

genesis.
xiiij.

The pistle of S. Paul

For Christ is not entred into the holy places that are made with handes/ which are but similitudes of true thynges: but is entred into very heven/ for to appere now in the syght of God for us: not to offer him selfe often/as the hye priest entreteth in to y^e holy place every yere with straunge bloud/ for then must he have often suffered sence the worlde begā. But now in the ende of the worlde/ hath he appered once/ to put synne to flyght/ by the offeringe up of him selfe. And as it is apoynted vnto men that they shall once dye/ and then cometh the iudgement/ even so Christ was once offered to take awaye the synnes of many/ and vnto them that loke for him/ shall he appere agayne without synne/ vnto saluacion.

The .v. Chapter.

For the lawe which hath but the shadowe of good thynges to come/ and not the thynges in their awne fasshon/ can never with y^e sacrificies which they offer yere by yere continually/ make the comers ther vnto parfayte. For wolde not then those sacrificies have ceased to have bene offered/ because that the offerers once purged/ shuld have had no moare consciences of synnes. Nevertheless in those sacrificies is ther mencion made of synnes every yere. For it is impossible that the bloud of oxen/ and of goates shuld take awaye synnes.

Wherfore when he cometh into the worlde/ he sayth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned

To the Hebrewes So. cxxviii.

me. In sacrificies and synneofferynges thou hast no lust. Then I sayde: Lo I come / in the chesest of the booke it is writen of me/ that I shuld doo thy will o god. Above when he had sayed sacrifice and offeringe/ and burnt sacrifices and synneofferynges thou woldest not have/ nether hast allowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy will o god: he taketh a waye the fyrst to stablisse the latter. By the which will we are sanctified/ by the offeringe of the body of Jesu Christe once for all.

And every priest is redy dayly ministrynge/ and ofte tymes offereth one maner of offeringe/ which can never take awaye synnes. But this man after he had offered one sacrifice for synnes/ sat him doune for ever on the right honde of god/ and from hence forth reigneth till his foes be made his fote stole. For with one offeringe hath he made perfecte for ever them y^e are sanctified. And y^e holy goost also beareth us recorde of this/ even when he tolde before: This is the testament that I will make vnto them after those dayes sayth the lord. I will put my lawes in their hertes and in their mynde I will write them & their synnes and iniquities will I remember no moare. And wher remission of these thynges is/ there is no moare offeringe for synne.

Serunge brethren that by the meanes of the bloud of Jesu / we maye be bolde to enter in to that holy place/ by the newe and livinge waye/ which he hath prepared for us/ through the waye

psalmo. j.

Christe
as bodye
is but once
offered

psa. cxi. a
1. cor. xv.

He. xviij

Here foloweth oure redutyce / if we will be partakers of y^e mercye he foretold.

v. iiii. the waye

The pistle of S. Paul

the vayne/that is to saye by his fleshe. And
seyng also that we have an hye prest which
is ruler over y^e housse of god/let vs drawe nye
with a true herte in a full fayth/ sprynckled
in oure hertes from an evyll conscience/ and
washed in oure bodies with pure water/ and
let vs kepe the profession of oure hope/ with
oute waveringe (for he is saythfull that pro-
myssed) I let vs consyder one another to provo-
ke unto love/ & to good workes: & let vs not
forsake the fellowship that we have amonge ou-
re selves/as the manner of some is: but let vs
exhorte one another/ and that so moche the
more/because ye se that the daye draweth nye.

We ou-
ght to ca-
re the
for other
saluaci-
on/as we
shuld yf
we trulye
lovedeche
other.

but. vii.
mat. vii.
to. vii. c.
ij. cor. xii.

but. xxiij.
rom. xij.

For yf we synne willyngh after that we
have receaved the knowledge of the tructh/
there remayneth no more sacrifice for synnes
but a fearful lokyng for iudgement/and vio-
lent fyre which shall devour the adversaries
he that de spisseth Moses lawe/ dyeth with-
out mercy vnder two or thre witnesses. Of
how moche sorer punishment suppose ye
shall he be counted worthy/ which treadeth
vnder fote the sonne of god: and counteth the
bloude of the testament as an unholp thynge
wherewith he was sanctified/ and doth disho-
noure to the sperte of grace. For we knowe
him that hath sayde/ venygaunce belongeth
vnto me/ I will recompence sayth the lord.
And agayne the lord shall iudge his people.
It is a fearful thynge to faule into the hon-
des of the livinge God.

Let us to remembraunce the dayes that are pas-
sed in

To the Hebrewes.

Jo. cccxii

sed in the which after ye had receaved light/
ye endured a greate fyght in adversities/ part-
ly whill all men wondered and gased at you
for the Name and tribulacion that was done
vnto you/ and partly whill ye became compa-
nyons of the which so passed their tyme. For
ye suffered also with my bondes/ and toke a
worth the spoylyng of youre goodes/ & that
with gladnes/knowynge in youre selves how
that ye had in heven a better and an enduryn-
g^e substance. Let not awaye therfore youre
confidence/ which hath great reward to recd^e
peme. For ye have neede of paciēce/ that after
ye have done y^e will of god/ ye myght receave
the promys. For yet a very litle whyle/ and
he that shall come will come/ and will not ta-
re. But the iust shall live by faith. And yf he
with drawe him selfe/ my soule shall have no
pleasure in him. We are not whicher with drawe
we oure selves vnto dampnaciō/ but pattaune
to fayth to the wyngynge of the soule.

The. xi. Chapter.

Fayth is a sure confidence of thynges
which are hoped for/ and a certayntie
of thynges which are not sene. By it
y^e elders were well reported of. Thowow sayth
we understonde that the worlde was ordey-
ned by the worde of god: and that thynges
which are sene/ were made of thynges which
are not sene. By sayth Abell offered vnto god
a more plenteous sacrifice then Layn: by
which he obteyned witness that he was righ-
tous/ god testifyinge of his gyftes: by which
ayth &
trust in ch-
rist only/
is the lyfe
& quyet-
nes of the
conscience/
& not tru-
st in wo-
kes how-
ever so e-
uer they
appere.

v.v. also

The pistle of S. Paul

matthew. also he beyng deede yet speaketh.

By faith was Enoch translated y^e he shuld
not se deeth: nether was he founde: for God
had taken him awaye. Before he was taken
awaye/ he was reported of/ that he had plea-
sed God: but without faith it is vnpossible
to please him. For he that commeth to God/
must beleve that God is/ and that he is a re-
warder of them that seke him.

By faith Noe honored God/ after that he
was warned of thinges which were not seene/
and prepared the arcke to the savinge of his
houssholde/ thowhe the which arcke/ he con-
demned the worlde/ and became heire of the
rightewesnes which cometh by faith.

By faith Abraham whē he was called obey-
ed/ to goo out into a place/ which he shuld af-
terwarde receave to inheritaunce / and he wēt
out not knowynge whether he shuld goo.

By faith he removed into the sonde y^e was
promysed him/ as into a straunge countre / &
dwelt in tabernacles: & so dyd Isaac & Jacob/
heires with him of the same promes. For he
loked for a citie havinge a foundaciō / whose
bylder and maker is God.

Thowhe faith Sara also receaved strēgth
to be with chylde/ & was delivred of a chyl-
de when she was past age/ because she judgeth
him faithfull which had promysed.

And therfore spronge therof one (& of one
which was as good as deede) so many in mul-
titude/ as the starres of y^e skye/ & as the sand
of the see more which is innumerable.

Am

To the Hebrewes Fo. cccviii

And they all dyed in faith / & receaved not
the promyses: but sawe them a farre off / & be-
leved them/ and saluted them: and confessed
that they were straungers and pilgrims on
the erthe. They that saye soche thinges / de-
clare that they seke a countre. Also yf they had
bene myndfull of that countre / from which
ce they came onte/ they had leasure to have re-
turned agayne. But now they desyre a better/
that is to saye a heavenly. Wherefore God is
not ashamed of them even to be called their
God: for he hath prepared for them a citie.

In faith Abraham offered up Isaac/ whē
he was tempted/ & he offered him bringe his
only begotten sonne/ which had receaved the
promyses of whō it was sayde/ in Isaac shall
thy seed be called: for he considered/ that God
was able to rayse up agayne frō deeth. Where-
fore receaved he him / for an ensample. In
faith Isaac blessed Jacob and Esau / con-
fyrminge thinges to come.

By faith Jacob when he was a dyinge/
blessed both the sonnes of Joseph / & bowed
his selfe towarde the toppe of his cepter.

By faith Joseph when he dyed/ remembred
the departinge of the chyl dren of Israel/ and
gave commaundement of his bones.

By faith Moses when he was borne/ was
hid thre monethes of his father & mother/ be-
cause they sawe he was a proper chylde: ne-
ther feared they the kynges commaundment.

By faith Moses when he was great/ re-
fused to be called y^e sonne of Pharaos dought-
ful

ter/

The pistle of S. Paul

ter/a chose rather to suffer adversitie wth the people of God/then to enioye the pleasures of synne for a ceason/and esteemed the rebuke of Christ greater ryches then the treasure of Egypt. for he had a respect vnto h^e reward.

By fayth he forsoke Egypt/and feared not the scarcenes of the kynge. for he endured/ even as he had sene him which is invisible.

Thozow fayth he ordeyned the ester lambe/and the effusion of bloud/ lest he that destroyed the fyrst borne/ shuld touche them.

By fayth they passed thozow the reed see as by drye lande/which when the Egyptians had assayed to do/they were drowred.

By fayth the walles of Jerico fell doune after they were compassed about/seven dayes.

By fayth h^e harlot Raab perished not with the unbelievers/wh^e she had receaved the spy es to lodgyng peaseably.

And what shall I more saye/ & tyme wold be to Mox for me to tell of Bede/ of Barach & of Samson/ & of Jephthar/ also of David & Samuel/ & of the Prophetes: which thozow we fayth subdued kynngdomes/ wrought righteousnes/ obteyned the promyses/ stopped the mouthes of Lyons/quēched the violence of fyre/ escaped the edge of the swearde/ of weakes were made strōge/ wayed valient in fight/ turned to flyght the armyes of the aliente. And the women receaved their deed raysted to lyfe agayne.

Other were racked/ & wolde not be delpyered/ that they myght receave a better resurrection.

To the Hebrewes. Fo. cccc. lxxv

Other tasted of mockynges & scourginges/ mozoover of bondes & p^{re}sonmēt: were stoned/ were hewen a sunder/ were tēpted/ were slayne with swerdes/ walked vppē & doune in shēpes skynnes/ in gores skynnes/ in needle/ tribulaciō/ & veraciō/ which y^e wolde was not worthy of: they wādzed in wilderness/ in mountaynes/ in dennes and caves of the erth.

And these all thozow fayth obtayned good reposte/ and receaved not the promes/ God promydinge a better thinge for vs/ that they with out vs shuld not be made perfecte.

The. vii. Chapter.

Wherfore let vs also (seynge that we are compassed with so great a multitude of witnesses) laye a wave all that p^{re}sseth doune/ & the synne that hāgeth on/ let vs rūne with paciēce vnto the battayle. is set before vs/ lokynge vnto Iesus/ the author & synnyssher of oure fayth/ which for the loye that was set before him/ abode the crosse/ and despyed the shame/ & is set doune on the right honde of h^e trone of God. Consider therfore how that he endured suche speakinge agaynst him of synners/ lest ye shuld be terrified and fayne in youre myndes. for ye have not yet resisted vnto bloud shedding/ stryvinge agaynst synne. And ye have forgotten the consolation/ which speaketh vnto you/ as vnto chyldren: Wh^e sonne despyse not the chastenynge of the Lorde/ nether fayne when thou arte rebuked of him: for whom the Lorde loveth/ him he chasteneth: yee/ & he scourgeth ever.

rom. Bj. & coll. liij. b. eph. iij. e. j. per. ii. a. and. iij. a. We be called to suffer. For with oute sufferinge no mā cā be the sonne of god

If anye love the law of god and be chastised of god it is a comfōrt.

The pistle of S. Paul

For ther
by he is
sure that
god loue
th him &
hath cho-
sen him to
his sonne
and heye
of euery
syngely
pe.

Why god
chastiseth

rom. xij.

gen. xxv
gen. xxv

every sonne that he receaveth.

If ye endure chastninge/God offereth him
selfe vnto you/as vnto sonnes. What sonne
is that whom the father chasteneth not? If
ye be not vnder correctiō(wHERE OF ALL ARE PART
TAKERS) then are ye bastards and not sonnes.
Moreover seynge we had fathers of our fles
he which corrected vs/ and we gave them re
verence shuld we not moche rather be in sub
iection vnto the father of spirituall gyftes/
that we myght liue? And they verely for a
fewe dayes/murtred vs after their awne plea
sure: but he learneth vs vnto that which is
profitable/ that we myght receave of his ho
nours. No manner chastisyng for the present
tyme seemeth to be ioyous/ but grevous: ne
verthelesse afterwarde it byngeth the quyet
fruite of rightwysnes vnto them which are
therin exercysed.

Stretch forth therfore agayne the handes
which were let doune/ & the weak kneec/ & se
t that ye have straght steppes vnto your fe
te/ lest eny haltinge turne out of y waye: per
fect it rather be healed. Embrace prae with all
men/ & holynes: with out the which/ no man
shall se the Lorde. And looke to/ that no man
be deslitue of the grace of God/ & that no rote
of bitternes springe vp & trouble/ & thereby ma
ny be defiled: and that there be no fornicator/
or uncleane person/ as Esau/ which for one
breakfast solde his birthright. Ye knowe
how that afterwarde when he wolde have in
herited the blessing/ he was put by/ & he fou
de no

To the Hebrewes Jo. cccc. lvi

de no means to come thereby agayne: no
though he despyred it with teares.

For ye are not come vnto the mounte that
can be touched/ & vnto burninge fyre/ nor yet
to myst & darcknes and tempest of wedder/ne
ther vnto the sounde of a troye & the voyce of
wordes: which voyce they that hearde it/ wis
shed awaye/ that the comunicacion shuld not
be spoken to them. For they were not able to
asyde that which was spoken. If a beast had
touched the mountayne/ it must have bene sto
ned/ or thrust thorow with a darte: evē so ter
rible was y sight which appered. Moses say
de/ I feare & quake. But ye are come vnto the
mounte Sion/ & to the citie of the livinge god/
the celestiall Jerusalem: and to an innumera
ble sight of angels/ & vnto the congregacion
of y *first borne sonnes/ which are writte in
heaven/ and to God the iudge of all/ and to the
spretes of iust and perfecte men/ and to Je
sus the mediator of the newe testament/ & to
the spryncklynge of bloud that speaketh bet
ter then the bloud of Abel.

Se that ye despise not him y speaketh. For
yf they escaped not which refused him that
spake on erth: moche more shall we not esca
pe/ yf we turne awaye frō him y speaketh frō
heven: whose voyce the thronke the erth/ & now
declareth sayinge: yet once more will I shake
not the erth only/ but also heven. No dont y
same that he sayth/ yet once more/ signifieth
the removinge a waye of those thinge which
are shaken/ as of thinges which have ended
their

exo. xlv.
and. pp. c

ex. xlv. c.

* first
borne son
nes / that
is the son
nes of god
because
the first
borne we
re dedica
ted vnto
god.

agge. li. b

The pistle of S. Paul

thei: course: that the thynges which are not
 taken maye remayne. Wherfore if we recea-
 ve a kyngdom which is not moved/ we have
 grace/ wherby we maye serve god and please
 him with reverence and godly feare. For oure
 du. liij. d. god is a consumynge fyre.

The. viii. Chapter.

Dure
 dutyeys
 we will ha
 ue oure
 part with
 Christ

iofuc. i. a.
 psalmo.
 cxxviii.

Let brotherly love continue. Be not for-
 getfull to lodge straungers. For thereby
 have dyvers receaved angels into their
 houses unware. Remember them that are in
 bondes/ even as though ye were bounde with
 them. Be myndfull of them which are in ad-
 versitie/ as ye which are yet in youre bodics.
 Let wedlocke be had in pryce in all poyntes/
 and let the chamber be undefiled: for whor-
 kepers and advourers god will iudge. Let
 yowre conversacion be with out coveteousnes
 and be content with that ye have all redy. For
 he verely sayd: I will not fayle the/ neither for-
 sake the: that we maye boldly saye: the lord
 is my helper/ and I will not feare what man
 doeth unto me. Remember them which have
 the oversight of you/ which have declared un-
 to you the worde of god. The ende of whose
 conversacion is that ye looke vpon/ and folo-
 we their sayth.

Jesus Christ yesterdave and to dave/ & the
 same continueth for ever. Be not carped abou-
 te with divers and straunge learnynge. For it
 is a good thyng that the herte be stablified
 with grace/ and not with meates/ which have
 not proffeted them that have had their pasty-
 me in

To the Hebrewes

Ho. cccxlviii

me in them. We have an altre wherof they
 maye not eate which serve in the tabernacle.
 For y^e bodics of those beastes whose bloud is
 brought into the holy place by the hie prest to
 poure sinne/ are burnt with out the tentes.
 Therefore Jesus/ to sanctifye the people with
 his awne bloud/ suffered with out the gate.
 Let vs goo forth therfore out of the tentes/ &
 suffer rebuke with him. For here have we no
 continuynge cite: but we seeke one to come.
 num. xlv. c.

For by him offer we the sacrifice of laude
 all wayes to god: that is to saye/ the frute of
 those lyppes/ which confesse his name. To do
 good/ and to distribute forget not/ for with su-
 che sacrifices god is pleased. Obeye the that
 have the oversight of you/ and submit youre
 selves to them/ for they watch for youre sou-
 les/ even as they that must geve a comptes:
 that they maye do it with ioye/ and not with
 greife. For that is an unproffitable thyng/ for
 you. Praye for vs. We have confidence becau-
 se we have a good conscience in all thynges/ &
 desyre to live honestly. I desire you therfore
 somewhat the moare abundantly/ that ye so
 do/ that I maye be restored to you quykly.

The god of peace that brought agayne fro
 dethe oure lord Jesus/ the gret chepperde of
 the shepe/ thowhe the bloud of the everlastyn-
 ge testamēt/ make you perfect in all good wor-
 kes/ to do his will/ workynge in you y^e which
 is pleasur in his syght thowhe Jesus christ
 To whom be prayse for ever whill the worlde
 endureth Amen. R.

The Prologe Vpon the pistle

I beseeche you brethren / suffice the wordes of exhortaciō: for we have writtē vnto you in fewe wordes: knowe the brother Timo- the / whom we have sent frō vs / with whom (yf he come shortly) I will se you. Salute the that have the oversight of you / & all the sayn- tes. They of Italy salute you. Grace be with you all. Amen.

Sent from Italy by Timotheus.

The Prologe Vpon the pistles of S. James and Judas.



Though this epistle were refu- sed in the olde tyme and denyed of manye to be the epistle of a Verapostle / and though also it laye not the foundacyon of the fayth of Christ / but spea- keth of a generall fayth in god / neither preacheth his death and resurreccyon / ether the mercye that is layde vpon / soze for vs in him / or euerlastyng couenaunt made vs in his bloude / which is the offyce and dute of a Verapostle / as Christ sayeth. Io. .xv. .ye shall testifie of me: yet because yt setteth vpon mannes doctryne / but cryeth to kepe the lawe of god / and maketh loue which is withoute periclite the fullfillinge of the lawe / as christ and all the apostles dyd / & hath therto manye good and godly sentēces in it: & hath also no- thinge yf is not agreable to the rest of the scriptu- re yf it be looked indifferentlye on: me thynketh it ought of right to be taken for holye scriptu- re. For as for that place for which haply it was at the begynninge refused of holye men (as it ought / if it had meant as they take it / and for which place only / for the false vnderstandinge / it hath

Of S. James

Jo. ccc. lviij.

it hath been chiefly receaued of the papistes) yet if the circumstances be well pondered it will appeare that the auctors entent was farre other wise then they tooke him for.

For where he sayth in the .ij. chap. sayth with- oute dedes is deed in it selfe / he meaneth none other thinge then all the scripture dothe: howe that that sayth which hath no good dedes folo- winge / is a false sayth & none of that sayth iustifieth or receaueth forgiveness of synnes. For God promised the onlie forgiveness of their syn- nes which turne to god / to kepe his lawes. When soze they that purpose to continue still in synne haue no parte in that promyse: but deceaue the selues / if they beleue that God hath forgiven the their olde synnes for Christes sake. And after whē he sayth that a mā is iustified by dedes & not of fayth onely / he will no more then that sayth dothe not so iustifie euery where / that nothinge iustifieth saue fayth. For dedes also do iustifie. And as fayth onely iustifieth before God / so do dedes onely iustifie before the worlde / wher of is ynough spoken / partlye in the prologe on Paule to the Romayns / & also in other places. For as Paule affirmeth Roma. .iiij. that Abra- ham was not iustified by workes afore God / but by fayth onely as Genesis beareth recoorde / so will James that dedes onely iustified him be- fore the worlde / and fayth wrought with his de- des: that is to saye / fayth wherewith he was ryghteous before God in the hert did cause him to worke the will of God outwardlye / wherby he was ryghteous before the worlde / & wher- by the worlde perceaued that he beleued in god loued & feared God. And as Hebre. .xi. the scrip- ture affirmeth that Raab was iustified before God: how sayth / so doth James affirmeth that how workes by which she shewed his fayth / she was iustified before the worlde / & it is true.

The pistle

And as for the epistle of Judas/though men have & yet do doute of the auctoure: & though it seme also to be drawen oute of the seconde epistle of S. Peter/and thereto alledgeth scripture that is no where founde/ yet seinge the matter is so godly and agreynge to other places of holpe scripture/ I se not but that it ought to haue the auctorite of holpe scripture.

The pistle of S. James The fyrst Chapter.



James the seruant of God and of the Lorde Jesus Christ/ sendeth gretinge to y. xii. trybes which are scattered here and there. * My brethren / count it excedynge ioye when ye faule into diuers temptacions/ for as muche as ye knowe how that

the tryinge of youre fayth bringeth paciencet and let pacience haue her perfect worke/ that ye maye be perfecte and sounde / lackinge nothinge.

Many of you lacke wysdome/ let him aye of God which geueth to all men indifferentlie/ and casteth no man in the teth: and it shal be geuen him. But let him aye in fayth & waue not. For he that douteth is lyke the waves of the see/ tost of the wynde and caried with violence. Nether let that man thinke that he shal receaue eny thinge of the Lorde.

awa

Of S. James Epistle

A waveringe mynded man is unstable in all his wayes.

Let the brother of lowe degre rioyce in y he is exalted/ & the ryche in that he is made lowe. For evē as y flower of the grasse/ shall he vanyshe awaye. The sonne ryseth with heate/ & the grasse wydereth/ & his flower falleth awaye/ and the beantie of the fassion of it perissheth: even so shall the ryche man perishe with his aboundance.

Happy is the man that endureth in temptation/ for when he is tryed he shal receave the crowne of lyfe/ which the Lorde hath promysed to them that love him.

Let no man saye when he is tempted that he is tempted of God. For God tempteth not vn-to evyll/ nether tempteth he anie mā. But every mā is tempted/ drawne awaye/ & entysed of his owne concupiscence. Then when lust hath conceived/ she bringeth forth synne/ & synne when it is fynished bringeth forth the deeth.

Erre not my deare brethren. * Every good gyfte/ & every parfayt gyfte/ is from above and commeth downe fro the father of light/ with whom is no variableness/ nether is he chaunged vnto darcknes. Of his awne will begat he vs with the worde of lyfe / that we shuld be the fyrst frutes of his creatures.

Wherefore deare brethren/ let every man be swyfte to heare/ slowe to speake/ and slowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

Wherefore laye a parte all fylthynges/ all su

perfluits

* In christ we be all like god/ & euen seruantes eche to other for christes sake/ currying in his office. And he that receiveth more from him than that/ of what soever degree he is a false christe & an apostate fro christ.

rom. v. a.

mat. vij. a
& xvi. c
mar. xj. c
luc. xj. b
jo. xvj. b
and xvj. c

perfluite of maliciousnes/and receave with
meknes the worde y is grafted in you/ which
is able to save youre soules R. * And se that
ye be doers of the worde & not hearers only/
deceavinge youre owne selves with sophistrie
For yf eny heare the worde/and do it not/he
is lyke vnto a man that beholdeth his body.
by face in a glasse. For assone as he hath looked
on him selfe/he goeth his waye / & forgetteth
immediatlie what his fashion was. But who
so loketh in the parfaict lawe of libertie/and
continueth ther in (yf he be not a forgetfull
hearer/ but a doer of y worke) the same shall
be happye in his dede.

Pure de-
votion.

Yf eny man amonge you seme devoute/
and refrayne not his tonge: but deceave his
owne herte/this mannes devocion is in vayne
Pure devocion and undefiled before God the
father/is this: to vssit the frendlesse and wid-
owes in their adversite/ and to kepe him selfe
spotted of the worlde. R

The.ii. Chapter. *

* To wor-
ke offea-
re & con-
pulsion is
brought
to love is
libertie &
the fullfil-
ling of y
lawe belo-
nging to
god / &
maketh

Brethren have not the fayth of oure loz
de Jesus Christ the loide of glory in
respekte of persons. If ther come into
your company a man with a golden rynge
and in goodly aparell and ther come in also a
pooze man in vyle rayment/and ye have a res-
pecte to him that weareth the gaye clothynge
and saye vnto him. Sit thou here in a good
place: and saye vnto the pooze / stonde thou
there or sit here vnder my fote stole:ate ye not
parciass in youre selves/ and have iudged af-
ter

ter evyll thoughtes?

Brethren my deare beloved brethren. Hath
not God chosen the pooze of this worlde/
which are ryche in fayth/ and heyres of the
kyngdom which he promysed to them that lo-
ve him? But ye have despised the pooze. Are
not the ryche they which opresse you: and they
which drawe you before iudges? Do not they
speake evyll of that good name after which
ye be named.

If ye fulfill the royall lawe accordynge to
the scripture which sayth. Thou shalt love
thyne neighbour as thy selfe/ ye do well. But
yf ye regarde one person more then another/
ye commit synne/and are rebuked of the lawe
as transgressours. Whosoever shall kepe the
whole lawe/ and yet fayle in one poynt/ he is
gyltie in all. For he that sayd. Thou shalt
not commit adulterie/ sayed also: thou shalt
not kyll. Though thou do none adulterie/ yet
yf thou kyll/ thou arte a transgressor of the la-
we. So speake ye/and so do as they that shall
be iudged by the lawe of libertie. For ther
shall be iudgement merciles to him that sheweth
no mercy/ and mercy reioyseth agaynst
iudgement: R

What a wayleth it my brethren/ though a
man saye he hath fayth/ when he hath no de-
des? Can fayth save him? If a brother or a
sister be naked or destitute of dayly fode/ and
one of you saye vnto them: Departe in peace/
God sende you warmnes & fode: not withston-
dynge ye geve the not the thyng which are

and mer-
ciful
to worke
of his ow-
ne accorde
And to the
merciful
hath God
bestowed
selfe to shew
mercie
And con-
trary vnto
to the vna-
merciful
he threat-
neth iud-
gement
without
mercie.
And mer-
cy reioy-
seth and
trumpeth
thou over iu-
dgement.
For where
mercy
is/ there
hath dona-
cion no pl-
acc by go-
des promi-
se. God ha-
th promy-
sed all me-
rcie to the
merciful
onlye.

The pistle

Now yf a
nye that
is not mer-
cyfull be-
leueth to
haue mer-
cy of god
he decea-
ueth him
selfe: beca-
use he ha-
th no go-
des wo-
de for him
for go-
des pro-
mise par-
tarneth
to p mer-
cyfull on-
lye: a true
faith ther-
fore is
known
by dede-
des.
to su. ij. e.

nedfull to the body: what helpeth it ther? For
so sayth/ys it have no dedes/is deed in it selfe.

Ye a man myght saye: Thou hast sayth/
and I have dedes: Shewe me thy sayth by
thy dedes: and I will shewe the my sayth by
my dedes. Beleeuest thou y ther is one God?
Thou doest well. The devyls also beleve
and tremble.

Wilt thou vnderstonde o thou wayne man/
that sayth with out dedes is deed? Was not
Abraham oure father iustified thozow wo-
rkes when he offered Isaac his sonne vpon the al-
tre? Thou seist how that sayth wrought
with his dedes / and thzough the dedes was
the sayth made perfect: a y scripture was ful-
filled which sayth: Abraham beleved God/a
it was reputed vnto him for rightewesnes: a
he was called the frende of God. * Ye se then
how that of dedes a man is iustified/a not of
sayth only. Lyke wyse also was not Raab the
harlot iustified thozow wo-
rkes/when she re-
ceaved the messengers/a sent the out another
waye? For as the body/with out the sperte
is deed/evl so sayth with out dedes is deed *

The.iii. Chapter.

* Ye that
taketh au-
to-ryte to
rebuke o-
ther of
that whe-
re in he sin-
neth him
selfe/the

M Brethren / be not every mā a * ma-
ster/remembre how that we shall
receave the moze damnacion: for in
many thinges we synne all. Yf a man synne
not in worde/the same is a perfecte mā/a able
to tame all the body. Beholde we put bittes
into y horses mouthes that they shal obeye
vs/a we turne aboute all the body. Beholde
also

Of S. James.

Jo. cccli.

also the Myppes / which though they be so
gret/and are dryven of scarce winde/ yet are
they turned about with a very smale helme/
whither soever the violence of the governer
wyll. Even so the tonge is a lyttell member/
and sosteth great thinges.

Beholde how gret a thinge a lyttell fyre
kynndeth/a the tonge is fyre/and a worlde of
wyckednes. So is the tonge set amonge oure
members/that it defileth the whole body / a
setteth a fyre all that we have of nature / and
is it selfe set a fyre even of hell.

B All the natures of beastes/a of byrdes/and
of serpentes/and thinges of y see/ are meked
a tamed of the nature of man. But the tonge
can no man tame. It is an vntuclly evyl full
of deadly popson. Therwith blesse we God
the father/and therwith curse we mē which
are made after the similitude of God. Out of
one mouth procedeeth blessinge and cursyn-
ge. My Brethren these thinges ought not so
to be. Doth a fountayne sende forth at one
place swete water and bytter also? Can the
fygge tree/my Brethren/bear olive beries: o-
ther a vyne beare fygges? So can no fountay-
ne geve bothe salt water and fresshe also. If
enyman be wyse and endued with learnynge
amonge you let him shewe the wo-
rkes of his good conversaciō in meanes that ys coupled
with * wisdom.

But Yf ye have bitter envyinge and streyfe
in youre hertes/reioyce not: kether be lyars
agaynst the truthe. This wisdom descendeth
of god.

Q.v. not from

same sha-
ll have the
greater
damnaciō
he must
bewitho-
ut synne
that will
cast y fy-
re stone.

* wisdom
me: All
meeknes
and obed-
ence must
be accordi-
ge to the
wisdomes
a worde
of god.

The pistle of S. James.

Naturall that is all that a man both with out the spirite of god. Bodly wisdom is knowen. Not from a boue: but is erthy/ and *naturall/ and diuclish. For where envyinge & stryfe is/ there is stablenes & all maner of evyll worke. But the wisdom that is from above/ is fyrst pure/ then peasable/ gentle/ and easy to be entreated/ full of mercy and good frutes/ without iudgyng/ and without simulaciō: pecc/ and the frute of rightwysnes is sowne in peace/ of them that mayntene peace.

The.iiii. Chapter.

From whence cometh warre & fight/ whyge amonge you: come they not here hence? even of youre voluptuousnes that rayne in youre members. Ye lust/ and have not. Ye envie & have indignacion/ and cannot obtayne. Ye fight and warre & have not/ because ye aye not. Ye aye and receave not/ because ye aye a mysse: even so consume it apon youre voluptuousnes. Ye advouterars/ & women that breke matrimonte: knowe ye not how y the frēshippe of y woulde is enninite to godwarde? Whosoever wilbe a frende of the worlde/ is made the enemye of god. Either do ye thinke that the scripture sayeth in vayne? The *spite that dwelleth in you/ lusteth evē contrary to envie: but giveth more grace.

Submit youre selves to god/ and resist the devyll/ and he will flye from you. Drawe nye to god & he will drawe nye to you. Cense youre hondes ye synners/ and poudge youre hettes ye waverynge mynded. Suffre afflictions: forowe ye and wepe. Let youre laughter be turned to mornyng/ and youre ioye to hevynnes.

Of S. Judas. Jo. cccxii.

nes. Last donne youre selves before the lord/ and he shall lift you up. Backbyte not one another/ brethren. He that *backbyteth his brother/ and he that iudgeth his brother/ backbyteth the lawe/ and iudgeth the lawe. But and yf thou iudge the lawe/ thou art not an observer of y lawe: but a iudge. Ther is one lawe geve/ which is able to save and to dystrope. What art thou that iudgeth a nother man?

Go to now ye that saye: to daye & to morow let vs go into soche a citie and continue there a yere & bye and sell/ and wyne: and yet cannot tell what shall happen to morowe. For what thyng is youre lyfel? It is even a vapoure that apereth for a lytell tyme/ and then vanyssheth awaye: for that ye ought to saye: yf the lord will and yf we live/ let vs do this or that. But now ye reioyce in youre boastinges. All soche reioysynge is evyll. Therefore to him that knoweth how to do good/ and doth it not/ to him it is synne.

The.v. Chapter.

Go to now ye ryche men. Wepe/ and howle on youre wretchednes that shall come apon you. Your riches is corrupted/ your garmentes are moth eaten. Your golde and your silver are cankered/ and the rust of them shall be a witness vnto you/ & shall eate youre flesh/ as it were fyre. Ye have heaped treasure togedder in youre last dayes: Beholde the hyre of y labourers which have reaped doune youre felde (which hyre is of yewill/ you kept backe by fraude) cryeth: & y cryes of

we/ grace increaseth in vs and lusteth my nysh: and therefore he sayth Submitte your selves to god.

* He that backbyteth or iudgeth his brother dothe indge the lawe to be euell for a bludeth to do so.

He that knoweth and yet doth not is without excuse. For God hath promised no mercie: but to him that wyll do his godly will.

them

The pistle

* Slaug- ther: as whē men kyll best- es to ma- ke chere with all / and as the Jewes did in their shake of- ferings / & frewill offerin- ges &c. (Two spe- ciall ray- nes) haue they / the one at so- wege ty- me / & the o- ther at bl- ominge ty- me: of wh- ich if they lacke ete- er / all is frutelesse

them which have reped / are entred into the ea- res of the lorde Sabaoth. Ye have lived in ple- asure on the erth and in wantannes. Ye have norysshed youre herte / as in a daye of * slaugh- ter. Ye have condempned and have killed the iust / and he hath not resisted you. * Be pacient therfore brethren vnto the com- mynge of the lorde. Beholde the husbande- man wayteth for the precious frute of the erth / and hath longe patience ther vppon / vn- till he receave (the erly and the latter rayne.) Be ye also pacient therfore / and settle youre hertes / for y commynge of the lorde draweth nye. Brodge not one agaynst another brethren / lest ye be dāpned. Beholde the iudge stondesth before the doore. Take (my brethren) the pro- phettes for an ensample of sufferynge aduer- sitie / and of longe patience / which spake in the name of the lorde. * Beholde we comite them happy which endure. Ye have hearde of the patience of Job / & have knowen what ende the lorde made. For the lorde is very pi- tisfull and mercifull.

But above all thynges my brethren / sweare not / nether by heven / nether by erth / nether by any other othe. Let youre * ye be ye / and youre maye naye / lest ye faule into ypocrecy. If any of you be evyll veped / let him praye. If any of you be mery / let him singe psalmes. If any be diseased amonge you / let him call for the elders of the congregacion / and let the praye over him / and anoynte him with oyle in the name of the lorde / and the prayer of sayth- Ma

Of S. Judas. ffo. ccclii.

shall save the sicke / and the lorde shall rayse him vp : and yf he have committed synnes / they shalbe forgiven him. ther in the mouth on dede / in be sturc or ge sturc: it is ypocrysie or dissim- ulacion.

* knowledge youre fautes one to another: & praye one for another / that ye maye be healed. The prayer of a ryghteous mā avayleth mo- che / yf it be servēt. Helias was a man mortall / even as we are / and he prayed in his prayer / that it myght not rayne: and it rayned not on the erth by the space of thre yeares and sive monethes. And he prayed agayne / & the heve gave rayne & the erth brought forth her frute. tti. re. p. 81 lu. liti. d.

Brethren yf eny of you erre from the trueth and a nother convert him / let the same knowe that he which converted the synner fro goynge a straye out of his waye / shall save a soule fro deeth / & shall hyde y multitude of synnes. mat. p. lli.

The ende of the pistle of Saynt James.

The pistle of saynt Judas.

Judas the serbaunt of Je- sus Christ / the brother of Ja- mes. To them which are cal- & sanctified in god the father / and preserved in Jesu Christ. Mercy vnto you / and peace & love be multiplied.

Beloved / when I gave all diligence to wri- te vnto you of the comen saluacion: it was nedfull for me to wyte vnto you / to exhorte you / that ye shuld continually labour in the sayth which was once geve vnto the sayntes

The pistle

For ther are certayne craftely crept in / of which it was writen afore tyme vnto soche ind gemet. They are vngodly & turne the grace of oure God vnto wantannes / & denye God the only Lord / and oure Lord Iesus Christ.

My mynde is therfore to put you in remembrance / for as moche as ye once knowe this / how that the Lord (after that he had delivered the people out of Egypt) destroyed them which afterwarde beleved not. The angels also which kept not their fyrst estate : but left their awne habitation / he hath reserved in everlastinge chaynes vnder darcknes vnto y iudgemet of the greate daye : erl as Sodom & Gomor / & the cities aboute them (which in ly ke maner defiled them selves with fornicaciō and folowed strange fleshe) are set forth for an ensample / and suffre the vengeance of eternall fyre. lykwyse these dremers despyle the fleshe / despyse rulers and spake evyll of them that are in auctoritie.

Let Michael the archangel when he strove agaynst the devyll / & disputed about the body of Moses / durst not geve raylinge sentēce / but sayde : the Lord rebuke y. But these speake evyll of those thinges which they knowe not : & what thinges they knowe naturally / as beastes which are without reason / in tho thinges they corrupte them selves. Wo be vnto them / for they have folowed y waye of Cayn / and are vtterly given to the erreure of Balam for lukers sake / and peryshe in the treason of Loxe.

These

Of S. Judas.

Jo. ccclii.

These are spotties which of youre kindnes feast to gedder / with out feare / fedynge them selves. Cloudes they are with outen water / carried about of wyndes / and trees with out fruit. i. pet. ii. te at gadringe tyme / twyse deed and plucked vp by the rotes. They are the ragynge waves of y see / fominge out their awne shame. They are wandrynge starres to whom is reserved the myst of darcknes for ever.

Enoch the seventh from Adam prophesied before of suche / saying : Beholde / y lord shall come with thousande of sayntes / to geve iudgement agaynst all men / & to rebuke all that are vngodly amonge them / of all their vngodly dedes / which they have vngodly comitted / and of all their cruell speakynges / which vngodly sinners have spoken agaynst him.

These are murmurers / complainers / walkynge after their awne lustes / whose mouthes speake proude thynges. They have men in greate reverence be cause of a vauntage. But ye beloved / remember the wordes which were spoken before of the Apostles of oure lord Iesus Christ / how that they tolde you that ther shulde be begylets in the last tyme / which shuld walke after ther awne vngodly lustes. These are makers of sectes fleshlye / havynge no sprete.

But ye derlye beloved / edyfie youre selves in youre most holy sayth / prayinge in the holy goost / and kepe youre selves in the love of God / lookinge for y mercy of oure lord Iesus Christ / vnto eternall lyfe. And have compas-

sion on

num. piii

gen. p. v.

* Strange
ge fleshe
that is tu
nyng to
e naturall
Use vnto
the vnnat
turall. ro

gene. liii.
nu. p. v. a
nu. p. vii

The pistle of S. Judas.

tion on some/separatynge them: & other save
with feare/pullinge them out of the tyze/and
hate the fylthy vesture of the flesshe.

Unto him that is able to kepe you that ye
faule not/ & to present you faultlesse before the
presence of his glory with ioye / y is to saye/
to God oure saviour which only is wyse / be
glory/maiestie/dominion/and power / now &
for ever. Amen.

After foloweth the Apocalyps.



The reuelacion of S. John the divine.

The fyrst Chapter.



21

The reuelacion of Iesus
Christe/ which god gave vn-
to him/ for to shewe vnto his
seruautes thinge which mu-
ste shortly come to passe. *
And he sent and shewed by
his angell vnto his seruant Iohn/ which ha-
re recorde of the worde of god/and of the testi-
mony of Iesus Christe/and of all thinges y
he sawe. Happly is he that redith/ & they that
heare the wordes of the prophesy / and kepe
thoo thinges which are written therin. For
the tyme is at hande.

Iohn to the. vii. congregacions in Asia. Gra-
ce be with you and peace/ from him which is
and which was/ and which is to come/ & from
the. vii. spretes which are present before his
trone/ & from Iesus Christ which is a fayth-
full witnes/ & fyrst begottē of the deed: & *1. cor. i. e.*
de over the kinges of the erth. Unto him that *1. cor. xv. d.*
loved vs & wesshed vs fro synnes in his aw- *heb. i. p. d.*
ne bloud/ & made vs kinges & prestes vnto *1. pet. i. b.*
God his father/ be glory / & dominion for ever *1. ioh. i. d.*
more. Amen. Beholde he cometh with clou- *isa. lii. d.*
des/ & all eyes shall se him: & they also which *matthew.*
peersed him. And all kinredes of y erth shall *iude. i. c.*
saye. Even so. Amen. I am Alpha and Omega/ the begynninge and the endinge/ sayth
the Lorde almyghty/ which is & which was
and which is to come.

The Reuelacion

Path.
mos.

Sondaye

I Iohn youre brother & companion in tribulacion / & in the kyngdom & pacience which is in Iesu Chyriste / was in the yle of Pathmos for the worde of god / & for y^e witnessynge of Iesu Chyriste. I was in the spete on a sondaye / and herde behynde me / a gret voyce / as it had bene of a trompe sayinge: I am Alpha & Omega / the fyrst and the laste. That thou seist write in a booke / and sende it vnto the congregacions which are in Asia / vnto Ephesus and vnto Smyrna / and vnto Pargamos / and vnto Thiatira / and vnto Sardis / & vnto Philadelphia / and vnto Laodicia.

The fyrst figure.
Sev^e gol
den candel
sticks.

And I turned backe to se the voyce that spake to me. And when I was turned / I sawe. vii. golde candel styckes / & in the mydde of the candel styckes / one lyke vnto y^e sone of man clothed with a lynnen garment / & came to the ground / & gyrd aboute the pappes with a golden girdle. His heed / & his heares were whyte / as whyte wolfe / & as snowe: and his eyes were as a flame of fyre: & his fete lyke vnto brasse / as though they bzent in a fornaice: and his voyce as the founde of many waters. And he had in his right honde vii. starres. And out of his mouth went a sharpe twoo edged swearde. And his face shone ev^e as the sonne in his strength.

Seven
starres.

And when I sawe him / I fell at his fete / & ven as deed. And he layde hys ryght honde upon me / sayinge vnto me: feare not. I am the fyrst / and the laste / and am a lyve / and was deed. And beholde I am a lyve for ever more / and have the keyes of hell and of deeth. my
telles

esa. xli. 8
& xlii. 1

Of S. Iohn.

ffo. cccc. vi.



The fyrst
figure.

te therefore the thynges which thou haste seene / and the thynges which are / and the thynges which shalbe fulfyllid here after: and y^e mystery of the vii. starres which thou sawest in my ryght honde / & the vii. golden candel styckes. The vii. stares are the messengers of the vii. congregacions: And the vii. candel styckes which thou sawest are the vii. congregacions.

The seconde Chapter.

y. ii.

Vnto

The Revelacion

Messenger
is the
preacher
of the con-
gregaciō.

Unto the messenger of the congregaci-
on of Ephesus wyte: These thynges
sayth he that holdeth the vii. starres
in his right honde/ and walketh in the myd-
des of the vii. golden candlestyckes. I knowe
thy workes/ and thy labour/ and thy patience/
a howe thou cannest not forbear the which
are evyll: and examinedst them which saye
they are Apostles/ & are not: and hast founde
them lyars and dydest wasshe thy self. And
hast patience: and for my names sake hast la-
bored and hast not fainted. Neverthelesse I
have sumwhat agaynst the/ for thou hast lef-
te thy fyrst love. Remember therfore from
whence thou art fallen/ and repent/ and do the
fyrst workes. Or elles I wyll come unto the
shortly/ and will remove thy candlestyk out
of his place/ excepte thou repent. But this
thou haste because thou hatest y dedes of the
Nicolaitans / which dedes I also hate. Lett
him y hath eares heare/ what y sprete sayth
unto the congregacions. To him that overcom-
meth/ will I geve to eate of the tre of lyfe/
which is in the myddes of y paradise of god.

The con-
gregaciō
of Smyr-
na.

And unto the angell of the congregacion of
Smyrna wyte: These thynges sayth he that
is fyrst/ and the laste/ which was deed and is
alive. I knowe thy workes and tribulacion &
poverte/ but thou art ryche: And I knowe the
blasphemyp of them whiche call them selves Je-
wes and are not: but are the congregaciō of sa-
than. feare none of thoo thynges which thou
wilt soffre. Beholde/ the devyll shall caste of
you in

Of S. John.

Jo. cccclvii.

you into prison/ to tempte you/ and ye shall
have tribulacion. y. dayes. Be faythfull unto
the deeth and I will geve the a crowne of lyfe.
Let him that hath eares heare/ what the spre-
te sayth to the congregacions: He that over-
cometh shall not be hurte of the seconde deeth.

And to the messenger of the congregacion
in Pergamos wyte: This sayth he which
hath y sharpe swerde with two edges. I knowe
thy workes & where thou dwellest/ evyn of Perga-
mos. where Sathans scat ys/ and thou kepst my
name and hast not denyed my sayth. And in
my dayes Antipas was a faythfull witnes
of myne/ which was slayne amonge you whe-
re sathan dwelleth. But I have a fewe thyng-
es agaynst the: y thou hast there/ they that
mayntayne the doctryne of Balam which
taught in balake/ to put occasion of syn befoze
the chylde of Israhell/ that they shulde ea-
te of meate dedicat unto ydoles/ & to commyt
fornicacion. Even so hast thou them that
mayntayne the doctryne of the Nicolaitans/
which thyng I hate. But be converted or el-
les I will come unto the shortly & will fyght
agaynst the with the swerde of my mouth
Lett him that hath eares heare what the spre-
te sayth unto the congregaciōs: To him that
overcommeth will I geve to eate manna that
is hyd/ and will geve him a whyte stone / & in
the stone a newe name wyrtten / which no mā
knoweth/ savinge he that receaveth it.

And unto the messenger of the congregaci-
on of Thracia wyte: This sayth the sonne

y.iii. of god

The con-
gregaciō
of Perga-
mos.

nu. xviii.

The con-
gregaciō
of Thra-
cia.

The Reuelacion

of god/ which hath his eyes lyke vnto a flame of fyre/ whose fete are like brasse: I knowe thy workes & thy love/ service/ and fayth/ and thy pacifce/ & thy dedes/ which are mo at the last then at the fyrste. Notwithstandinge I have a fewe thynges agaynst the/ that thou I offereft that woman Iesabell/ which called her sylfe a prophete to teache and to deceave my seruautes/ to make them commyt fornicacion/ & to eat meate offered vppe vnto ydoles. And I gave her space to repent of her fornicacion & she repented not. Beholde I will caste her into a beed/ & them y commyt fornicacion wher into gret adversite/ excepte they tourne fro their deades. And I will kyl her children with deeth. And all the congregacions shall knowe that I am he which seareth y repnes and hertes. And I will geve vnto evere one of you accordynge vnto youre workes.

Fornicacion is a synne abhominable

Hieremye ch. d

Psal. 115. c

Vnto you I saye/ & vnto other of them of Chiatyza as many as have not this lerninge & which have not knowen the depnes of Sathā (as they saye) I will put apd you none other burthē/ but y which ye have alreddy. Holde fast tyll I come/ & whosoever overcometh and kepeth my worke vnto the ende/ to hym I will I geve power over nacids/ & he shall rule them with a rodde of yron: & as the vessels of a pottet/ shall he breake them to shewers. Evē as I receaved of my father/ evē so will I geve him y moornyng starr. Let him y hath eares heare what the sprete sayth to the congregacions. **The. iiii. Chapter.**

And

Of S. John.

ffo. cccclviii

And wyte vnto the messenger of the congregacion of Sardis: this sayth he that hath the sprete of god/ and the vii. starrs. I knowe thy workes/ thou haste a name that thou lovest/ and thou art deed. Be awake and strength the thynges which remayne/ that are redy to dye. For I have not founde thy workes perfayte before god. Remember therfore how thou hast receaved and heard/ and hold fast/ & repēt. If thou shalt not watch/ I will come on y as a thefe/ & thou shalt not knowe what houre I wyll come upon the. Thou haste a fewe names in Sardis/ which have not despyled their garmentes: & they shall walke with me in whyte/ for they are worthy. He that overcometh shall be clothed in whyte araye/ & I will not put out his name out of the booke of lyfe/ and I will confesse his name before my father/ and before his angelles. Let him that hath eares heare what the sprete sayth vnto the congregacions.

The congregacion of Sardis

i. thers. v. a
ii. pe. iii. e

B And wyte vnto y tydinge bringer of y congregacion of Philadelphia: this sayth he y is holy & true/ which hath y keye of Dauid: which openyth & nomā putteth/ & putteth & nomā openeth. I knowe thy workes. Beholde I have set before the an open doore/ and no man can shut it/ for thou haste kept my saynges/ and haste not denyed my name. Beholde I make them of the congregacion of Sathan/ which call themselves Jewes and are not/ but do lye: Beholde: I will make them that they shall come

esa. xlviii. f. and Job xli. 8. The congregacion of Philadelphia.

y. liii. and

The Reuelacion

and worſhippe before thy ſet: and ſhall knowe that I love the.

Because thou haſt kept y wordes of my pa-
ciēce/ therefore I will kepe y ſed the houre of
tēptacion/ which will come vpon all y worlde/
to tempte them y dwell vpon the erth. Behol-
de I come ſortly. Holde that which thou ha-
ſte/ that no man take awaye thy crowne. Him
that overcometh/ will I make a pyllar in the
temple of my God/ & he ſhall goo no more ou-
te. And I will wyte vpon him/ the name of my
God/ & the name of y cite of my god/ newe Je-
ruſale/ which cometh doune oute of heuē ſed
my God/ & I will wyte vpon him my newe
name. Let him that hath eares heare/ what
the ſpēte ſayth vnto the congregacions.

The con-
gregaciō
of Laodi-
cia.

And vnto the meſſenger of y congregaciō
which is in Laodicia wyte: This ſayth (amē)
the ſaythfull & true witnes/ y begynninge of
the creatures of God. I knowe thy workes y
thou arte nether colde nor hot: I wolde thou
were colde or hotte. So then because thou ar-
te bitwene bothe/ and nether colde ner hot/ I
will ſpēce y oute of my mouth: because thou
ſayſt thou arte riche & increſyd w goode & ha-
ſte nede of nothyng / and knoweſt not howe
thou arte wretched and miſerable/ poore/ ſlin-
de/ and naked. I counſell the to bye of me gol-
de tryed in the fyre/ that thou mayſte be riche

was god & whyte raymēt/ y thou mayſte be clothed/ y
loueth th thy ſplthy nakednes do not apere: & anoynt
em the cha thyne eyes with eye ſalve/ y thou mayſte ſe.
ſte ſeth.

As many as I love/ I rebuke and chaſten:
Be ſer-

Of S. Iohn.

Jo. ecclij.

Be ſeruent therfore and repēt. Beholde I ſtd
de at the doore and knocke. If any man hea-
re my voyce and open the doore/ I will come in
vnto him and will ſuppe with him/ & he with
me. To him that overcommeth will I graun-
te to ſytt with me in my ſeate/ euen as I over-
cam & have ſyten with my father/ in his ſea-
te. Lett him y hath eares heare what the ſpē-
te ſayth vnto the congregacions.

The.iii. Chapter.



The Revelation

After this I looked / and beholde a doore
was open in heven / and the fyrste voy-
ce which I harde / was as it were of a
trompet talkinge with me / which said: come
vp hydder / & I will shewe the thynges which
must be fulfilled here after. And immediatly
I was in the spire: and beholde a seate was
put in heven and one sate on the seate. And he
that sat was to loken apō like vnto a iaspere
stone / and a sardyne stone: And there was a ray-
ne bowe aboute the seate / in syght lyke to an
Emeralde. And aboute the seate were. xiiii.
seates. And vpon the seates. xiiii. elders
syttinge clothed in whyte rayment / and had
on their heddes crownes of gold.

And out of the seate proceded lightnynges /
and thundrynges / and voyces / and there were
vii. lampes of fyre / burninge before y^e seate /
which are the vii. spretes of God. And befo-
re the seate there was a see of glasse lyke vnto
cristall / and in the myddes of the seate / and ro-
unde aboute the seate / were iiii. bestes full of
eyes before and behynde. And the fyrste best
was lyke a lion / the seconde best lyke a calfe /
& y^e thyrde beste had a face as a man and the
fourthe beste was like a flyng eagle. And the
iiii. bestes had echē one of them vi. wynges
aboute him / and they were full of eyes with
in. And they had noo reste daye nether nyght
sayinge. holy / holy / holy / lorde god almyghty /
which was / and is / and is to come.

And when those bestes gave glory and ho-
nour and thanks to him that sat on the seate
which

Of S. Iohn.

fo. ccc. lxx.

which lyveth for ever & ever: the xiiii. elders
fell doune before him that sat on the trone /
and worshipped him that lyveth for ever /
and caste their crownes before the trone say-
inge: thou arte worthy lorde to receave glory /
& honoure / and power / for thou haste created
all thynges / and for thy wylls sake they are /
and were created.

The v. Chapter.

And I sawe in the right honde of him /
that sat in y^e trone / a booke written with
in and on the backside / seald with vii.
seales. And I sawe a stronge angell which
cryed with a loude voyce: Who is worthy to
open the booke / and to loose the scales ther of.
And no man in heven / nor in erth / nether vn-
der the erth / was able to open the booke / nether
to loken thereon. And I wepte moche / because
no man was funde worthy to open and to re-
de the booke / nether to loken thereon.

And one of the elders sayde vnto me: wepe
not: Beholde a lion beinge of the tribe of Iu-
da / the rothe of Dauid / hath obtayned to open
the booke / and to lose the vii. scales ther of.
And I behelde / and loo / in the myddes of the
seate / and of the iiii. bestes / and in the myddes
of the elders / stode a lambe as though he had
bene kylled / which had vii. hornes and vii. e-
yes / which are the spretes of God / sent into
all the worlde. And he cam and toke the bo-
oke oute of the right honde of him that sate
appon the seate.

And

The booke
he sealed
with seuen
seales.

A syon ob-
tained to
open the
booke.

Rayne
Bowe.

The secō
de fygure

Seven
lampes.

Four
bestes.

The Revelation

And when he had take the booke/the. iiii. bestes and viiii. elders fell doune before the labe/ havinge harpes & golden vialles full of odoures which are the prayers of saynctes & they songe a newe songe saynge: thou art worthy to take y booke & to open y seales therof: for thou wast kylled & haste redeemed vs by thy blood / out of all kynnedes / and tonges / and people / and nations / and haste made vs vnto oure god / kynges and prestes and we shall raygne on the erth.

And I behelde/and I herd the voyce of many angylles aboute the trone / and about the bestes and the elders/ and I herde thousand thousandes/ saynge w a lowde voyce: Worthy is the lambe that was killed to receave power/ and riches and wisdom/ and strenghte/ and honoure and glozy/ and blyssynge. And all creatures/ which are in heven/ and on the erth/ and vnder the erth/ and in the see/ and all that are in them herd I saynge: blyssynge/ honout/ glozy/ and power/ be vnto hym/ that sitteth upon the seate/ and vnto the lambe for ever more. And the. iiii. bestes sayd: Amen. And the. viiii. elders fell upon their faces/ and worshypped him that lyveth for ever more.

The. vi. Chapter.

And I sawe when the lambe openyd one of the seales/ and I herde one of the. iiii. bestes saye/ as it were the noyse of thonder/ come and se. And I sawe/ and beholde there was a whyte horse / and he that sat on him had a bowe/ and a crowne was gevyng

dan. vii. c

The lam
be opened
the seales

Of S. John.

ffo. cccclxi

vnto him/ and he went forth conqueringe and fozte overcome. And when he opened the secōde seale/ I herde the seconde beste saye: come and se. And there went out another horse that was red/ and power was geven to him that satte there on/ to take peace from the erth/ and that they shulde kyl one another. And there was geven vnto him a gret swearde.

And when he opened y thyrde seale/ I herde the thyrde beste saye: come and se. And I behelde/ and loo/ a blacke horse; and he that satte on him/ had a payre of balances in his honde. And I herd a voyce in the myddes of the. iiii. bestes saye: a measure of wheat for a peny/ and iii. measures of barley for a peny; and oyle and wyne se thou hurte not.

And when he opened the fourth seale / I herde the voyce of the fourth beste saye: come and se. And I looked. and beholde a grene horse/ and his name that sat on him was deeth/ and he followed after him/ and power was geven vnto them over the fourth parte of the erth/ to kyl with swearde/ and with hunger/ and with deeth/ that cometh of vermen of the erth.

And when he opened the fyfte seale/ I sawe vnder the altre/ the soules of them that were kylled for the worde of God/ and for the testimony which they had/ and they cryed with a lowde voyce saynge: How longe tariest thou lord holy and true/ to iudge and to avenge oure blood on them that dwell on the erth/ And longe whyte garmentes were geven vnto every

The thyr
de figure



isa. ij. 8.
ozce. v. 8.
luc. xviii
The. v. fi
gure.

every one of them. And it was sayde vnto them that they shulde reste for a lyttle season vntill the nomber of their felowes/ and brethren/ and of them that shulde bekyllled as they were/ were fulfyllled.

And I behelde when he opened the sixte seale/ and loo there was a grett erthquake and the sunne was as blacke as sacke clothe made of beare. And the mone weped even as bloud: and

The four
th figure



and the starrs of heven fell vnto the erth/ even as a fygge tree casteth from her her fygges/ when she is shaken of a myghty wynde. And heven vanysshed awaye/ as a scroll whē it is rolled togedder. And all mountayns and yles/ were moved oute of their places. And the kynge of the erth/ & the gret men/ & the ryche men/ and the chiefe cap tayne/ & the myghty



esā. ij. 8.
ozee. p. 8.
luc. p. liij

myghty men/ and every bond man/ and every
free man/ hyd them selves in denues/ and in
rockes of the hylles/ and sayde to the hylles/
and rockes: fall on vs / and hyde vs from the
presence of him that sitteth on the seate/ and
from the wrath of the lambe/ for the grete da-
ye of hys wrath ys come/ And who can endu-
re it.

The. vii. Chapter.

And



The. vi.
figure,

2 And after that I sawe. iiii. angels stonde
on the iiii. corners of y^e erth/ holdynge y^e
iiii. wyndes of the erth/ that y^e wyndes
shalde not blowe on the erthe / nether on the
see/ nether on any tree. * And I sawe another
angell ascende from the rysynge of the sunne/
which had the seale of the lvyng god / and
he cryed with a loude voyce to the iiii. angelle
(to whom power was geyvyn to hurt the erth
and the

Angell is
a greke
worde &
signifieth
a messen-
ger. And
all the an-
gelles are
called mes-
sengers &

The Revelacion

Because they are sent so of te from god to man on messengers: even so prophetes/ preachers and the prelates of the churches: are called that is to saye messengers/ Because they are of fyre is to bring ge them selfe sage of god vnto the people. The good angelles here in this booke are the true byshoppes and preachers/ and the well angelles are the heretikes and

and the see) saying: Hurt not the erth nether the see/ nether the trees/ tyll we have sealed y servauntes of oure god in their forheddes.

And I herde the nombre of them which were sealed/ & there were sealed an L. and xliiii. M. of all the trybes of the chyl dren of Israell. Of the trybe of Juda were sealed xii. M. Of the trybe of Ruben were sealed vii. M. Of the trybe of Gad were sealed xii. M. Of the trybe of Asser were sealed vii. M. Of the trybe of Neptalym were sealed vii. M. Of the trybe of Manasses were sealed vii. M. Of the trybe of Symeon were sealed vii. M. Of the trybe of Leuy were sealed xii. M. Of the trybe of Issacar were sealed vii. M. Of the trybe of Zabulon were sealed vii. M. Of the trybe of Joseph were sealed vii. M. Of the trybe of Benjamin were sealed vii. thousande.

After this I behelde/ and lo a gret multitude (which nomā coulde nombre) of all nacions and people/ and tonges/ stode before the seate/ and before the lambe/ clothed with longe whyte garmentes/ and palmes in thier hondes/ & cryed with a lowde voyce/ sayinge: salvation be ascribed to him that sitteth upon the seate of oure god/ and vnto the lambe. And all the angelles stode in the compase of the seate/ & of the elders and of the xliiii. bestes/ and fel before the seat on their faces/ and worshipped god/ sayinge/ amen: Blessynge and glory/ wisdom and thankes/ and honour/ & power and myght/ be vnto oure god for evermore Amen.

And one of the elders answered/ sayinge vnto

Of S. John

Jo. ccc. lvi

vnto me: what are these which are arrayed in longe whyte garmentes/ & whence cam they? And I sayde vnto him: lord thou wottest. And he sayde vnto me: these are they which cam oute of gret tribulacion & made their garments large & made them whyte in the bloud of the lambe: therefore are they in the presence of the seate of God & serve him daye & nyght in hys temple/ and he that sitteth in the seate wyll dwell amonge them. They shall hunger no more nether thyrst/ nether shall the sunne lyght on them/ nether eny heate: for the lambe which ys in the myddes of the seate shall fede them/ and shall ledde them vnto fountaynes of lynynge water/ and god shall wype awaye all teares from their eyres.

The. viii. Chapter.

And when he had opened the seventh scale/ there was silence in heven aboute the space of halfe an houre. And I sawe angelles stondynge before god/ and to them were given vii. trompettes. And another angel cam & stode before the aultre havynge a golden senser/ and moche of odoures was given vnto him/ that he shulde offre of the prayers of all saynctes upon the golden aultre/ which was before the seate. And the smoke of the odoures which came of the prayers of all saynctes/ ascended vppe before god out of the angelles honde. And the angel took the senser & fylled it with fyre of the aultre & caste it into the erth/ and voyces were made/ and thondrynge and lightnynges/ and erth quake.

3. ii.

And

false preachers which ever falslye gods worde/ with which the church of Christ shalbe thynne miserable blye place vnto the ende of the world/ as is paynted in these figures.

The. vii. figure.

The Revelacion

The .vii.
figure.



And the .vii. angels which had the .vii. tabrettes prepared them selves to blowe. The fyrst angel blew and there was made haille and fyre/which were myngled with bloud/ and they were caste into y^e erth: and the thyrde parte of trees was burnt / & all grene grasse was brent. And y^e seconde angel blew: & as it were a gret mountayne: burnynge wth fyre was caste in to the see / & the thyrde parte of the see

Of S. Iohn. Ho. ccclyv

see turned to bloud / and the thyrde parte of the creatures which had lyfe / dyed / & the thyrde part of shippes were destroyed.

And the thyrde angel blew / & ther fell a grett starre from heven burnynge as it were a lampe / & it fell into the thyrde parte of the ryvers / & into fountaynes of waters / and the name of the starre is called wormwood. And y^e thyrde part was turned to wormwood. And many men dyed of the waters because they were made bytter. And the fourth angel blew / and the thyrde parte of the sunne was smytten / & the thyrde parte of the moone / & y^e thyrde part of starres: so that the thyrde parte of them was darckned. And the daye was smytten that the thyrde part of it shulde not shyne / & lyke wyse y^e nyght. And I behelde and herd an angel flynge thowre the myddes of heven / sayinge with a lowde voyce: Woe / woe to the inhabiteres of the erth because of the royes to come of the trompe of the .iii. angels which were yet to blowe.

The .ix. Chapter.

And the fyfte angel blew / and I sawe a starre fall from heven vnto the erth. And to him was geven the keye of the bottomlesse pytt. And he opened the bottomlesse pytt / and there arose the smoke of a grett fornace. And the sunne / and the ayer were darckned by the reason of the smoke of the pytt. And there cam out of the smoke locustes vpo the erth: and vnto them was geve power as the scorpions of the erth have power. And it hurt

The .viii.
figure.

The Revelacion

The. viii
figure.



Hurt y grasse of the erth: nether eny grene thinge: nether eny tree: but only those mē which have not y scale in their forhede/ & to thē was cōmaunded y they shulde not kyll thē/ but y they shulde be vexed y monethes/ & their payne was as the payne y cōmeth of a scorpion/ whē he hath stoge a mā. And in those dayes shall men see deeth/ & shall not synde it/ and shall

esal. li. d.
ezec. x. 8.
luc. x. xlii
sapi. xv. j.

Of S. Iohn . . . Jo. ccc. xvi.

shall desyre to dye/ & deeth shall flye frō thē.

And the similitude of the locustes was lyke unto horses prepared vnto battayll/ and on their heddes were as it were crownes/ lyke vnto golde: and their faces were as it had bene the faces of men. And they had heare as the heare of women. And their tethe were as the tethe of lyons. And they had habbergions/ as it were habbergions of yron. And the sounde of their wynges/ was as the sounde of charrettes when many horses runne to gedder to battayle. And they had tayles lyke vnto scorpions/ and there were stinges in their tayles. And their power was to hurt men v. monethes. And they had a kynge over them/ which is the angell of the bottomlesse pytt/ whose name in the hebrew tonge/ is Abaddon: but in the greke tonge/ Apollyon. One woo is past/ and beholde two woos come after this.

Abaddon
is as mo-
che to say
as a dest-
royer.

And the sixte. angell blewe/ and I herd a voyce from the iiii. corners of the golden altre which is before god/ saying to the sixte angell/ which had the trompe: Loose the iiii. angles/ which are bounde in the grett ryver Eufrates. And the iiii. angles were loosed which wer prepared for an houre/ for a daye/ for a moneth/ and for a yere/ for to slee the thyrde part of mē. And the nombze of horsmē of warre/ were twenty tymes mē. And I herde the nombze of them. And thus I sawe the horses in a vision & them y sate on thē havyn gespyr habbergions of a facyncte coloure/ & byrmstony/ and the heddes of y horses werre

The. ix.
figure.

3. iiii. as the

The Revelation



The.iiij.
figure.

as the heeddes of lyons. And out of their mouthes went forth fyre and smoke/and brymstone. And of these iii. was the thyrde parte of men kylled: that is to saye/ of fyre/ smoke/ and brymstone/ which proceded out of the mouthes of them: for their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpyntes/ and had heeddes/ and with them they dyd hurt. And the remnant of the

of S. Iohn. Ho. eccly. vii
of the mē which were not kylled by these plagges/ repented not of the dedes of their handes that they shulde not worshyppe devyls/ and ymages of golde/ and sylver/ and brasse/ and stone/ and of wood / which nether can se/ nether heare/ nether goo. Also they repented not of their mutther/ and of their sorcery nether of their fornicacion nether of their thefte.

The. v. Chapter.



The.v.
figure.

3.v. And

The Revelacion

The. vi.
figure.

And I sawe another myghtye angell co
me doune from heven/ clothed with a
cloude/ and the rayne bore upon his
heed. And hys face as it were the sunne/ and
his fete as yt were pyllars of fyre and he had
in his honde a lytell boke oppyn: and he put his
ryght fote upon the see/ and his lyfte fote on
the erth. And cryed with a lowde voyce/ as
when a lyon roareth. And when he had cryed/
seven thondres spake their voyces. And whē
the vii. thondres had spoken their voyces/ I
was aboute to wyte. And I herde a voyce
from heven sayinge vnto me/ seale vp thoo
thynges which the vii. thondres spake/ and
write them not.

And the angell which I sawe stonde upon
the see/ and upon the erth/ lyfte vpp his hon
de to heven/ and swoore by him that liveth for
ever more/ which created heven/ and the thyn
ges that ther in are/ and the see/ and the thyn
ges which ther in are: that there shulde be no
lenger tyme: but in the dayes of the voyce of
the seventh angell/ when he shall begyn to
blowe: evē the mistery of god shall be fynished
as he preached by his servaunte & prophete.

And the voyce which I herde from heven
spake vnto me agayne/ and sayde: goo and ta
ke the lytle boke which ys open in the honde
of the angell/ which stondeth upon the see/ and
upon the erth. And I went vnto the angell/ &
sayde to him: geve me the lytle boke/ and he
sayd vnto me: take it/ and eate it vp/ & it shall
make thy belly bittre/ but it shall be in thy
mouth

Of S. Iohn. fo. ccc. lxxviii

Dmouth as swete as hony. and I toke the lyt
le boke out of his honde/ and ate it vp/ and it
was in my mouth as swete as hony/ & as so
ne as I had eatē it/ my belly was bittre. And
he sayde vnto me: thou muste prophesy agay
ne amonge the people/ and nacions / and ton
ges/ and to many kynge.

The. vi. Chapter.



The. vi.
figure.

And

The Revelacon

The. vi.
fygure.

And then was geven me a rede lyke vnto a rodd/and it was sayd vntome: Ky. se and mete the temple of god/ & the altre/and them that worshippe therin and the guyze which is within the temple cast oute and mete it not: for it is gevyen vnto the gentyles and the holy cite shall they treade vnder fote. xlii. monethes. And I will geve power vnto my two wytnesses / and they shall prophesy. xlii. . iij. . & . lxx. dayes / clothed in sacke cloth. These are two olyve trees / and two candlestyckes / standing before y god of y erth.

And if eny man will hurt them / fyre shall procede out of their mouthes / and consume their enemyes. And yf eny man will hurt this wyse muste he be kylled. These have power to shut heven / that it rayne not in the dayes of their prophesyinge: and have power over waters to turne them to bloud / & to smyte the erth w almaner plagis / as often as they will.

And when they have fynysshed their testimony / the beste that cam oute of the bottomlesse pytt shall make warre agaynst them and shall overcome them / and kylle them. And their boddyes shall lye in the stretes of the grea- te cite / which sprituallly is called sodom and Egypte / where our lord was crucified. And they of the people and kynredes / & tonges / & they of the nacions / shall se their boddyes. iij. dayes and an halfe / and shall not suffre the- ir boddyes to be put in graves. And they that dwell

Of S. John. Jo. ccc. lxxv

dwell upon the erth / shall reioyce over them & be glad / and shall send gystes one to another for these two prophetes vexed them y dwell on the erth.

And after. iij. dayes and an halfe the spere- te of lyfe from god / entred into the. And they stode vp apd their fete: and grea- te feare came upon the which sawe them. And they herde a grea- te voyce from heven / saying vnto the. Come vp hider. And they ascended vp into heven in a cloude / & their enemyes sawe the. And y same houre was ther a gre- t erth quake. And the tenth parte of the cite fell / and in the erth quake were slayne names of men seven. And the remnaunt were feared / & ga- ve glory to god of heven. The seconde woo is past / & behold y thyr- d woo wyll come and

And the seventh angell blew / and there- were made grea- te voyces in heven / sayinge: the kyngdoms of this worlde are our lordes & his christes / & he shall raygne for ever more. And the. xlii. elders / which sytt before god on their seates / fell upon their faces / and wor- shipped God sayinge: we geve the thankes lorde God almyghte: which arte and wast / and arte to come / for thou haste receaved thy grea- te myght / and hast raygned. And the naci- ons were angry / and thy wrath is come / and the tyme of y deed that they shuld be iudged & that thou shuldest geve rewarde vnto thy seruauntes the prophettes and saynctes / and to them that feare thy name small and grea- t and shuldest destroye them / which destroye y erth.

The Reuelacion

erth. And the temple of God was openyd in
heven / & there was sene in his temple the arcke
of his testamēt: and ther folowed lyghtnynges
and voyces / and thondrynges & erth quake
and moche shaple. The. vii. Chapter



The. vii.
figure.

The. vii.
figure.

And ther appered a gret wonder in heven
A woman clothed with the sunne / and
the mone vnder her fete / and upon her
head a croune of .xii. starrs. And she was
with chylde

Of S. Iohn

Jo. cccclxxxviii

chylde and cryed travayllinge in byrth: & pay-
ned redy to be delyvered. And ther appered a
nother wonder in heven / for beholde a gret
red dragō / havynge .vii. heddes / & ten hornes
and crounes vpon his heddes: & his tayle drue
the thyrde parte of the starrs / and cast them
to the erth.

And the dragon stode before the woman
which was redy to be delyvered: for to de-
voure her chylde as sone as it were boine.
And she brought forth a man chylde / which
shulde rule all nacions with a rode of yron.
And her sonne was taken vp vnto God / and
to his seate. And the woman fled into wyl-
dernes / where she had a place / prepared of
god / that they shulde fede her there a .xii. m.
and lxx. dayes.

And ther was grett battayll in heven / Mi-
chael & his angelles fought with the dragon
and the dragon fought and his angelles / and
prevaylled not: nether was their place foun-
de any more in heven. And the grett dragon /
that olde serpent called the devyll and Satha-
nas was cast out. Which descraeth all the
worlde. And he was cast into the erth / & his
angelles were cast out also.

And I harde a lowde voyce sayinge: in heven
is now made salvaciō & strengthe & kyng-
dome of our God / & the power of his Christ
for he is cast doune which accused them be-
fore god daye and nyght. And they over-
came him by the bloude of the lambe / and
by the worde of their testimony / and they lo-

wed not their lyves vnto the deeth. Therefore
reioyce heuens / and ye that dwell in them.
Woo to the inhabitants of the erth / and of the
see: for y^e devyll is come doune vnto you which
hath greet wrath / because he knoweth that
he hath but a short tyme.

And when the dragon sawe / that he was
caste vnto the erth / he persecuted the woman
which brought forth the man chylde. And to
the woman were given two wynges of a great
egle / that she myght flye into the wyldernes /
into her place / where she is nourished for a ty
me / tymes / and halffe a tyme / from the presen
ce of the sarpent. And the dragon cast out of
his mouth water after the woman as it had
bene a ryver because she hulde have bene
caught of the floud. And the erth holpe the
woman / and the erth opened her mouth / and
swallowed vp the river which the dragon
cast out of hys mouth. And the dragon was
wroth with the woman: and went and made
warre with the remnaunt of hys sede / which
kepe the commaundmentes of god / and have
the testimony of Iesus Christe. And I stode
on the see sonde.

The. viii. Chapter.

And I sawe a best rise out of the see / ha
vinge vii. heddes / and x. hornes / and upon
hys hornes x. crownes / and upon his
heed / the name of blasphemie. And the beast
which I sawe / was lyke a catt of the mountay
ne / and his fete were as the fete of a bear / and
his mouth as the mouth of a lyon. And the
dragon

The. viii
fygure.



The. viii
fygure.

dragon gave him his power and his seate / a
grett auctorite: and I sawe one of his heedes
as it were wounded to deeth / and his deadly wound
was healed. And all the worlde wondered
at the beast / and they worshipped y^e dragon which
gave power vnto the beast / and they worshipped
the beast sayinge: who is lyke vnto the beast
who is able to warre with him?

Ala

And

The Revelation

And ther was a mouth geve vnto him that spake great thinges and blasphemies/and power was geve vnto him/to do plu.monethes And he opened his mouth vnto blasphemy agaynst God/to blaspheme hys name/and his tabernacle and them that dwell in heven. And it was geven vnto him to make warre with the sayntes/ & to overcome them. And power was geven him over all kynned/tonge/ and nacion: and all that dwell apou the erth worshipt him: whose names are not written in the boke of lyfe of the lambe/ which was kylled from the begynnyng of the worlde. If eny man have an eare/ lett him heare. He that leadeth into captivite/ shall goo into captivite: he that kylleth with a swearde/ must be kylled with a swearde. Beare is the pacience/ and the fayth of the sayntes.

Ben. ix. a
matthew
xxv.

And I behelde another best commynge vp oute of the erth/and he had two hornes like a lambe/ and he spake as dyd the dragon. And he dyd all that the fyrste best coude do in his presence / and he caused the erth / and them which dwell therein / to worshipp the fyrst best/whose deadly wounde was healed. And he dyd grett wonders/so that he made fyre come doune from heven in the syght of men. And deceaved them that dwell on the erth by the meanes of those signes which he had power to doo in the sight of the best/ sayinge to the that dwell on the erth: that they shuld make an ymage vnto the best/which had the wounde of a swearde/and dyd lyve.

And

Of S. John

Jo. cccxviii.

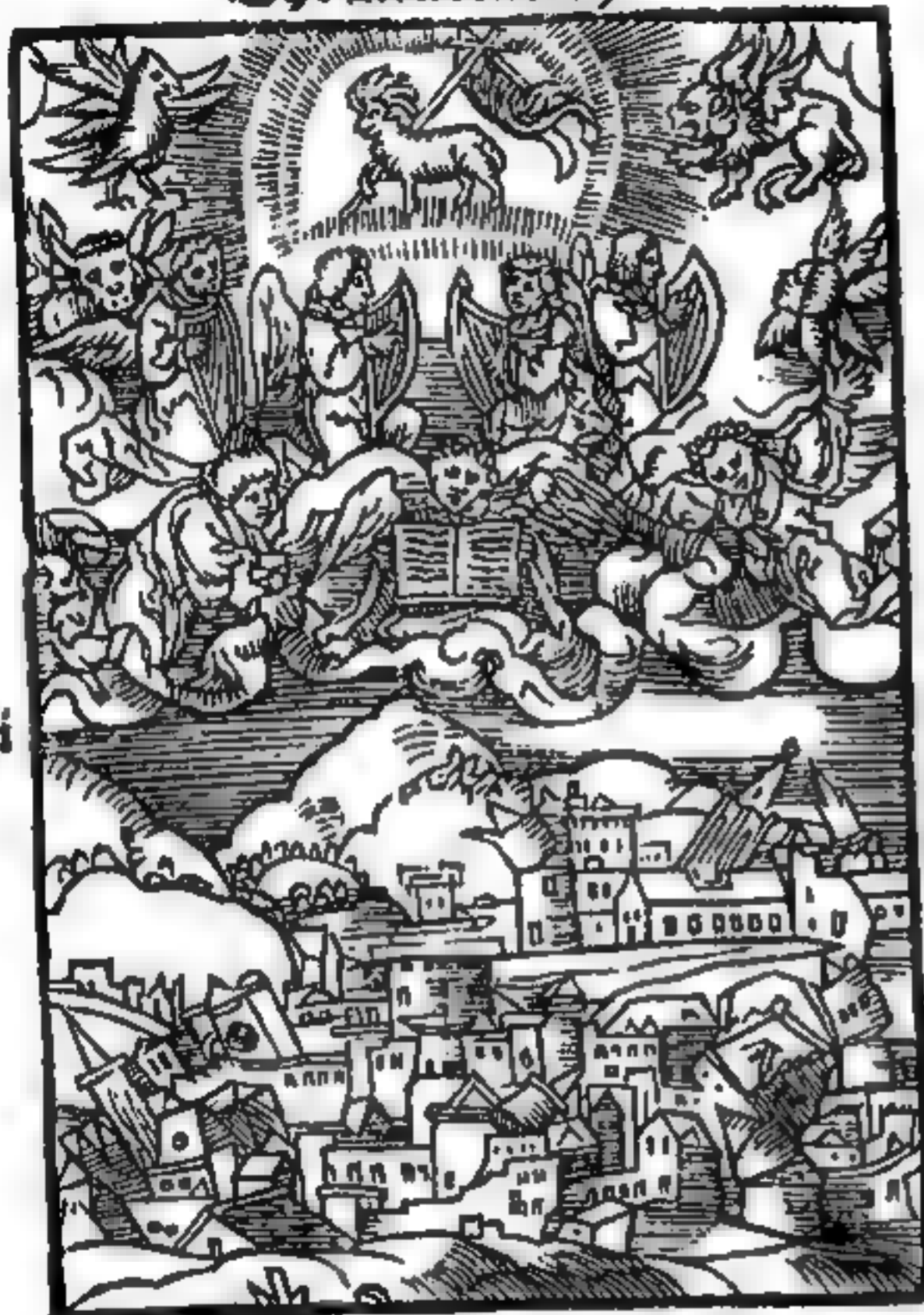
D And he had power to geve a sprete vnto the ymage of the best/and that the ymage of the best shuld speake / and shuld cause that as many as wolde not worshyppe the ymage of the best/shuld be kylled. And he made all so the finale and grett/ryche and poore/ fre and bond/to receave a marke in their right hondes/ or in their forheddes. And that no man myghte by or sell/ save he that had the marke/ or the name of the best/ other the nombze of his name. Here is wisdom. Let him that hath wyte count the nombze of the best. For it is the nombze of a man/and his nombze is sixe hondred/therscore and fyve.

The. viii. Chapter. *

A And I looked/ and loo a lambe stode on the mount Syon/and with him C. and xliiii. thousande havynge his fathers name written in their forheddes. And I herde a voyce from heven/ as the sounde of many waters/ and as the voyce of a gret thoundze/ And I herde the voyce of harpers harpyng with their harpes. And they songe as it were a newe songe/ before the scate / and before the foure bestes/ and the elders / and no man coude learne that songe / but the hondred and xliiii. M. which were redeemed from the erth. These are they/ which were not defyled with women/for they are virgyns. These folowe the lambe whithersoever he goeth. These were redeemed from men beynge the fyrste frutes vnto God and to the lambe/ & in their mouthes was foude no gyle. For they

the. viii.
figure.

A. ii. are



The. viii
figure.

are without spott before the throne of god. R

And I sawe an angell flye in the myddes of
heven hauinge an everlastynge gospell / to
preache vnto them that sytt and dwell on the
erth / and to all nations / kinredes / and tonge
and people sayinge with a lowde voyce: feare
god and geve honour to him / for the houre of

psal. xlviii. his iudgement is come: and worshyppe him /
act. xiii. that made heven and erth / & the see / and foun-
taynes

fontaynes of water. And there folowed another
angell / sayinge: Babilon is fallen is fallen
that gret cite / for she made all nations drynke
of the wyne of hyr fornicacion. esai. xvi.
hie. i. a

And the thyrde angell folowed them sayin-
ge with aloude voyce: If eny man worshippe
the beest and his ymage / and receave his mar-
ke in his forhed / or on his honde / the same
shall drynke of the wyne of the wrath of God
which is powred in the cuppe of his wrath.
And he shall be punnysshed in fyre and brim-
stone / before the holy Angels / and before the
lambe.

And the smoke of their turment ascendeth
vp evermore. And they have no rest daye ner
nyght / which worshippe y beest and his yma-
ge / and whosoever receaveth the prynt of his
name. Here is the pacience of sayntes. Here
are they that kepe the commaundmentes and
the sayth of Iesu.

And I herde a voyce from heven sayinge
vnto me: wryte. Blessed are the deed / which he
re after dye in the lorde / even soo sayth the spre-
te: that they maye rest fro their laboures / but
their workes shall folowe them. And I looked
and beholde a whyte clowde / and upon the
clowde one syttinge lyke vnto the sonne of
man / hauinge on his heed a golde crowne / &
in his honde a warpe sykle. And another an-
gell came oute of the temple / cryinge with a
lowde voyce to him that sat on the clowde.
Thruste in thy sykle and reape: for the tyme is
come to reape / for the corne of the erth is ripe. The. xv.
figure.
Joel. iii. c

Ag. iii. And

The Reuelacion

The. xv.
figure.



And he that sate on the clowde thrust in his
sykle on the erth/and the erth was reped.

And another angell came oute of the tem-
ple/which is in heven/ havynge also a sharpe
sykle. And another angell came oute from y
austre/ which had power over fyre/and cryed
with a lowde crye to him that had the sharpe
sykle/and sayde: thrust in thy sharpe sykle / &
gaddre the clusters of the erth for her grapes
are

Of S. Iohn. Jo. ccc. lxxviii.

are type. And the angell thrust in his sykle
on the erth/and cut doune the grapes of the
vyneparde of the erth:and cast them into the
gret wynefat of the wrath of god/and the wy
nefat was trodden with out the cite/ & bloud
came oute of the fat/evē vnto the hors bryd
les by the space of a thousande and. vi. l.
furlonges. The. xv. Chapter.

And I sawe another signe in hevē grett
a mervellous .vii. angells havynge the
seven laste plagues/for in thē is fulfyl-
led y wrath of god. And I sawe as it were a
glassye see/ mingled with fyre / & thē that had
gotten victory of the beest/ & of his ymage/ &
of his marke/ & of the nombre of his name stō
de on the glassye see/ havynge y harpes of god
and they songe the songe of Moses the serva
unt of god/and the songe of the lambe/ sayin-
ge. Grett and mervellous are thy workes loz-
de god almyghty/ iuste & true are thy wayes/
kyng of saynctes. Who shall not feare o loz
de/and glozify thy name/ for thou only arte
holy/ & all gentylls shall come and worship.
pe before the / for thy iudgmentes are made
manifeste.

And after that/ I looked/and beholde y tem-
ple of the tabernacle of testimony was oppn
in heven / and the seven angells cam out of
the temple/which had the seven plagues/ clo-
thed in pure & bryght lynnyn / and havynge
their brestes gyrded with golden girdelles .
And one of the fowre beestes gave vnto y se-
vē angells .vii. golden vialles/ full of y wrath

Al. iiii. of God

The Reuelacion

of God which lyveth for ever more. And the temple was full of the smoke of the glory of God/and of his power/and no man was able to entre into the temple/ tyll the seven plage of the seven angels were fulfilled.

The. vii. Chapter.



The. vii.
figure.

And I herde a great voyce out of y^e temple sayinge to the seven angels: goo poure wayes / poure out youre vialles of

Of S. Iohn. Ro. ccc. lxxv

wrath upon the erth. And the fyrst went/and pouted out his viall ap^o the erth/ & there fell anoyfom and a soze botche ap^o the m^e which had the marke of the best/ & ap^o the which worshipped his ymage. And the seconde angel shed out his viall ap^o y^e see/ & it turned as it were into the bloud of a deed m^a: & every syringe thynge dyed in the see. And y^e thyrde angel shed out his viall ap^o the ryvers and fountaynes of waters/ & they turned to bloud. And I herde an angel saye: lorde which arte and wast/ thou arte ryghteous & holy / because thou hast geve soche iudgmentes/ for they shed out the bloude of sayntes/ and prophetes/ & therfore hast thou given them bloud to drynke: for they are worthy. And I herde another out of the aultre saye: even soo lorde god almyghty / true and righteous are thy iudgmentes.

And the fourth angel poured out his viall on the sunne/and power was geve vnto him to vepe men with heate of fyre. And the men raged in gret heate/and spake evyll of the name of God which had power over those plagges/and they repented not/to geve him glory. And the fyfte angel poured out his viall ap^o the seate of the beste/ and his kyngdome weped derke/and they gnawe their tonge for sorowe/and blasphemed the god of heven for sorowe/and payne of their sozes/and repented not of their dedes.

And the sixte angel poured out his viall ap^o the gret ryver Euphrates / and the wa

The Reuelacion

Matthew
xviii. Lu
ke. xij. c.
i. 602. v. a

ter dzyed vp/ that the wayes of the kynge of
the este shulde be prepared. And I sawe
thre vnclene sprettes lyke frogges come out
of the mouth of the dragon/ and out of the
mouth of the beeste/ and out of the mouth of
the false prophett. For they are the sprettes
of droyls workynge myracles/ to go out vnto
the kynge of the erth and of the whole worl
de to gadder them to the battayle of that gret
daye of God almyghty. Beholde I come as
a thefe. Happy is he that watcheth and ke-
peth his garmentes/ lest he be founde naked/
and men se his filthynes. And he gaddered
them togedder into a place called in the he-
brewe tonge Armagedon.

And the seventh angel poured out his vi-
all in to the ayre. And there came a voyce out
of heven from the seate / sayinge: it is done.
And there folowed voyces/ thondrynges/ and
lightnynges/ and there was a grett erthqua-
ke/ soche as was not sence men were ap on the
erth/ so myghty an erthquake and so grett.
And the grete cite was deuyded into thre par-
ties/ And the cities of nacions fell. And grett
Babilon came in remembraunce before God/
to geve vnto hyr the cuppe of wyne of the fe-
arcenes of his wrathe. Every yle fled awaye/
and the mountaynes were not founde. And
ther fell a gret hayle/ as it had bene talentes/
out of heven ap on the men/ and the men blas-
phemed God/ be cause of the plague of the hay-
le/ for it was grett and the plague of it sore.

The. vii. Chapter.

And

Of S. Iohn

fo. cclxxv



the. vii.
figure.

And there cam one of the seven angels/
which had the seven vialles/ and talked
with me/ sayinge vnto me: come I will
shewe the the iudgment of the grett whore
that sitteth ap on many waters/ with whome
have comytted fornicacion the kynge of the
erth/ so that the inhabitants of the erth/ are drin-
ken with the wyne of her fornicacion. And he
caried me a waye into the wilderness in the
sprete.

The Reuelacion

the. vii.
figure.

spete. And I sawe a woman sytt upon a rose colored best full of names of blasphemie which had ten hornes. And the woman was arrayed in purple and rose color/and decked with golde/precious stone/and pearles /and had a cup of golde in her honde/full of a hominations and fylthynes of her fornycation. And in her forehead was a name wyrtten/a mystery/gret Babylon the mother of whordome/ and abominacions of the erth. And I sawe the wyfe dronke with the bloud of saynctes/ and with the bloud of the witnesses of Jesu. And when I sawe her/I wondred with gret mervayle.

And the angel sayde vnto me: wherfore mervayllst thou? I wyll shewe the y mystery of the woman/ and of the best that berith her/which hath seven heddes/and ten hornes. The best that thou seest/was/ and is not/and shall ascende out of the bottomlesse pytt/and shall goo into perdition/and they that dwell on the erth shall wondre (whose names are not wyrtten in the booke of lyfe from y begynnyng of the worlde) when they beholde the best that was/and ys nott. And here ys a mynde that hath wysdome.

The seven heddes are seven mountaynes/ on which the woman sytteth: they are also seven kynge. fyve are fallen/ and on ys/ and onother is not yet come. Whē he cometh he muste contynue a space. And the beste that was/and ys not/is even the apghy/and ys one of the seven/and shall goo into destruccion. And the ten hornes which thou seist/ are ten kynge

Of S. John

Jo. cccclxxviii

kynge/which have receaved no kynngdome/ but shall receave power as kynge at one houre with the best. These have one mynde/ and shall geve their power and strenghte vnto y beste. These shall fyght with the lambe/ and the lambe shall overcome them: for he is lord of lordes/and kynge of kynge:and they that are on hys syde / are called /and chosen and fapthfull.

And he sayde vnto me: the waters which thou sawest/where the whore syttith/are people/and folke/and nacions/and tonges. And the ten hornes/which thou sawest upon the best/are they that shall hate the whore / and shall make her desolate/ and naked/ and shall eat their fleshe/ & burne her with fyre. For God hath put in their hertes/ to fulfyll hys wyll/ and to do with one consent/ for to geve hir kynngdom vnto the beast/untill the word of God be fulfyllid. And the woman which thou sawest / ys that gret cyte / which raigeth over the kynge of the erth.

The. viii. Chapter.

And after that I sawe another angel come from heven/havinge gret power/ and the erth was lyghtned with hys bryghtnes. And he cryed myghtyly with a stronge voyce sayinge: Great Babylon is fallen/ys fallen/and ys become the habitation of devils/and the holde of all fowle sprettes/ and a cage of all unclene and hatefull byrdes for all nacions have dronken of the wyne of the wrath of her fornycation. And the kyn

The. ix.
figure

ges

will-
fy
gure.



ges of the erth have committed fornicacion with her / and her marchauntes are weped & ryche of the abundance of her pleasures.

And I herde another voyce from heven saye: come a waye from her my people / that ye be not parttakers in her synnes / that ye receave not of her plages. For her synnes are gon up to heven / and God hath remembred her wycked.

wyckednes. Rewarde her even as she rewarded you / and geve her dubble accordynge to her workes. And poure in dubble to her in the same cuppe which she fylled vnto you. And as moche as she glorified her selfe and lyved wantonly / so moche poure ye in for her of punnysshment / and sorowe / for she sayde in her herte: I sytt beinge a quene and am no wydowe and shall see no sorowe. Therefore shall e'nygh her plages come at one daye / deeth / and sorowe & we / and hunger / and she shall be bzent with fyre: for stronge ys the lorde god which indgeth her.

And the kynge of the erth shall wepe her and wayle over her / which have committed fornicacion with her / and have lyved wantonly with her / when they shall see the smoke of her burnynge / and shall stonde a farre off / for feare of her punnysshment / sayinge: Alas / Alas / that gret cite Babilon / that myghty cite / for at won houre is her iudgment come. And the marchauntes of the erth shall wepe and wayle in them selves / for no man wyll bye their ware any more / the ware of golde / & silver / & precious stones / nether of pearle / and raynes / and purple / & skarlet / and all thynge wodde / and al manner vessels of yvery / and al manner vessels of most precious wodde / and of bzasse / and of yron / and synamon / and odours / and oyntmentes / and frankynsence / and wyne / and oyle / and fyne floure / and wheate / bestes / and shepe / and horsys / and charettes / and boddys and soules of men.

And

The Revelation

And the apples that thy soule lusted after/ are departed fro the. And all thynges which were deyntie/and had in pryce are departed fro the/ and thou shalt fynde them no more. The marchauntes of these thynges which were weped ryche shall stonde a farre of from her/ for feare of the punysshment of her / wepyng and waylyng/ and saying: alas alas / that grett cite/that was clothed in raynes/and purple/ and scarlett/ and decked with golde/ and precious stone/ and pearles: for at one houre so great ryches ys come to nought

And every Shippe governer/ & all they that occupied Shippes/and Shippmen which worke in the see/ stode a farre of/ and cryed/ when they sawe the smoke of her burnynge/sayinge what cite is lyke vnto this grett cite? And they cast dust on their heddes/ and cryed wepyng/and waylyng/and sayed: Alas Alas y grete cite wherin were made ryche all that had Shippes in the see/ by the reason of her costlynnes for at one houre is she made desolate

Reioyce over her thou heven/ and ye holy Apostles/ and prophetes: for god hath geven youre iudgment on her. And a myghty angell toke vp a stone lyke a grett mylstone/and cast it into the see/ sayinge: with suche violence shall that gret cite Babilon be cast/and shall be founde no more. And the voyce of harpers/ and musicions/ and of pypers/ and trompeters/ shall be herde no more in the: and no craftes man/of whatsoever craft he be/ shall founde any more in the.and the soude of a myll shall

Of S. John

ffo. ccclyv

shall be herde no more in the/at the voyce of the bydegrome and of the byde/ shall be herde no more in the: for thy marchauntes were y grett men of y erth. And with thyne enchantment were deceaved all nacions: & in her was founde the bloude of the prophettes/ & of y sayntes and of all that were slayne upon y erth.

The. xlv. Chapter.

And after y / I herde y voyce of moche people in heven sayinge: Alleluia. Salvation & glory and honour/ & power be ascribed to y lord our god/ for true & ryghteous are his iudgements/ for he hath iudged y grett whore/ which did corrupt the erth with her fornicacion/ & hath avenged the bloud of his servauntes of her hond. And agayne they said: Alleluia. And smoke rose vp for evermore. And the xlv. elders/ & the liii. bestes fell downe/ & worshypped god that sate on the seate sayinge: Amen Alleluia. And a voyce cam out of the seate/sayinge: prayse our lord god all ye that are his servauntes/ and ye that feare him both small and grett.

And I herde the voyce of moche people/ evn as the voyce of many waters/ and as the voyce of stronge thondrynges/sayinge: Alleluia/ for god omnipotent raigneth. Let vs be glad and reioyce and geve honour to him: for the mariage of the lambe is come/ and hys wyffe made her sylfe redde. And to her was graunted / that she shoulde be arrayed with pure and goodly raynes. For the raynes is the ryghte wesnes of sayntes. And he sayde vnto me

Be happy

The Revelation



The. viij
figure.

mat. xxiij. happy are they which are called vnto the L^d.
Luc. xxiij. bes supper. And he sayde vnto me: these are
the true sayinges of God. And I fell at his
fete/to worshyppe him. And he sayde vnto me
se thou do it not. For I am thy felloweserua-
unt/and one of thy brethren/and of them that
have the testimony of Jesus. Worshyppe
God. For the testimony of Jesus ys the sp^{ir}ite
of prophesy. And I sawe heven open/ and
Behol

Of S. John

ffo. ccclyxx.

Beholde a whyte horssse: and he that sat upon **The. viij**
him was faythfull and true: & in ryghtewes- **figure.**
nes dyd iudge and make battayle. His eyes
were as a flame of fyre: and on his heed were **isa. lviij.**
many crownes: and he had a name wrytten/ y
noman knewe but him sylfe. And he was clo-
thed with a vesture dypt in bloud/and hys na-
me ys called the worde of God. And the war-
riers which were in heven/ folowed him upon
whyte horssses/ clothed with whyte and pure
raynes: and out of his mouth he went out a
sharpe swerde / that with yt he shuld smyte
the hethen. And he shall rule them with a rod
de of yron / and he trode the wynefatt of fe-
arnes & wrath of almyghty god. And hath
on his vesture and on his thygh a name wry-
ten: kynge of kynges/ and lord of lordes. **1. tim. vi.**

And I sawe an angell stonde in the sunne/
and he cryed with a lowde voyce/ sayinge to
all the fowles that flye by y myddes of heve
come and gaddre youre selues to gedder vnto
the supper of the gret god/ that ye maye eat
the fleshe of kynges/ and of hys caplaynes/
and the fleshe of myghty men / and the fles-
he of horssses/ and of them that sytt on them/
and the fleshe of all freemen and bond men/
and of small and gret. And I sawe the beste
and the kynge of the erth/ and their warriors
gaddred to gedder to make battayle agaynst
him that satt on the horssse and agaynst his
souldiers.

And the beste was takē/ and with him that
false prophet that wrought myracles before
him

The Revelation

him/with which he deceaved the that receaved y^e bestes marke/a them that worshipped his ymage. These both were cast into a p^ode of fyre burnyge with s^ymstone: a y^e remnante were slayne with y^e swearde of him that sat upon the horssse/ which swearde proceeded out of his mouth/and all the foules were fulfilled with their flesh.

The. x. Chapter.

The. x. figure.



And

Of S. John Ho. ccc. lxxv.

And I sawe an angell come doune from heven/ havinge the keye of the bottom lesse p^ort/ a gret chayne in his honde. And he toke the drag^on that olde scrpet/ which is the devyll and Satanas/ a he bounde him a thousand yeaes: and cast him into the bottomlesse pit/ and he bounde him/ and set a seale on him / y^e he shuld deceave the people no moare/ tyll the. x. yeaes were fulfilled. And after y^e he muste be loosed for a litell season.

And I sawe seatte / a they sat upon them/ a iudgement was geven unto them: and I sawe the soules of them that were beheaded for the witnes of Jesu/ a for the worde of God: which had not worshipped the best/ nether his ymage/ nether had taken his marke upon their forheddes / or on their hondes: and they lyved/ and raygned with Christ a. x. yeres: but the wother of the deed men lyved not agayne / vntyll the. x. yere were fynished. This is that fyrst resurreccion. Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the seconde death have no power/ for they shall be the prestes of God and of Christ / and shall raygne with him a. x. yere.

And when the. x. yeaes are expyried / Satan shall be loosed out of his pryson/ and shall goo oute to deceave the people which are in the foure quarters of the erth Gog and Magog/ to gadder them to gedder to batayle/ whose senombr is as the sonde of the see: and they went up on the playne of the erth/ and compassed the

ezekie.
xxxviii.
c. xxxix

xx.iii. sed the

The Revelation

fed the tentes of the sayntes about / & the be-
loved cite. And fyre cam doune from God / out
of heven / & devoured them: & the devyll that
desceaved them / was cast into a lake of fyre &
syrnstone / where the beest and the falce pro-
phet were and shalbe tormented daye and
nyght for ever more.

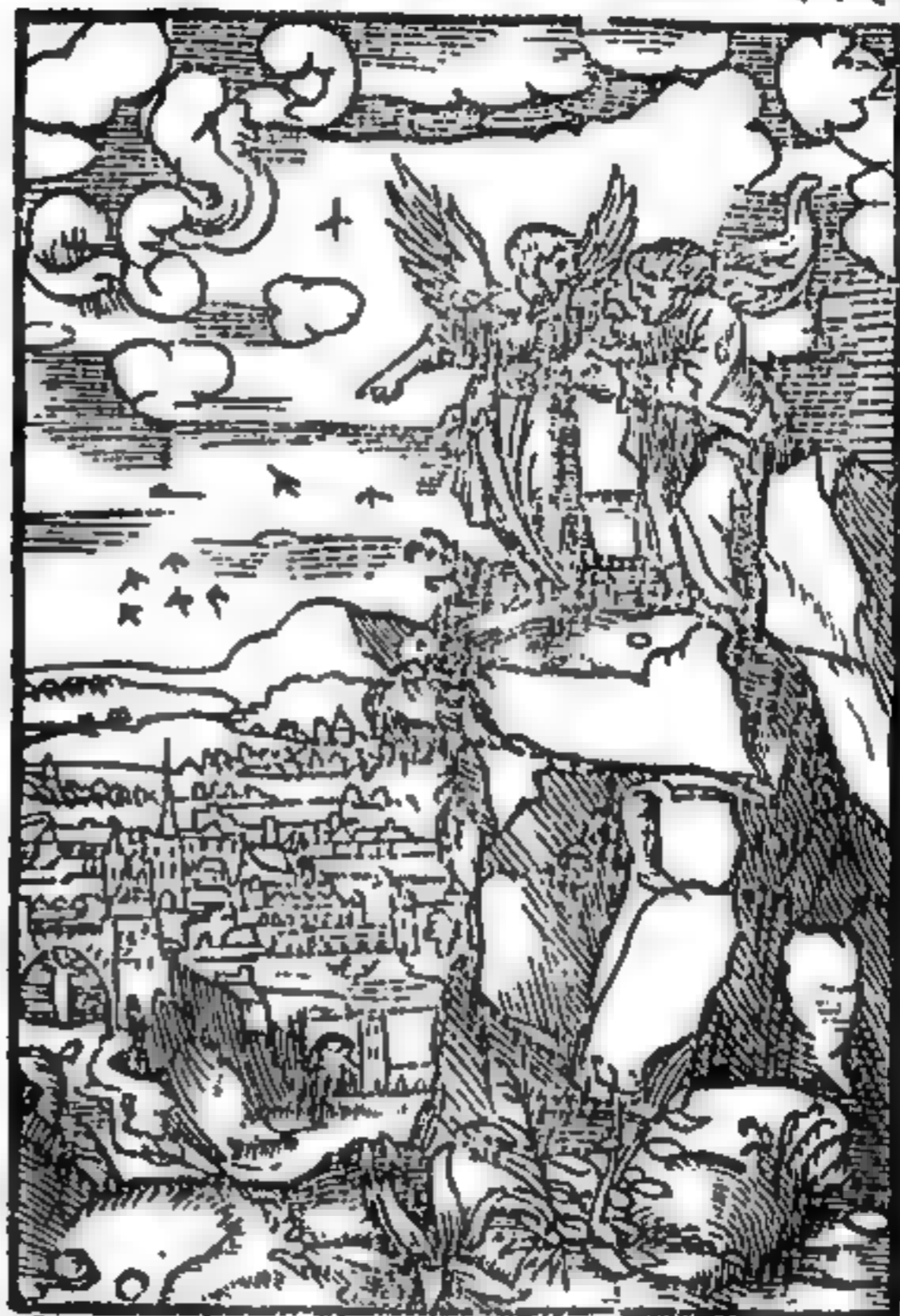
And I sawe a grett whyte scate and him
that sat on it / from whose face fledd awaye
both the erth and heave / and their place was
no more founde. And I sawe the deed / both
grett and small stonde before God: And the
booke were opened and another booke was ope-
ned / which is the booke of lyfe / and the deed
were iudged of thoo thynges which were
wrytten in the booke accordinge to their de-
des: and the see gave up her deed / which were
in her / and dett & hell delyvered up the deed /
which were in them: and they were iudged
every man accordinge to his dedes. And dett
and hell were cast into the lake of fyre. This
is that second deeth. And whosoever was
not founde wrytten in the booke of lyfe / was
cast into the lake of fyre.

The .xvi. Chapter.

And I sawe a newe heven & a newe erth
for the fyrst heven / and the fyrst erth /
were vanysshed awaye / and there was
no more see. And I Jhs sawe that holy cite
newe Jerusalem come doune from God oute
of heven prepared as a bryde garnysshed for
her husband. And I herde a grett voyce out
of heaven sayinge: beholde / the tabernacle
of God

Of S. John

Jo. ccc. lxxviii



The .xvi.
figure.

of God is with men / & he will dwell with the
And they shalbe his people / & God him sylfe
shalbe with the & be their god. And God shall
 wype awaye all teares fro their eyes. And the
re shalbe no more deeth / nether sorowe nether
cryinge / nether shall there be any more payne /
for the olde thynges are gone. And he that
sat upon the seate / sayde: Behold I make
all thynges newe. And he sayde unto me: I
wryte

esa. xliiij
ij. cor. v.

The Revelation

wryte: for these wordes are faythfull & true.

And he sayde vnto me: it is done/ I am Alpha and Omega/ the begynnyng/ and the ende. I will geve to him y^e is a thyrst of the well of the water of lyfe fre. He that overcometh shall inheret all thynges/ & I will be his God/ and he shall be my sonne. But the fearefull & vnbeleuyng/ and the abhominable/ and murderers/ & whoremongers/ & sorcerers/ and ydolaters/ and all lyars shall have their parte in the lake which burnyth with fyre and brym. & stone/ which is the seconde deth.

And there cam vnto me one of the vii. angels which had the vii. vials full of the vii. laste plagues: and talked with me sayinge: come hydder/ I will shewe the the byrde/ the lambe wyfr. And he caried me away in the spyre to a grett and an hye mountayne/ and he shewed me the grett cite/ holy Jerusalem descending out of heven fro God/ havinge the brightnes of God. And her shynynge was lyke vnto a stone moste precious/ even a jaspar cleare as cristall: and had walles grett & hye/ and had xii gates/ and at the gates xii. angels: and names wz: ten/ which are the xii. trybes of Israll: on the est parte iii gates/ & on the north syde iii gates/ and to wardes the south iii gates/ and from the west iii gates: & the wall of the cite had xii foundations/ & in them the names of the lambes. xii. Apostles.

And he that talked with me/ had a golden reade to measure the cite with all and the gates therof and the wall therof. And the cite was

bylt

Of S. John

ffo. cccclxxviii.

bylt iiii. square/ and the length was as large as the bredth of it/ and he measured the cite with the rede. xii M. fur longre: & the length and the bredth/ and y^e heyth of it/ were equall. And he measured the wall therof. an cliiii. cubittes: the measure that y^e angel had was after the measure that man vseth. And the byldinge of the wall of it was of iaspar. And the cite was pure gold lyke vnto cleare glasse & the foundations of the wall of y^e cite was garnished with all maner of precious stones. The fyrste foundation was iaspar/ the seconde saphyre/ the thyrde a calcedony/ the fourth an emeralde/ the fyft sardonix/ the sixt sardios/ the seventh crysolite/ the ayght berall/ the nynt a topas/ the tenth a crysoprasos/ the eleventh a iacincte/ the twelfe an amatist.

The vii. gates were xii pearles/ every gate was of one pearle/ and the strete of the cite was pure golde/ as thozowe shynynge glasse. And there was no temple therein. For the lord god almyghty and the lambe are the temple of it/ and the cite hath no nede of the sonne ne ther of the mone to lyghten it. For the brightnes of God dyd light it: and the lambe was the light of it. And the people which are saved shall walke in the light of it/ and the kyn ges of the erth shall bynge their gloxy vnto it. And y^e gates of it are not shut by daye. For there shall be no nyght there. And there shall entre into it none vnclene thyng: nether what soever worketh abhominacion: or maketh lyres: but they only which are wrytten in

Bb.v. the lam.

The Revelacion

the lames boke of lyfe.

The. vii. Chapter.

And he shewed me a pure ryver of water of lyfe clere as cristall: procedynge oute of the scate of God and of the lambe. In the myddes of the strete of it and of ether syde of y ryver was there wode of lyfe: which bare pūmāner of frutes: & gave frute every moneth: and the leves of the wodge served to heale the people with all. And there shalbe no more curse: but the seate of god and the lambe shalbe in it: and his servauntes shall serve him: And shall se his face/ and his name shalbe in their forheddes. And there shall be no nyght there/ and they nede no candle/ nether light of the sunne: for the lord God geveith them light/ and they shall raygne for evermore.

And he sayde vnto me: these sayinges are faythfull/ and true. And the lord God of sayntes and prophetes sent his angel to shewe vnto his servauntes/ the thynges which muste shortly be fulfilled. Beholde I come shortly. Happy is he that kepeth the sayinge of y prophesy of this boke. I am Ihon which sawe these thynges & herde them. And when I had herde and sene/ I fell doune/ to worshippe before the fete of the angel which shewed me these thynges. And he sayd vnto me: se thou do it not/ for I am thy feloweservant and the feloweservant of thy brethren the prophettes and of them which kepe the sayinges of this boke. But worshippe God.

And

Of S. Iohn.

Jo. cccclxxviii.

And he sayde vnto me: seale not the sayinges of prophesy of this boke. For the tyme is at hande. He that doeth evyl/ let him do evyl still: and he which is fylthy/ let him be fylthy still: and he that is righteous/ let him be more righteous: and he that is holy/ let him be more holy. And behold I come shortly/ and my reward with me/ to geve every man accordynge as his dedes shalbe. I am Alpha & Omega/ the begynninge and the ende: the fyrst and the last. Blessed are they that do hys commandmentes/ that their power maye be in the tree of lyfe/ and maye entre in thorow the gates into the cite. For without shalbe dogges and inchailtres/ and whormongers/ and murderers/ and ydolaters/ and whosoever loveth or maketh lesynges.

I Iesus sent myne angel to testyfye vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright mornynge starre. And the sperte and the bryde sayde come. And let him that heareth/ saye also come. And let him that is athirst come. And let whosoever wyll/ take of the water of lyfe fre.

I testifie vnto every man that heareth the wordes of prophesy of this boke. yf eny man shall adde vnto these thynges/ god shall adde vnto him the plages that are wyrtten in this boke. And yf eny man shall mynysh of the wordes of y boke of this prophesy/ god shall take awaye his parte out of the boke of lyfe/ & oute of y holy cite/ & fro thoo thynges which are writ.

The Pistles of the

are witten in this booke. He which testifeth
these thinges sayth: be it / I come quickly/
Amen. Even soo: come lord Iesu. The grace
of our lord Iesu Christ be with you all.
Amen.

The ende of the newe testament.

These are the Epistles ta-
ken oute of the olde testament / which a-
re red in the church after the vse of Sal-
burie vpon certen dayes of the yere.

**The fyrst frydaye in Aduent / the
Epistle.**

isa. li.

Herken vnto me / ye that folowe rygh-
teousnes and seke the lord. Looke vn-
to the rocke ye were cut oute / and to
the caue and pit ye were digged oute. Look vn-
to Abraham youre father and vnto Sara that
bare you: how I called him onelye / and blessed
him and multiplied him. For the lord hath
compassion on Sion and hath compassion on
all that is decayed therin / and will make his
wildernes as paradise / and his deserte as the
garden of the lord. Joye and gladnes shal be
founde therin / with thankesgeyunge and the
voyce of prayse. Herken vnto me my people / &
turne youre eares to me my folke. Ther shal
a lawe go oute from me / and my iudgement
will I stablishe to be a light vnto nations.
My ryghteousnes is nye / and my saluacyon
shal

Olde Testament. fo. ccc. lxxv.

shal go oute / and myne armes shal iudge na-
tions / and yllondes shal loke for me & shal
tarye after myne arme. Lyfte vp youre eyes to
heauen and beholde the erth beneth. For he-
auen shal vanyshe awaye as smoke / and the
erth shal weare awaye as a vesture / and the
inhabiteres therof shal perishe awaye after
the same maner / but my saluacion shal endu-
re euer / & my ryghteousnes shal not perishe.
Herken vnto me ye that knowe righteousnes
and so let the people that have my lawe in
their hertes. Feare not the rebukes of man ne
ther faynte for their blasphemyes. For wor-
mes shal eat them as a garment / and mo-
thes shal deuoure them as it were woolle.
But my ryghteousnes shal contynue ever /
and my saluacyon from generacion to genera-
tion.

**The wensdaye in the seconde weke of Aduent
The epistle.**

Thus sayth the lord: I will retourne to
Syon and will dwell in the myddle of
Jerusalem. And Jerusalem shal be cal-
led the citie of trouthe and the hill of the lord
de Sabaoth and an holy hill. Thus sayth the
lord Sabaoth: yet there shal sit bothe olde
men and olde women in the stretes of Jerusa-
lem and men with staves in their handes for
the multitude of dayes. And the stretes of the
citie shal be filled with boyes and wenches
playenge in the stretes therof. Thus sayth
the lord Sabaoth / though it seme harde in the
eyes of the remnant of this people / shal
it come

The Pistles of the

it seme harde in myne eyes sayth the lorde za-
baoth. Thus sayth the lorde zabaoth: Beholde
I will deliuer my people from the east contre
and from the lande of the goynge downe of
the sonne/ and wyll brynge them that they
shall dwell in the myddes of Ierusalem. And
they shall be my people/ and I wil be their God
in truthe and righteousness.

The frydaye next folowynge The Epistle.

esa. lxiij.

This sayth the lorde: vpon the walles of
Ierusalem / I have set keepers which
shall never craze / neither by daye nei-
ther by nyght. And ye that stete vpon the remem-
braunce of the lorde / se that ye pause not / nei-
ther let him have rest vntill he have prepa-
red and made Ierusalem glorious in the erth.
The lorde hath sworn by his ryght honde
and by his stronge arme / that he will not geue
thy corne anye moare to be eaten of thynne ene-
myes: and that alyentes shall not drynke thy
new wyne wherfore thou hast laboured. But
they that made it shall cate it and shall praye
the lorde: & they that gathered it / shall drynke
it in the courte of my hollye temple. So from
gate to gate / and prepare the waye for the
people / cast vp grayle and make the waye
hye and clense it of stones / and set vp a baner
for the people. Beholde the lorde will make
it known vnto the endes of the worlde. And
saye ye vnto the daughter of Sion: beholde he
that is thy sauoure cometh and his rewarde
with him and his worke before him. And they
shall be called a people of holynes redeemed
of the

Olde Testament. No. cccxxxvi

of the lorde. And thou shalt be called an hatti-
ted citie and not forsaken.

The frydaye in y. iii. weke of Adwent. y. pist.

There shall come a rodde oute of the stoc-
ke of Jesse / and a braunch shall spryn-
ge oute of his rote. And on him shall
lyght the spirite of the lorde: the spirite of reys-
dome and of vnderstandynge / the spirite of co-
unsell and of strength / the spirite of knowled-
ge and of reuerence / and it shall make him sa-
uer of the feare of the lorde. And he shall not
indge after the syght of his eyes: neither shall
rebuke after the hearynge of his eares. But
he shall indge the causes of the poore w right-
teousnes / & shall rebuke with equitie for y vn-
ble of y erthe. And he shall smyte y erth with
the rodde of his mouth / & with y brette of his
lyppes shall sleie the wycked. And righteouf-
nes shall be the gyrdle of his loynes / and fayth
fullnes the gyrdle of his raynes.

On the wensdaye in the thirde weke of ad-
uent. The Epistle.

The worde that Esaias the sonne of A-
mos saw in a vision / concernynge Iuda
and Ierusalem. It shall come to passe
in the last dayes that the mount of the hou-
se of the lorde / shall be set in the tope of the
mountaynes / and shall be lyfte vp above the
hilles: and all nacions shall resorte therto.
And moche people shall go and saye: come
and let vs go vp to the hill of the lorde and
vnto the house of the God of Iacob: that he
maye teache vs his wayes / and that we maye
walke

The Pistles of the

walke in his pathes. For oute of Sion shall come the lawe/ and the worde of God oute of Ierusalem. And he shall be iudge amonge the hethen and tell manye nations their fautes. and they shall tourne their swordes into mattocks and their speares into spythes. One nation shall not lyfte vp a swerde agaynst another/ neither shall they teache to warre anye moare. O house of Iacob come & let vs walke in the lyght of the lorde.

The wensdaye in the fourtheweke of aduent
The Epistle.

Joel. ii.

This sayth the lorde. Children of Sion be glad and reioyse in the lorde your God. For he hath geuen you a teacher of righteousness/ and will make descende vnto you the fyrst rayne and the later/ as at the begynnyng. And the barnes shall be full of corne/ and the wyne presses flowre with wyne & oyle. And I will restore you agayne with my great power which I haue sent vnto you/ the yeres which the locustes and caterpillers haue deuoured. And ye shall eate & haue ynough and prayse the name of the lorde your God/ which hath wrought wonders with you. And my people shall not be in shame for euer. And ye shall knowe that I am in the myddes of Irael/ and that I am the lorde your God/ & that there is no moe. And my people shall not be in shame for euer. And ye shall knowe yf the lorde your God/ dwell in Syon my holy mounte. And Ierusalem shall be holy/ and there shall no straunger passe thorow thre
anye

Joel. iij.

The Testament of .ccccxxviii

anye moare. And at that daye the mountaynes shall droppe swete wyne/ and the hilles shall flowe with mylke/ and all the brokes of Iuda shall runne with water. And a fountayne shall go oute of the house of the lorde and water the ryuer of Sittim. Egypt shall goo to ruyne/ and Edom shall be a desert and a wyldernes/ which oppressed the chyl dren of Irael/ and which shed ynnocent bloude in their lande. And Iuda shall contynue euer/ and Ierusalem from generacion to generacion. And I will cleanse their bloude which I haue not cleansed. And the lorde shall dwell in Sion. The frydaye in y iii weke of aduent The Epistle.

Shoute and be glad daughter of Syon for behold I come and dwell in the myddes of the sayth the lorde. And manye nations shall cleaue vnto the lorde at that daye and shall be my people. And I will dwell in the myddle of the/ and thou shalt knowe that the lorde Sabaoth hath sent me vnto the. And the lorde shall inheret Iuda which is his parte in the holye grounde/ and he shall chose Ierusalem yet agayne. Let all fleshe holde their peace before the lorde: for he is risen oute of his holye temple.

On saynt Iohn the euangelistes daye The epistle.

He that feareth God/ will do good: & he that kepeth the lawe shall obtaine ecclesiasti wisdom: and he will come agaynst him as an honorable mother: as a woman
Ec yet

The Pistles of the

yet a virgen shall she receaue him. She shall fede him with the brede of lyfe and vnderston-
dunge: & the water of wholsome wysdome she
shall geue him to drynke. And she shall exalt
him amonge his neybours: and shall open his
mouth eue in ythyckest of the congregaciō.
And she shall fyll him wth the spirite of wisdo-
me & vnderstondunge / & wth the garment of
gloze shall apparell him. She shall make
him ryche wth ioye and gladnes and shall enhe-
ret him of an euerlastyng name.

The vii. daye. The epistle.

isa. lxx.

And receaue lyght Jerusalem: for
thy lyght is come / and the gloze of
the lorde is vpon the. For beholde /
darknes shall couer the erth / and a thicke mist
the nacions. But y^e lorde shall ryse as the son-
ne ouer the / & his glorie shall be sene vpon the
And the hethen shall walke in thy lyght / and
the kynges in the bryghtnes that is risen
ouer the. Lyfte vp thynne eyes rounde aboute
and se. All these are gathered together and are
come vnto the. Thy sonnes shall come from
farre / and thy daughters shall be cutt by thy
syde. Then thou shalt se / and shalt have plen-
ty: thynne harte shall wonder and breake oute
in ioye / when the multytude of the see are
turned to the / and the armyes of the hethen
are come vnto the. The aboundaunce of Ca-
melles shall couer the / and the dromadaries
of Madian and Ephra shall come all of them
from Saba / and brynge golde and frankyn-
sence / & shall preache the prayse of the lorde.

The

Olde Testament fo. ccc. lxxviii

The next sondaye after the vii. daye The
Epistle.

I will prayse the O lorde / that though
thou were angrie with me / yet thynne an-
ger is turned / and thou hast comforte
me. Beholde God is my saluacion: I will be
bolde therfore and not feare. For the lorde
God is my strength and my prayse wherof
I synge: and is become my sauoure. And ye
shall drawe water in gladnes oute of the wel-
les of saluacion. And ye shall saye in that da-
ye: geue thanks vnto the lorde: call on his na-
me: make his dedes knowne amonge the he-
then: remember that his name is hie. Lyfte
vp. Synge vnto the lorde / for he hath done
excellentlye / and that is knowne thorow ou-
te all the worlde. Crye and howte thou in-
habiter of Sion / for great amonge you is the
holpe of Israel.

On Asshe wensdaye the
Epistle.

And now therfore sayth the lorde. Turne
to me with all youre hartes / in fa-
stinge and lamentacyō. And teare you-
re hartes and not youre garmentes / and turne
vnto the lorde your God. For he is full of
mercie and compassion / longe yer he be an-
grye / and great in mercie and repenteth when
he is at the poynte to punyshe. Who can tell
whether the lorde will turne and have com-
passion and shall leave after him a blessing
Sacrifice & drynk offerynge vnto y^e lorde your
God. Blowe a trompet in Sion / proclayme
Lc. ii. fastyng

The Pistles of the

fastynge and call a congregacion. Gather the people together / brynge the elders to one place / gather the younge children and they that sucke the brestes / together. Let the byrdgrome come oute of his chamber and the byrde oute of his parloure. Let the prestes that mynister vnto the lorde / wepe betwene the porche and the alter / and saye: spare (lorde) thy people & deliuer not thyne enheritaunce vnto rebuke that the hethen shuld raygne over the. Why shuld they saye: amonge the naciōs / where is their god. And the lorde enuyed for his lōdes sake and had compassion on his people. And the lorde answered and sayde vnto his people Beholde / I sent you corne / new wyne and oyle / that ye shalbe satisfied therewith. Nether will I deliuer you anye moare vnto y hethen

On the frydaye next folowynge.

The Epistle.

isa. lxxiii.

Lype with the throte and spare not. Lyfte vp thy voyce as a trompet / and tell my people their offences and the house of Iacob their synnes. For me they seke daye by daye / and will knowe my wayes / as a people that doth ryghteousnes / and hath not forsaken the equitie of their God. They seke of me ryghteous iudgementes / and will drawe nye vnto God. Why have we fasted and thou hast not looked vpon it / have vmbled oure soules / & thou woldest not wote it. Beholde when ye fast / ye can synde youre awne lustes / and can call cruellye on all youre detters. Ye fast to lawe and stryue and to smyte with fyre wyckedly

Olde Testament. Jo. cccxxix

wyckedlye. Fast not as ye now do / to make youre voyce to be harde vp on hie. Shuld it be soche a maner of fast that I shuld chose / a daye that a man shuld hurte his soule in? Or to bowe downe his heed lyke a bulrushie? Or to sprede sack cloth and ashes vnder him? Shuldest thou call this a fast / and a daye acceptable vnto the lorde? Or is not this rather y fast y I have chosen? To lose wycked bōdes & to vnbrynde bondylles of oppression? And to let the brused go free? And that ye shuld breake all maner yokes & ye and to breake the breed to the hungrye / & to brynge the poore that are hardourlesse vnto house / & when thou seest a naked / that thou cloth him and y thou shuldest drawe thy selfe fra helpynge thyne awne fleshe? Then shuld y lyght break oute as dothe y daye sprynge / & then healt shulde moote bud cutt. And thy righteousnes shall go before the / and the glorie of the lorde wolde come apou the. Then shuldest thou call / & the lorde shuld answer: then shuldest thou crye / and he shall saye / lo here am I. For I the lorde thy God am mercifull.

On the wensdaye after the fyrst sondaye in lent / the Epistle.

And the lorde sayde vnto Moses: come vp to me into the hill / and be there / and I will geue the tables of stone and a lawe and commaundementes / which I have wyrtten to teache them. Then Moses rose vp and his mynister Josue / and Moses went vp into the hill of God / & sayde vnto the elders: Ec. iij. tarye

The Pistles of the

tarpe ye here/untill we come agayne vnto you:
 & beholde here is Aaron & Hur with you. If
 anye man haue anye matters to do/let him co
 me to them. When Moses was come vp in
 to the mounte/a cloude covered the hill/and
 the glorie of the Lorde abode vpon mounte
 Sina/& the Lorde covered it.vi.dayes.And y
 seventh daye he called vnto Moses oute of
 the cloude.And the passion of the glorie of y
 Lorde was lyke consuminge fyre on the tope
 of the hill in the sight of the chyl dren of Is
 rael. And Moses went into the mountayne.
 And Moses was in the mountayne fourtye
 dayes and fourtye nyghtes.

Another for the same daye.

The epistle.

iii. regum
 .xlv.

In those dayes came Elias to Barsabe/
 that is in Iuda/and lefte his lad there.
 And he wet into the wildernes a dayes
 iorneye/and came & sat vnder a genapet tree/&
 wysshed to his soule that he myght dye/ and
 sayed:yt is now ynough Lorde/ take my sou
 le/ for I am not better then my fathers. And
 as he laye and slepte vnder a genapet tree: be
 holde/an angell touched him/and sayde thus:
 vp and eate. And he loked vp:and beholde the
 re was at his heed a cake baken on the coles
 and a cruse of water. And he ate and dranke
 and layde him doune agayne. And the angell
 of the Lorde came agayne the seconde tyme
 and touched him/and sayde: vp and eate: for
 thou hast a great waye to goo. And he arose
 and ate and dranke and walked thorow the
 strength

Olde Testament. Jo.cccv.

strength of that meate fourtye dayes and four
 ty nyghtes/ even vnto the mounie of God
 Horeb.

The frydaye next folowinge.

The epistle.

This sayth the Lorde. The soule that
 sinneth/ he shall dye. The sonne shall
 not beare parte of the fathers wycked.
 nes. The ryghteousnes of the ryght shall be
 vpon him/and the wyckednes of the wycked
 shall be on him. And yet the wycked if he tur
 ne from all his synnes which he dyd/ and kee
 pe all myne ordinaunces/ and do iustlie and
 ryghteouslye/ he shall live & not dye. None of
 the synnes that he hath done shall be reconed
 vnto him: In the ryghteousnes that he hath
 done/ he shall lyve. For I desier not the deeth
 of a synner (sayth the Lorde Jehovah) but ra
 ther that he shuld tourne from his waye/ and
 lyve. And so yf a ryghteous tourne from his
 ryghteousnes and do wyckednes/ and shall do
 lyke vnto all the abhominacyons whych a
 wycked doth/ shall he lyve. No/ none of tho
 se ryghteousnes that he dyd shall be remem
 bred. But in the wyckednes which he wo
 ught/ & in the synne which he dyd/ in them
 shall he dye. But you wyll saye/ the waye of
 the Lorde is not equall. Here I praye you ye
 House of Israel. Is not my waye equall?
 If a ryghteous tourne from his ryghte ouf
 nes and do wyckedlye/ and dye therfore:
 in the wyckednes which he dyd he shall
 dye. And when a wycked turneth from his
 wycked

The Pistles of the

wyckednes and doth iustlye and ryghteous-
lye/he shall saue his soule: because he feared
and turned from all his wyckednes which he
dyd/he shall lyue and not dye/ sayth the lorde
allmyghtie.

¶ The wensdaye after the seconde sondaye in
lent. the epistle.

In the dayes of hester / Merdocheus
prayed the lorde / beyng myndfull of
all his workes & sayde lorde/lorde kyn-
ge allmyghtie: for in thy power all thynges a-
re put/nether is there anye that can resist thy
wyll/if thou have determyned to saue Israel.
Thou madest heauen and erth/and what soe-
uer is contayned within the compasse of hea-
uen;thou art lorde of all/nether is there anye
that can resist thy maiestie. Thou knowest all
thynges/ & wottest y it was not of pryde or of
spyte/or anye desyre of glorie y I dyd not wor-
ship moost proude Amon : for I wolde have
been readye/and that gladlye (for the sauyng
of Israel) to have kyst even the steppes of his
fete. But I feared lest I shuld tourne y glo-
rye of my God vnto a man/and feared to wor-
ship anye man saue my God. And now lorde
kyng and God of Abraham haue mercie on
thy people for our enemyes are mynded to de-
stroye vs & to brynge thyne inheritaunce vt-
terly to naught. Despise not y porcion which
thou deliueredest for thy selfe oute of Egypt.
Heare my prayer & be mercifull vnto the parte
and inheritaunce/ and tourne our sorow into
Joye: that we maye lyue and prayse thy name
Alwe

Olde Testament. fo. cccxci

Alorde/and stoppe not the mouthes of them
that prayse the. And all Israel with lyke
mynde & prayer/cryed vnto the lorde/because
that present death was not farre from them.

¶ The frydaye next folowynge. The epistle.

At that tyme Joseph sayde vnto his
brother. Heare I praye you a dreame
that I dreamed. Beholde we were ma-
kyng of sheues in the feld: and se / my sheffe
arose and stode vpright/ and youre sheues sto-
de rounde aboute & made an obeyfance vnto
my sheffe. Then sayde his brethren vnto him
what shalt thou be our kyng/ or shalt thou
carynge our vs? And they hated him the mo-
re for his dreame and for his wordes. And he
dreamed yet another dreame and tolde it his
brethren. And he sayd: beholde/ I dreamed yet
another dreame/ We thought the sonne and
the mone and eleuen starres dyd worship me.
And when he had tolde it his father and his
brethren/ his father rebuked him and sayde
vnto him: what meaneth this dreame which
thou hast dreamed? Shall I come and thy mo-
ther and thy brethren and fall before the on
the ground? And though his brethren hated
him: yet his father kept the thyng in mynde.
And when his brethren were gone to pasture
their fethers shepe at Sichem/ Israel sayde
to Joseph: do not thy brethren fede the shepe
at Sichem? come that I maye sende y to the
And he sayde: here am I. And he sayde: go go-
od sonne and se whether it be well with thy
brethren and with the shepe/ and brynge me

genesis.
xxxviii.

Ec. v. worde

The Pistles of the

worde agayne. And he sent him oute of the valeye of hebron for to goo to Sichem. And a man founde him wāderynge in y^e felde & asped him sayenge: what sekest thou? And he sayde: I seke my brethren: tell me I praye y^e/where fe de they? And the man sayde: they are departed hēce. For I harde thē saye: let vs go to dothā And when they sawe him a farre of/ and yet he dūe npe them /they contrived to sle him And they sayd one to another: beholde/ this dreamer cometh. But now come & let vs kyll him and cast him into a sand pitte/ & saye some cruell beast hath deuoured him/and let vs se whert o his dreames will come. When Ruben harde that/ he wolde have ryd him oute of their handes/and sayed: let vs not kill him. And Ruben sayed moreouer/ shed no bloude/ but cast him into yonder pit y^e is in the wyldernes and laye no hondes vpon him: for he wolde have ryd him oute of their handes and deliuered him to his father agayne.

The wensdaye next the thyrde sondaye in lerr. The Epistle.

exodi. pp

Thus sayth y^e lord God. Honoure thy father and mother/ that thy dayes maye be prolonged in the lande which thy lord God geueth the. Thou shalt not kyll. Thou shalt not breake wedlocke. Thou shalt not steale. Thou shalt beare no false wytnes agaynst thy neybour. Thou shalt not couet thy neybores house: nether shalt thou couet thy neybores wyfes/ his manservant/ his mayde/ his oxe/ his asse or ought that is his.

And

Olde Testament Jo. cccxcii

And all the people sawe the thunderinge and the lyghtenynge and the noyes of the horne/ and how the moultayne smoked. And when the people sawe it/ they remoued & stode a farre of and sayde to Moses: talke thou with vs and we will heare: but let not God talke with vs least we dye. And Moses sayde vnto y^e people/ feare not. For God is come to proue you and that his feare maye be amonge you/ that ye synne not. And the people stode a farre of/ and Moses went into the clowde where god was. And y^e lord sayd vnto moyses: thus thou shalt saye vnto the chyldren of Israel. Ye haue sene how I haue talked wth you oute of heuen. Ye shall not make therfore wth me/ Gods of golde: in no wyse shall ye do yt. An alter of cert.) shalt thou make vnto me/ & there offer thy burnt offerings & thy peace offerings/ & thy shepe & thyne oven. And vnto all places wher I shall put y^e remembraunce of my name/ thither will I come vnto the & blesse the.

The frydaye next folowynge. Epistle.

In these dayes when there was no water for the multitude / they gathered them selues together agaynst Moses & agaynst Aaron. And the people dyd chydē wth Moses & spake sayēge: wolde god we had perished whē oure brethren perished before the lord. Why haue ye brought y^e cōgregacyō of y^e lord into this wilderness/ y^e bothe we & oure catell? Muld dye herer/ wherfore leed ye vs oute of Egypt to bryge vs vnto this vngacious place/ which no place of seed ner of fygge ner

nume. pp

vyn &c

The Pistles of the

vyues her of pomegranades / neither is there
 anye water to drynk? And moyses and Aaron
 went from the congregacion vnto the doore of
 the tabernacle of wytnes / and fell on their
 faces: and the glorie of the lord appered vnto
 the. And the lord spake vnto Moyses sayin-
 ge: take the staffe / and gather / thou and thy
 brother Aaron the congregacion to gether / &
 saye vnto the rock before their eyes / that he
 geue forth his water. And thou shalt brynge
 them water oute of the rocke / and shalt geue
 the compayne drynke / and their bestes also.
 And Moyses tooke the staffe from before the
 lord as he commaunded him. And Moyses &
 Aaron gathered the congregacion together
 before the rocke / and he sayde vnto them / hea-
 re ye rebellious / must we fet you water oute
 of this rocke? And Moyses lyfte vp his hand
 with his staffe and smote the rock two tymes
 and the water came oute aboundantlye / and
 the multitude dranke / and their bestes also.
 And the lord spake vnto Moyses and Aaron /
 because ye beleued me not / to sanctifie me in
 the eyes of the children of Israel / therfore ye
 shall not brynge this congregacion into the
 lande which I have geuen them. This is the
 water of strife / because ychilde of Israel stro-
 ue to y lord / & he was sanctified vpon them.

The wensdaye after the iiii. sondaye in
 lent. The Epistle.

esai. l.

This sayth the lord God. Washe &
 be cleane: put awaye the wyckednes of
 youre ymaginacions oute of my syght
 Cease

Olde Testament. Jo. cccc. xlii.

Cease to do euell and learne to do well. Sto-
 dye to do ryghteouslye and helpe the oppres-
 sed. Aduenge the fatherlesse and defende the
 cause of wydowes. Come let vs shewe the his
 greife to other and make an atonement sayth
 the lord. And so though youre synnes be ly-
 ke to purple / they shall be made as whyt as
 snow / and though they be as reed as skarlet /
 they shall be made lyke whyte woll. If ye
 wyll agree and hearken / ye shall eate the best
 of the lande sayth the lord God.

Another for the same daye.

Thus sayth the lord. I will sanctifie
 my name that is defyled amonge the ezeciel.
xxviii.
 hethen. Which ye have defyled amon-
 ge them: that the hethen maye knowe that I
 am the lord (sayth the lord Jehouah) when
 I am sanctified vpon you in their syght. And
 I will take you from the hethen / and will ga-
 ther you oute from all landes and will bryn-
 ge you oute of youre awne contre. And I will
 poure pure water vpon you / and ye shall be clen-
 sed from all vnclennes / and from all youre ydo-
 les. I will clense you. And I will geue you a
 new harte / and will put a new spirite in you.
 And will take awaye that stonye harte oute of
 youre flessh / & geue you a flesshie heart. And
 I will put my spirite in you / and will make
 that ye shall walke in myne ordinaunces and
 kepe my lawes & do them. And ye shall dwell
 in the lande which I gaue youre fathers. And
 ye shall be my people / and I will be youre God.
 The frydaye after the iiii. sondaye in lent
 The

The Pistles of the

The epistle.

tit. regum
p. 11.

In those dayes it chaunced that the sonne of the wyfe of the house was sycke / & the sycknes was so great that there remained no breth in him. Then he sayde to Helias / what have I to do with the / thou ma of god? Wydest thou come to me / that my synne shuld be kepte in mynde & to sle my sonne? And he sayde vnto him / geve me thy sonne / & he tooke him oute of his lappe and caried him vp into an hie chamber / where he him selfe dwelt / & layde him on the bed. And he called vnto the Lorde & sayde: O Lorde my god / hast thou dealt so cruelly with the wydowe with whome I dwell / as to kyll hir sonne? And he measured the chylde .iii. tymes / & called vnto the Lorde & sayde: Lorde my God / let this chyldees soule come agayne into him. And the Lorde hearkened vnto the voyce of Helias / & this chyldees soule came agayne vnto him / and he revived. And Helias toke the chylde and caried him doune oute of the chamber into the house / & deliuered him to his mother. And Helias sayd: se / thy sonne is alyue. Then sayde the woman to Helias: now I knowe that thou arte a man of God / & that the worde of the Lorde is trulye in thy mouth.

The wensdaye after the .v. sondaye in lent The epistle.

lent. xlv.

At that tyme the Lorde spake to Moses sayinge: speake vnto the hole multitude of the chyl dren of Israel / & saye to

Olde Testament. Jo. cccc. xlii

to them: I am the Lorde your God. Ye shall not steale ner lye / ner deale falsly one with another. Ye shall not sweare by my name falslye / & thou desyle not the name of thy god: I am the Lorde. Thou shalt not begyle thy neybour with cavillaciōs / ner robbe him violently: nether shalt the workmans laboure abyde with the vntill y morninge. Thou shalt not curse the desse / ner put a stonblinge blocke before the blinde / but shalt feare thy God. I am the Lorde. Ye shall do none vntygheousnes in iudgemēt. Thou shalt not faver y poore ner honour the myghtie / but shalt iudge thy neybour tyghteouslye. Thou shalt not go vp & doune a false prync accusar amonge the people / nether shalt thou helpe to shed y bloude of thy neybour. I am y Lorde. Thou shalt not hate thy brother in thyne harte / but shalt in anye wyse rebuke thyne neybour / & thou beare no synne for his sake. Thou shalt not advenge thy selfe ner beare hate in minde agaynst the chyl dren of thy people / but shalt love thyne neybour even as thy selfe. I am the Lorde. Myne ordinaunces shall you kepe / sayth the Lorde almyghtie.

The friday after y. v. sonday in lent. y. pist. lxxv. p. 11.
Jeremyas sayde: Lorde all y forsake y / I shalbe ashamed. And they y departe from the shalbe wyrtten in y ertth. For they have lost the Lorde y is the fountayne of the water of lyfe. Heale me Lorde / & I shalbe whole: save me Lorde / and I shalbe safe / for thou art he that I prayse. Beholde they saye

unto

The Pistles of the

unto me: where is the worde of the lord? Let it come to passe/ and I enforced not to be a sheperde that shuld not folowe the: and the daye of destruction have I not despyed/ thou knowest. And y^e proccaded oute of my mouth was ryght in thy syght. Be not terribble vnto me lord: for thou art my trust in y^e euery daye. Let the y^e persecute me be confounded/ & let not me be confounded. Let their hartes fayle them/ and not myne harte fayle. Brynge vpon them an euell daye/ & bruse them agayne and agayne.

The wensdaye after palme sondaye The Epistle.

esale. liii.

Esaie sayde/ lord/ who beleneth oure sayinge/ & the arme of y^e lord/ to whome is it opened? He came vp as a sparrow before him/ & as a rote oute of a drye lande. There was nether fassyon oz beuetic on him. And when we looked on him/ there was no godspines y^e we shuld lust a ster him. He was despyed & cast oute of mennes companye/ & one that had suffered sorowe/ & had epperynce of infirmite: & we were as one that had hid his face from him. He was so despisable/ that we esteemed him not. Truly he tooke vpon him oure diseases/ & bare oure sorowes. And yet we counted him plaged/ & beaten & humbled of God. He was wounded for oure transgression/ and brused for oure iniquities. The correccio that brought vs peace was on him/ & with his stripes we were healed. And we went astraye as shepe/ and turned euery man his waye: and the lord put on him the wyckednes of vs all
He.

Olde Testament Jo. cccviii.

He suffered wronge & was euell entreated/ & yet opened not his mouth: he was as a shepe ledde to be slayne: & as a lambe before his shearer/ he was domme & opened not his mouth. By y^e reason of y^e afflyccion/ he was not esteemed: & yet his generacio who can nombere? Wher he is taken from y^e erth of spyunge me: for my peoples transgression he was plag: d. He put his sepulchre in the wycked/ & with y^e ryche in his deth: because he dyd none iniquitie/ ne ther was gyle founde in his mouth. And yet the lord determined to bruse him in infirmities. His soule geuynge hie selfe for transgression/ he shall se seed of longe continuance/ and the will of y^e lord shall prosper in his hande. Because of y^e laboure of his soule/ he shall se & be satisfied. With his knowledge/ he beynge iust/ shall iustifie my seruantes & that a great nombere: & he shall beare their iniquities. Therefore I will geue him his parte in many & the spoyle of y^e ryche he shall deuyde: because he gaue his soule to death/ & was nombred with the trespassers/ & he bare the synne of many/ and made intercession for transgressors.

On good frydaye the Epistle.

And the lord spake vnto Moses & Aaron in y^e lorde of Egypt sayinge: This moneth shall be y^e chefe moneth: euen y^e fyrst moneth of the yere shall it be vnto you. Speake ye vnto all y^e felowshipe of Israel sayinge: y^e they take the teth daye of this moneth to euery housholde/ a shepe. If y^e housholde be to few for a shepe/ then let him & his neybon

exod. xii

Id res

The Pistles of the

res that is next vnto his house/take accordynge to the nombre of soules/and counte vnto a shepe accordynge to euery mannes eatynge. A shepe without spot & a male of one yere olde shall it be/ & from amonge the lambs & the goates shall ye take yt. And ye shall kepe him in warde vntill y. xiiii. daie of y. same moneth. And euery man of y. multitude of Israel shall kysse him aboute euē. And they shall take of y. bloude & stryck it on y. ii. syde postes & on the upper doore post of y. house/ wherin they ate him. And they shall ate the fleshe the same nyght/roste w. fyre/ & with unleueded breade & with foure erbes they shall ate it. Se y. ye ate not therof sode in water/ but rost w. fyre: both heed/fete & purtenaunce together. And se that ye let nothyng of it remayne/ vnto the moynynge: if ought remayne/ burne it w. fyre. Of this maner shall ye ate it: with youre loynes girded/ & shoes on youre fete/ & youre shawes in youre handes. And ye shall ate it in haste/ for it is the lorde passeouer.

The last sondaye after trynpte sondaye.

The Epistle.

Behold the dayes will come sayth the lorde / y. I will steepe vnto dauid a ryghteous braunche/ & he shall raigne a kynge / & shall be wyse / & shall do equitie & iustice in the erth. And in his dayes Iuda shall be safe/ & Israel shall dwell without feare. And this is the name that they shall call him the lorde oure righteousnes. Wherefore the dayes will come sayth y. lorde/ that they shall saye

Jeremias.
p. v. p. ii.

Olde Testament Jo. cccc. xvi

saye no more/ y. lorde lyueth y. brought y. children of Israel oute of y. lande of Egypt. But the lorde lyueth which deliuered & brought y. seed of y. house of Israel / oute of the lande of the north and from all landes whether I thrust them. And they shall dwell in their owne lande sayth the lorde God almyghtie.

On the wensdaye in the ember weke afore Michelmas.

Thus sayth y. lorde God/ behold y. dayes will come sayth the lorde/ that the earer shall ouertake y. reaper & the treader of grapes y. sower of seed. And y. mountaynes shall droppe sweetnes/ & the hills shall be herabable. And I will turne y. captiuite of my people Israel: & they shall buyde the cities that are fallen in dekepe/ and shall in habyt them / and shall plant vynes and drynke wyne / & shall make gardens & ate the frute of them. And I will plant them their owne land/ and they shall not be anye more plucked oute of their lande which I have geuen them / sayth the lorde thy God.

The frydaye in the Ember weke before Michelmas. The Epistle.

Turne Israel vnto the lorde thy God: for thou art fallen for thy wyckednes ses sake. Take wordes with you and turne vnto the lorde. And saye vnto him: remyt all wyckednes and gene thynges / and we will paye the openly that we have promysed with oure lyppes. Assur shall not saue vs/ nether will we ryde on horses: nether will we saye

oze. p. ii.

Wd. ii. saye

The Pistles of the

saye to y^e workes of oure awne handes/ye are oure Godes/for thou hast compassion on the frendlesse. I will heale their obedience & will love the of myne awne accorde/for my wrath is ceased from them. I wilbe as dew to Isra- el/ & he shall flourish as a lylee/ & stretch oute his rotes as Libanon. His braunches shall run- ne oute/ & as an olive tree shall his glorie be/ & his savoure as Liban. They that shall tur- ne & syt in his shadow/ shall lyve with corne/ & flourish as vynea. His renoune shall be as the wyne of Libanon. Ephraim/ what have ye anye moare to do with ydoles? I have hea- led him and looked on him. I wilbe as a great fyre tre/ and of me shall thy frute be founde. Who is wyse to understonde these thinges & hath wyte to perceave them? For the wayes of the Lorde are strayght/ and the righteous shall walke in them: but the wycked shall stumbe in them.

After foloweth the Epistles of the sayntes which are also taken oute of the olde Testament.

On saynt Nicolas daye. The pistle.

cccl. pliii **B**ehold an excellent preste which in his dayes pleased God/ & was founde righteous/ & in tyme of wrath made an atonement: Lyke to him there is not founde/ that kept the lawe of the moost hyst. And he was in covenant with him/ & in his fleshe he wrote the covenant/ & in tyme of tempta- cion

Olde Testament fo. ccccvi

eyon he was foude faythfull. Therefore he ma- de him a covenant with an oth/ that nacion should be blessed in his syght/ & that he should be multiplied as y^e dust of the erth. He knew him in his blessings & gave him an inheri- taunce. And he kept him thoro his mercie/ that he founde grace in the eyes of God. An everlastinge covenant dyd he make him/ & ga- ve him the office of y^e hie preste. He made him happie in gloire. In sayth & in his softenes/ he made him holy/ & chose him oute of all fleshe. On the concepcion of oure ladye. The pist.

A sa vyne/ so brought I forth a savoure ecclesiasti of swetnesse. And my flowres are the cl. p. xlii. frute of gloire & riches. I am y^e mother of bewtifull love & of feare/ & of greatnes and of holpe hope. In me is all grace of lyfe & tru- the. And in me is all hope of lyfe & vertue. Co- me vnto me all y^e desyer me / & be fylled with the frutes that springe of me. For my spire is sweter then honyeor honye combe. The re- membrence of me is for ever & ever. They that eat me/ shall hunger the moare/ and they that drinke me/ shall thirst the moze. He that hekeneth to me/ shall not be ashamed/ and he that worketh by my counsell/ shall not synne. And they that bringe into lpyght / shall have eternall lyfe.

On candlemas daye. The epistle.

Behold/ I sende my messenger which mala. iii. shall prepare the waye before me. And sodenly shall the Lorde whome ye seke/ come vnto his temple/ & the messenger of the Wd. iii. cove-

The Pistles of the

counsaunt whome ye desyer. Beholde/ he com
m: th sayth the lorde Sabaoth. Who shall en
dure in the daye of his commynge / or who
shall stonde to beholde him? For he is as try
ingefyer and as the erbe that fullers scour
withall. And he shall syt tryenge and purgyn
ge syluer/and shall purifie the sonnes of leui/
and shall fyne them as gold and syluer. And
they shall brynge offerynge vnto the lorde of
ryghteousnes. And the sacrifice of Iuda and
of Ierusalem shall be delycious vnto the lorde
as in the olde tyme and in the yeres that were
at the begynnynge.

On the Annunciacion of oure ladye which
is oure layde daye in Ient/ the Epistle.

с/а/с. 811.

And the lord spake to Achas sayenge.
 Are y a signe of the lord thy God/ fro
 above & beneath/ or from any hie above. But
 Achas answered I will not aye/ neither wyl
 tempte the lord. Wherfore the lord sayde:
 Herken ye of y house of Dauid: Is it so small
 a thyng for you/ to be greuous to men/ but y
 ye shuld also be paynfull vnto God: neuer the
 later yet y lord/ he will geue you a signe. Be
 holde a vyrgyn shalbe w child/ & shal beare a
 sonne/ and shal call his name Emanuel. He
 shal eate butter & honye/ y he maye have vnder
 stodyng to refuse y euell & to chose y good
 ¶ On saynt Philip & Jacobs daye. i. epistlc.

Then shall y^e ryghteous stonde wth great
constance agaynst them y^e feared them
and toke awaye that they had laboured
for. When the wycked shall se that they shal
be troubled

fapi.8.

Do the Testament fo. cccxcviii

Be troubled with horrible feare/and shall wa-
der at the soden & vnlooked for victorie/ & shall
saye in them selues/ repentynge & sorowynge
for anguysh of hert. These be they which we
sometyme mocked and iested on. We were ou-
te of oure wyttes and thought their lpyunge
madnes/and their ende to be without honoure
But beholde/ how they are counted amonge
the chyldezen of God/and haue their inherita-
unce amonge the sayntes.

On the Nativity of S. John Baptistes day.
The Epistle.

Thus sayth the lord. Herke ye yles vnto me/and geue hede ye people that are a farre. The lord called me out of the wombe and made mencion of my name/when I was in my mothers bowelles. And he made my mouth lyke a Harpsuerde. In the shadowe he led me with his hande. And he made me as an excellent arrow/and hid in his quyver. And he sayd to me:thou art my seruant. O Israel/in whome I wil be glorified. And I sayde: I laboure in vayne and spende my strength for nought/and vnproffytably. Now be yt my cause I comyt to the lord and my trauayle vnto my God. And now sayth y lord that formed me in the wombe/to be his seruant and to tourne Iacob vnto him. Beholde I have made the a lyght/that thou shouldest be saluacion/euen vnto the ende of the worlde. Kynges shall feare/and rulers shall stande vp & shall worship/because of the lord which is saythfull/& the holpe of Israel hath chosen y

Ed.iiii. Amen

The Pistles of the

cantic. ii.

On the visitacion of oure ladye the epistle.

I Am the floure of y^e felde/ & lylles of the valeyes. As y^e lylle amonge the thornes so is my loue amonge y^e daughters. As the appletre amonge the trees of y^e wood so is my beloved amonge the sonnes/ in his shadow was my desyre to syt/ for his frute was swete to my mouth. He brought me into his wyne seller: and his behaue to mewarde was louely. Beholde my beloved sayde to me: vp & hast my loue/ my doue/ my bewtifull & come/ for now is wynter gone & rayne departed & past. The floures aperc in oure coner & the tyme is come to cut y^e vyues. The voyce of y^e turtle doue is harde in oure lande. The fygge tre hath brought forth hit fygges/ & the vyne blossoms geue a sauoure. Up hast my loue/ my doue/ in the holes of the rocke and secret places of the walles. Shew me thy face and let me here thy voyce/ for thy voyce is swete and thy passyon bewtifull.

On saynt Marye Magdalens daye The Epistle.

proverbi.
xxvi.

A Woman of power and verite/ if a man coulde fynde: y^e valew of hir were farre a boue perle. The harte of hir husbād trusteth in hir/ y^e he nedeth not spoyles. She rendereth him good & not enell all y^e dayes of hir lyfe. She sought woll & flay & did as hir handes serued hir. She is lyk a marchaūtes ship y^e bryngeth hir vitayles from farre. She ryseth yet daye and geueth meate to hir houshold/ & fode to hir maydens. She consydred a greunde

Olde Testament. Jo. cccc. cix.

grounde ond bought yt/ and of the frute of hir handes planted a vyne. She gyde hir loynes with strength & couaged hir armes. She perceived that hir huswifrye was proffitable/ & therfore dyd not put oute hir candle by nyght. She set hir fyngers to the spynndle/ and hir handes caught holde on the dystaffe. She opened hir hand to the poore/ and stretched oute hir handes to the nedye. She feared not least the colde of snowe shuld hurt hir house/ for all hir housholde were doble clothed. She made hir gaye ornamentes/ of byce and purple was hir apparell. Hir husband was had in honoure in the gates/ as he sat with the elders of the lande. She made linen and solde it/ and deliuered agyrdell to the merchaunt. Strength and gloze were hir rayment/ and she laughed in the later dayes. She opened hir mouth with wysdome/ and the lawe of ryghteousnes was on hir tonge. She had an eye to hir housholde and eate not breed ydlye. Hir children arose and blessed hir/ and hir husband commended hir. Many daughters have done excellentlye but thou hast passed them all. fauoure is a deceauable thyng/ and bewtie is vanytie. But a woman that feareth God/ she shalbe praysed. Geue hir of the frute of hir handes/ and let hir woorkes prayse hir in the gates.

On the assumption of oure ladye. y^e epistle

In some mannes inheritaunce wolde haue dwelt. Then the creator of all thynge commanded and sayde vnto me: & he that
ecclesiasti
c. xliij.
Wd. v. created

The Pistles of the

created me dyd set my tabernacle at rest and sayd vnto me/dwell in Jacob and have thynne inheritaunce in Israel/and rote thy selfe amonge myne elect. From the begynnynge and before the worlde was I created / and vnto the worlde to come/ will I not cease: and before him have I mynistred in the holye habitation And so in Sihon was I settled/ & in the holye citie lykwyse I rested/and in Ierusalem was my power. And I rote my selfe in an honorable people/ which are the lordes parte/ and he their inheritaunce: and amonge the multitude of sayntes I helde me fast. As a Cedar tree was I lyfte vp in libanon/ and as a Cypress tree in mounte Hermon. As a palme tree was I exalted in Cadres/ and as roseplantes in Iericho. As a bewtifull olyue tree in the fel des/ and and as a plantayne tree was I exalted vpon the waters. In y stretes I gaue an odoure as synamon & balme y smell eth well/ & gaue an odoure of swetnes as perfect myrr.

¶ On the Natiuite of oure ladye.

The Epistle as is afore on the conception of oure ladye. Ecclesiastici. xxiij.

¶ On saynt Mathewes daye the apostle the Epistle.

Exe. i. l. The symylitnde of the faces of the foure beastes: the face of a man and the face of a lyon on the ryght hand of y foure of them. And the face of an egle aboue the foure. And their faces and their wynges stretched oute aboue an hie. Eche had two wynges coupled together and two that couered their bodyes.

Olde Testament.

ffo. cccc.

bodyes. And they went all strayght forwarde And whether they had lust to go: whether they went/and turned not back agayne in their goinge. And the symylitnde of the bestes and the fassyon of them was as burnynge colles of fyer and as fyer brandes / walkynge betwene the beastes. And the fyer dyd burne/and oute of the fyer proceded lyghthenynge. And the beastes ranne & returned after y fassyon of lyghthenynge.

¶ On saynt luke

The Epistle as is aboue on S. Mathewes daye the Apostle. Eze. i.

¶ On S. katherynes daye The Epistle.

Iorde/ I dyd lyfte vp my prayer vpon the erth/ and besought to be delpyered from death. I called vpon the lord y father of my lord/ that he shuld not leaue me helpless in the daye of my trybulacion/ and in the daye of the proude man. I pray sed thy name perpetually / and honoured it with confession/ and my prayer was harde. And thou sau edest me that I perished not/ and delpyeredest me oute of the tyme of vnyghteousnes. Therefore will I confesse and prayse the/ and will blesse the name of the lord

ecclesia. li

¶ Here ende the pistles of the olde Testament.

This is the Table/where re in you shall fynde the Epistles and the Gospels after the vse of Salisbury.



Do to fynde them the so-
 ner: so shall you seke after the
 se Capitall letters by name:
 A. B. C. D. which stande by
 the syde of this booke alwayes
 on/or vnder y letter ther shall
 you fynde a crosse & where the Pistle or y Go-
 spell begynneth/and where the ende is/there
 shall you fynde an halfe crosse &
 And the fyrste lyne in this table alwaye is
 the Pistle/and the seconde lyne is alwaye the
 Gospell.

On the fyrst Sondaye in the Advent.
D This also we knowe. Roma. viii.
A When they dreyne ynto. Mat. xxi.
 On the wendsdaye.
B Be patient therfore bretheren. Iaco. v.
A The beginning of the Gospell. Mat. i.
 On the frydaye.
A Esaye the. li. Chapter.
A In those dayes Jhon. Mat. iii.
On the. ii. Sonday in the Advent.
A Whatsoever thyng is are writen. ro. xv
E And there halfe sygnes. Luc. xxi.
On the Wendsday.
A zacharie the. viii. Chapter.
B Verely I save vnto you Mat. xi
 On the frydaye.
E Esaye the. lxi. Chapter

John

The Table. fo ccccl.

B Jhon bare witness of him Jhon. ii
On the. iii. Sonday in the Advent.
A Let men this wyse esteeme vs. i. Cor. iii
A When Jhon beinge in prison Mat. xi.
 On the wendsdaye.
A Esaye the. ii. Chapter.
E And in the. vi. moneth the. Luke. i.
 On the frydaye.
A Esaye the. vi. Chapter.
D Mary arose in those dayes. Luke. i.
On the. iii. Sondaye in the Advent.
A Reioyce in the Lorde all waye. Phil. iiii
E And this is the recorde of Jhon. Jhon. i
 On the wendsdaye.
D Jhesus the. ii. and. iii. Chapter.
E And this rumor of him went. Luk. vii
 On the frydaye.
D zacharie the. ii. Chapter.
B Take hede beware of the leu. Mat. viii
On the Christmas even.
A Paul the seruant of Iesus. Rom. i.
E When his mother mary was Mat. i
On the Christmas nyght at the. i. masse
E For the grace of God. Tit. ii
A It folowed in those dayes Luke. ii
 At the. ii. masse.
B But after that the kynednes. Tit. iii.
E The Shepherders sayde One to. Luke. ii
 At the. iii. masse.
A God in tyme past diversly. Hebre. i
A In the beginninge was that. Jhon. i
On saynt Stevens daye.
E Steven full of fayth & power. Act. vi
 When.

The Table

D Wherefore beholde I sende. Mat. xxiii
C On saynt John Evangeliste.
A Ecclesiast. the. xv. Chapter.
E Followe me / Peter turned. Joh. xxi
C On the chylde masse daye.
A And I loked / also a lambe. Revela. viii
C To the angel of the Lorde ape. Mat. ii.
C Of the sondaye after crystmasse.
A And I saye that the heyre as. Gala. iiii
E And his father and mother mer. Luke. ii
C On the newe yeres daye
C For the grace of God that bring. Tit. ii
C And when the eyght daye was. Luke. ii
C On the therteyn even.
C For the grace of God that bring. Tit. ii
D When Herode was dead. Mat. ii
C On the thertenth daye.
A Esaye the ix. Chapter
A When Jesus was borne. Matt. ii
C On the fyrst sondaye after the
 thertenth daye.
A Esaye the. vii. Chapter.
D The nexte daye / John sawe. Joh. i.
C On the. ii. Sondaye after the
 thertenth daye.
A I beseeche you therfore brethren. Ro. vii
F And when he was. vii. yere olde. Lu. ii.
 On the wendsdaye.
A Brethren my hertes desyre. Rom. p.
B When Jesus had herdethat. Mat. iiii.
 On the frydaye.
A Let every soule submit him Ro. viii
B And Jesus returned by the. Lu. iiii
C On

The Table.

ffo cccii

C On the. iii. Sondaye after the
 thertenth daye.
B Seynge that we have divers. Rom. vii
A And the thyrde daye was the. Joh. ii.
 On the wendsdaye
C This is a true sayinge / and by. i. Tim. i
A And he departed thence / and. Mat. vi
 On the frydaye.
C For I knowe / and surely bele. Rom. viii
E And cam into Capernaum. Luke. ii.
C On the. iiii. Sondaye after the
 thertenth daye.
D Be not wyse in youre awne opi. Ro. vii
A When Jesus was come dou. Mat. viii
 On the wendsdaye.
B I beseeche you brethren for. Rom. xv.
A And he entred agayne into. Mat. iiii
 On the frydaye.
D Are ye not ware that ye are. i. Cor. iii
D And Jesus went aboute all. Mat. iiii
C On the. v. Sondaye after the
 thertenth daye.
B Owe nothinge to eny man. Ro. viii
C And he entred into a synagoge Mat. viii
 On the wendsdaye
A As concerninge the thinges. i. Cor. vii
B It chaunfed as they went on. Luke. ix
 On the frydaye.
D Let every man abyde in the. i. Corin. vii
B And they brought chyl dren. Mar. p
C On the. vi. Sondaye after the
 thertenth daye.
B Nowe therfore as elect of. Coloss. iiii
 The

The Table

- D** The kyngdome of heven is. Mat. xiii.
On the wendsdaye
- A** I exhorte therfore that a bove. i. Tim. ii.
- E** A certayne man had two son. Mat. xxi
When the weddinge goth oute.
- D** Perceave ye not how that. i. Cor. ix
- A** For the kyngdome of heven. Mat. xx
On the wendsdaye.
- A** Ifoure Gospell be yet hyd. ii. Cor. iiii
- E** And they departed thens/and. Mat. ix
On the frydaye.
- E** Sayinge then that we have. ii. Cor. iiii.
- E** He that ys not with me/ys. Mat. xi
On the Sondaye. lxx.
- D** For ye suffre folles gladly. ii. Corin. xi.
- A** When moche people were. Lu. viii
On the wendsdaye.
- A** I call God for a recorde vnto. ii. Cor. ii.
- A** And he began agayne to. Mar. iiii.
On the frydaye.
- B** Seynge that we knowe. ii. Corin. v.
- E** When he was demaunded. Lu. xxi
On the Sondaye. l.
- A** Though I speake with the. i. Cor. xiii
- H** He toke vnto him the twelve. Luk. xxi
On the wendsdaye
- E** Jothel the. ii. Chapter
- B** Moreover when ye faste be not. Mat. vi
On the frydaye.
- A** Esaye the. lvi. Chapter.
- E** Ye have hearde how it is sayde. Mat. v.
On the. i. Sondaye in lent.
- A** We as helpers therfore. ii. Corin. vi
Then

The Table.

- A** Then was Jesus led awaye. Mat. xiii
On the wendsdaye in the. iiii. tymes.
- E** Epodi the. xxi. Chapter. a. iii. Re. xxi
- D** Then answered certayne. Mat. xii
On the frydaye.
- E** Ezechiel the. xxi. Chapter
- A** After that there was a feast. John. v.
On the. ii. Sondaye in lent
- A** Furthermore we beseeche. i. Tessa. iiii
- E** And Jesus went thence and. Mat. xv
On the wendsdaye.
- E** Better the. xxi. Chapter
- E** And Jesus ascended to Jeru. Mat. xx
On the frydaye.
- B** Genesis the. xxi. Chapter
- D** Herken another symilitude. Mat. xxi
On the. iii. Sondaye in lent
- A** Be ye folowers of God. Ephe. v
- E** And he was a castinge out. Luk. xi
On the wendsdaye
- E** Epodi the. xxi. Chapter
- A** Then came to Jesus the. Mat. xv.
On the frydaye
- A** Numeri the. xxi. Chapter
- A** Then cam he to a cite of Sama. Job. iiii
On the. iiii. sondaye half lent.
- E** For it is witten that Abrahā. Gal. iiii
- A** After that went Jesus his. John. vi
On the wensdaye
- E** Ezechiel the. xxi. Chapter/ & Esai. i
- E** And as Jesus passed by/ he. John. ix
On the frydaye.
- E** iii. Regum the. xxi. Chapter.
Re A cere

The Table

A	A certayne man was sycke	Ihon. vi
	On the. v. Sonday in lent	
E	But christ beyng the hye	Hebre. ix
F	Which of you can rebuke me	Ihon. viii
	On the wensday	
E	Leuitici. the. xii. chapter	
E	It was at Iherusalem the feast	Ihon. p.
	On the frydaye	
B	Jeremie the. xvi. Chapter	
F	Then gathered the hye priestes	Ihon. xi
	On the Palme Sonday	
A	Let the same mynde be in you	Phi. ii.
A	Ye knowe that after. ii. dayes.	mat. xxvi
	On the wensday	
E	Esaye the. lvi. Chapter	
E	The feaste of swete bread due	Lu. xxii
	On the good fryday	
E	Exodi the. xii. Chapter	
E	When Iesus had spoken	Ihon. xviii
	On easter even	
A	If ye be then rysen agayne	Collos. iii
A	The saboth daye at euen	Mat. xxviii.
	On easterday	
E	Pourge therfore the olde leue	i. Cor. v
E	Mary magdalen/and Mary	Mat. xvi
	On the Monday	
F	Which preachynge was pub.	Actu. p.
B	And beholde two of the wēt	Lu. xxiiii
	On the Tursday	
D	Remen and brethren chyldren.	Actu. xlii
F	Iesus him sylfe stode in the	Lu. xxiiii
	On the wensday	
B	Remen of Ista why mar.	Act. iiii.
	After	

The Table.

A	After that Iesus shewed him.	Ihon. xxi
	On the Thorsday	
E	The angell of the lorde spake	Act. viii
E	Mary stode with out at the	Ihon. xx
	On the fryday	
E	For as moche as Christ hath	i. Pet. iii
D	Then y. xi. disciples went.	Mat. xxviii
	On the Satterday	
A	Wherefore laye a syde all ma	i. Pet. ii.
A	The morowe after the	Ihon. xx
	On the. i. Sonday after easterday	
A	For all that ys borne of god	i. Ihon. v
E	The same daye at nyght which.	Ihon. xv
	On the wensday	
E	If christ be preached howe	i. Co. xv
E	When Iesus was rysen the	Mat. xvi
	On the fryday	
E	Obeie them that have the ouer.	Heb. xlii
E	And they departed quickly	Mat. xxviii
	On the. ii. Sonday after easterday	
D	Christ also suffered for oure	i. Pet. ii
E	I am a good shepheard/a good	Ihon. p
	On the fryday	
A	For as moche as ye know how.	i. Pet. i.
E	On the morowe after the sab.	Lu. xxiiii
	On the wensday	
D	Lyke wyse then as by the synne	Ro. v.
B	Then cam the disciples of	Ihon. Mat. ix
	On the. iii. Sonday	
	after easterday	
E	Derely beloued I beseeche you	i. Pe. ii
D	After a whyle ye shall not se	Ihon. xvi
	On the wensday	
	Le. ii.	My

The Table

A My lytell children/these i. Joh. ii
 B There arose a question bitwe. Jo. iii
 On the fryday.
 A Ye are all the children. i. Tes. v
 A I am come a lyght in to the. John. vii
 On the. iiii. Sondaye after esterdaye
 C Every good gyfte/and every. Jaco. i
 B But now go I my waye to. John. xvi
 On the wendsdaye.
 A Brethren have not the faith Jaco. ii.
 B Holy father kepe in thyne John. xvii
 On the frydaye
 D Ye se then how that of dedes Jaco. ii.
 D Deare chyl dren/ yet a lytell John. viii
 On the. v. sondaye in the cros dayes.
 D And se that ye be doares of Jaco. i.
 E Verely verely I saye vnto John. xvi
 On the Mondaye
 D knowled ge youre fautes one Jaco. v.
 A Which of you shall have a Lu. xi
 On the Trusday
 D Esale the. xix. Chapter
 D And Jesus sat ouer agaynst Marc. xii
 On the wendsday
 B The multitude of them that Ac. iiii
 A These wordes spake Jesus. Jo. xvii
 On the ascension day
 A In my fyrst treatyse Deare Act. i.
 D After that he appered Mat. xvi
 On the sonday after ascension day.
 B Be ye therfore discrete/ & so i. Pe. iiii.
 D But when the conforter is Joh. xv.
 On the witson even
 It fortu

The Table

A It fortun'd/whill Apollos Act. xix
 B If ye love me kepe my cōmaun. Jo. xviii
 On the witson daye.
 A When the frstie daye was co. Act. ii.
 C If a man love me & will kepe. Joh. xviii
 On the mondaye.
 A And he cōmaunded vs to preache. Ac. x
 B God so loved the worlde/that. John. iii
 On the tuesdaye.
 C When the Apostles which we. Ac. viii
 A Verely verely I saye vnto you. John. x.
 On the wendsdaye
 C Peter stepped forth with the. Act. ii
 E No man can come to me except. Joh. vi
 On the Thurs daye
 A Then cam Philip into a cite of. Act. xlii
 A Then called he the. xii. to gether. Lu. ix
 On the frydaye
 D Ye men of Israel/ heare the Act. ii.
 D And it happened on a certayne. Luke. v
 On the Saterdaye
 A And the nexte saboth daye. Act. xiii
 A And he arose vp & cam oute. Luke. xiii
 On the Trinite sondaye
 A After this I looked/ & beholde Reve. iiii
 A There was a man of the p̄ha. Joh. iii
 Corpus Christi daye.
 E That which I gave vnto you. i. Cor. xi
 A For my flesh. & is meate in dede. Joh. vi
 On the fyrst sondaye after
 Trinite sondaye
 B For God is love/ in this app. i. John. iiii
 E There was a certayne rich. Luk. xvi
 Re. iiii. On

The Table

On the wensday

D When we opened vnto you the ii. Pet. i.
B Ye shall not thinke that I am. Mat. v
On the. ii. Sunday after trynete sonday.
L Maruayle not my brethzen i. Jhon. iii
E A certayne mā ordeyned a gret. Luk. xiii

On the wensday

E This I saye therfore & testifye Eph. iiii
L And whē he was come into y. Mat. xxi
On the. iii. Sunday after trynete sonday
B Submit your selves therfore i. Pet. v
A Thē resorted vnto him al y pub. Luk. xv

On the wensday

D Notwithstandinge the lorde ii. Ti. iiii
D Agre with thyne aduersary Mat. v
On the. iiii. Sunday after trynete sonday
D For I suppose that the afflic. Ro. viii
F Be ye therfore merciful as you. Luk. vi

On the wensday

B And hereby we know that we i. Jhon. ii
A And his disciple asked of him. Mat. xviii
On the. v. Sunday after trynete sonday
B In conclusion be ye all of one i. Pet. iii
A It cam to passe as y people pre. Luk. v.

On the wensday

A I exhoite therfore that above i. Ti. ii
D It chaunced on a certayne daye Lu. viii.
On the. vi. Sunday after trynete sonday
A Remember ye not that all we Ro. vi
L For I saye vnto you except your Mat. v

On the wensday

D I wrote not vnto you as. i. Jhon. ii
L And whē he was come out into Mar. v.
On

The Table

On the. vii. Sunday after trynete sonday
D I will speake grossly because of Ro. vi
A In those dayes whē there wa. Mat. viii

On the wensday

A There is then no danaciō to thē Ro. viii
A In that tyme wēt Iesus on the. Mat. xii
On the. viii. Sunday after trynete sonday
L Therfore brethzen we are now Ro. viii
L Beware of false prophetis/ Mat. vii

On the wensday

B But god setteth out his lone Ro. v.
F Master we sawe won castinge Mat. ix
On the. ix. Sunday after trynete sonday
B That we shulde not lust after i. Cor. v
A There was a certayne rich man Lu. xvi

On the wensday

L Remember ye not how that Ro. vi
L He y is faithfull in that which Lu. xvi
On the. x. Sunday after trynete sonday
A Ye knowe that ye were gētyls i. Cor. xii
F And when he was come neare hē. Lu. xix

On the wensday

E All fleshe is not one māner of. i. Cor. xv
E Take hede to your selves lest. Luk. xxi
On the. xi. Sunday after trynete sonday
A Brethzen as pertaynyng to y i. Cor. xv
B And he put forth this similitu. Lu. xviii

On the wensday

C Other remember ye not y you. i. Cor. xv
A He put forth a similitude vnto. Lu. xviii
On the. xii. Sunday after trynete sonday

B Suche trust have we thorow ii. Cor. ii
On

The Table

- D** And he departed agayne from **Mat. vii.**
On the wensday
- B** For we preache not oure selfe. **ii. Cor. iiii.**
L Then began he to vpbraid y^e cit. **Mat. xi.**
On the. viii. Sondag after
trynete sonday
- L** To Abraham & his seede were y^e. **gala. iii.**
D Happy are the eyes which se **Luk. x.**
On the wensday
- B** Remember brethren oure labor. **i. tessa. ii.**
B Then the pharyses went forth **Mat. xii.**
On the. xiii. Sondag after
trynete sonday
- L** I saye walke in the spirite and. **Gala. v.**
B And it chafsed as he w^olt to Jer. **Lu. xviii.**
On the wensday
- B** Beare not the yoke with the **ii. Cor. vi.**
L Mon of the cōpany sayde vnto **Luk. xii.**
On the. xv. Sondag after trynete sonday.
- D** If we lyue in the spirite let vs **Gala. v.**
L Roma can serue two masters **Mat. vi.**
On the wensday
- B** We know that the law is good. **i. Ti. i.**
A And it fortunēd in one of those **Luk. xx.**
On the. xvi. Sondag after trynete sonday
- T** Wherfore I desire y^e ye faynt **Ephē. iii.**
L And it fortunēd after y^e he went **Luk. vii.**
On the wensday
- B** Beware lest eny man come & **Colos. ii.**
L And he cā to Bethsaida & they **Mat. xiii.**
On the. xvii. Sondag after
trynete sonday
- A** I therfore which am in bōdes **ephe. iii.**
A And

The Table

- A** And it chafsed that he went in. **Luk. xiii.**
On the wensday.
- L** For yf by the synne of one deeth **Ro. v.**
D Whē they were come to cap. **Mat. xviii.**
On the. xiiii. Sondag after trynete sonday
- A** I thank my god alwayes on **i. Cor. i.**
D Whē y^e pharises had herde **Mat. xix.**
On the frydaye.
- B** I beseeche you brethren for oure **Ro. xv.**
E Another parable he put forth **Mat. xxi.**
On the. xix. Sondag after trynete sonday
- E** And be ye remued in the spirite **Ephē. iii.**
A And he entred into a byppe **Mat. ix.**
On the wensday
- D** Therfore brethren stōde fast & **ii. Tes. ii.**
E Thē sent Iesus y^e people awa. **Mat. xxi.**
On the. xx. Sondag after trynete sonday
- L** Take hede therfore that ye wal. **Ephē. v.**
A The kyngdō of heauē is lyke. **Mat. xxi.**
On the wensday
- A** Thou therfore my sonne be strō. **ii. Tim. ii.**
L Whē thou makest a diner oz of a. **Lu. xiii.**
On the. xxi. Sondag after
trynete sonday
- B** fynally my brethren be stronge **Ephē. vi.**
B And ther was a certayne ruler **Jhon. viii.**
On the wensday
- B** Because we knowe brethren **i. Tes. i.**
B And it fortunēd in another sab. **Luk. vi.**
On the. xxii. Sondag after
trynete sonday
- A** And am surely certified of **philip. i.**
L Therfore is the kyngdōm **Mat. xviii.**
Le. v. On the

The Table

On the wendsdaye.

E Ye & we knowe that what so. rom. iii.
E Verely I saye vnto you/that. Mar. pt
C On y. p. vii. Sunday after Trynete sonday
D Brethren folowe me/and. Philip. ii.
B Then went the pharises & mat. p. vii

On the wendsdaye.

E For yf by the synne of one. Rom. v
D When they were come to. mat. p. vii
C On y. p. viii. Sunday after Trynete sonday
B For this cause we also/sence. collos. i
E Whyle he this spake vnto the. mat. ix

On the wendsdaye.

E And I wolde not that ye shulde. i. cor. v
E A certayne mā had two sones. mat. p. vi
C On y. last. Sunday after Trynete sonday.
B Hieremye the. p. viii. Chapter.
A Then Jesus lyfte vpp his eyes. ioh. vi.
 On the wendsday at. iiii. tymes

D Amos the. ix. Chapter.
E And one of the compayne ans. mat. ix
 On the frydaye at. iiii. tymes.

A Dzee the. viii. chapter
E And one of the pharises desyred. Lu. vii
 On the Saterdaye at. iiii. tymes.

A For that fyrst tabernacle was. Heb. ix
B He put forth this similitude. Lu. viii
 In the Dedication of the churche.

A And I John sawe that holy. Reve. p. vi
A And he entered in/ & went thso. Luc. xix

C Here endeth the Table of the Pistles and
 Gospelles of the Sondayes.

The Table

C Here after folowe the Pistles & Gos-
 pels of the Sayntes.

On saynt Andrews daye.

E For the belefe of the hert iusti. Rom. p
E As Jesus walked by the see of. Mat. iiii

On saynt Nicolas daye.

A Ecclesiasti. p. liii. chapter.
A For lyke wyse a certayn man. Mat. p. xv
 On the conception of oure lady.

E Ecclesi. the. p. liii. Chapter
A This is the boke of the generati. Mat. i
 On S. Thomas the Apostle daye

D Now therfore ye are no more. Eph. ii.
A Thomas one of the twelve. John. p. v
 In the conversion of S. Paul.

A Saul yet bretchinge oute threath. Act. ix
D Then answered Peter & sayd. Mat. p. xix
 On candelmayes daye

A Malachie the. iii. chapter
D And when the tyme of their purif. Lu. ii.
 On S. Mathias the Apostle daye.

E And in those dayes Peter. Act. i.
D Then Jesus answered & sayde. Mat. p. xi
 The gretynge of oure ladye

B Esaye the. vii. chapter
E And in the. vi. moneth the angell. Lu. i.
 On saynt Georges daye

A My brethren/count it excedinge. Jaco. i
A I am the true vyne/ & my father. Jo. p. vi
 On saynt Marke the Evangelist.

B Vnto every one of you is geve. Eph. iiii
 I am

The Table

- A I am the true vine / & my father. Joh. xv
On saynt Philip & James daye.
- A Sapientie the. v. Chapter
- A And he sayde vnto his discip. Joh. xiii
The fyndinge of the crosse
- B I have trust towarde you in god. Gal. v
- A There was a man of the pha. Joh. iii
On the nativite of S. John Baptist
- A Esaye the. xlii. Chapter.
- A Elizabeths tyme was come Luke. i
On S. Peter & Pauls daye.
- A In that tyme Herode the kyng. Act. vii
- C When Jesus cam into the. Mat. xvi
In the commemoracion of S. Paul
- B I certifye you brethren that. Gala. i.
- D Then answered Peter & sayde. Mat. xix
On the visitacion of oure Lady.
- A Canticozum the. ii. Chapter
- D Mary arose in those dayes Luke. i.
On saynt Mary Magdalen daye.
- B Proverbiorum the. xvi. Chapter
- C And one of the Pharises despyed. Lu. vii
On saynt James the Apostle
- D Nowe therfore ye are no more. Ephesi. ii
- C Then came to him y mother. Mat. xx.
Petri ad vincula
- C And as he consydred the thinge. Act. xii
- C When Jesus ca into y coostis. Mat. xvi
On the transfiguracion of oure lord.
- D For we folowed not deceauable. ii Pet. i
- A And after. vi. dayes Jesus. Mat. xvii
On the name of Jesu
- B The Peter ful of the goly goost Act. iiii
Whi.

The Table.

- C While he thus thought / behold. Mat. i.
On saynt Laurens day
- B This yet remember how that. ii Cor. iv
- D Verely verely I saye vnto you Joah. xii
On the assumption of ouer lady
- B Eccle. the. xviii. Chapter
- C It fortunied as he went that he Lu. x.
On saynt Bartholomew
- D Nowe therfore ye are no moare Ephe. ii
- C And there was a stryfe amonge Lu. xxi
On the nativite of ouer lady
- C Eccle. the. xliii Chapter
- A This is the boke of the generaciō. Mat. i
On the exaltacion of the crosse
- B I have trust towarde you in god Gal. v.
- E Nowe is the iudgement of this. Joā. xii
On saynt Mathew the apostle.
- C Ezechielis the. i. Chapter
- B And so Jesus passed forth from Mat. x
On saynt Michael daye
- A And he sent & shewed by hys Reue. i
- A The same tyme the disciples Mat. xviii
On saynt Luke the euangelist
- C Ezechielis the. i. Chapter
- A After that the lorde apoynted Luk. x
On saynt Symon and Judes day
- E For we knowe well that all. Rom. viii
- C This comaunde I you / y ye. Joh. xv
On the alle halloues daye
- A And I sawe another angell Reue. vii
- C When he sawe the people / he Mat. v.
On the alle soules day
- C I wolde not brethren haue y. i. Tes. iiii
Them

The Table

L Then sayde Martha vnto Iesus. Jo. vi
 On saynt katherynes daye.
B Ecclesiast. the. li. chapter
I Agayne the kyngdome of. Mat. viii

¶ These thinges haue I added to fill
 vp the leffe with all.

¶ Infernus and gehenna differ moche in sig-
 nificacion/though we haue none other inter-
 pretacion for ether of them/ then this Engly-
 she wordc/hell. for gehenna signifieth a pla-
 ce of punysshment: but infernus is taken for
 any maner of place beneth in y^e erth/ as a gra-
 ve sepulchre or cave.

math. v. **Hell:** it is called in Hebrue the valeye of
 Hennon. A place by Ierusalem / where they
 burnt their chyldren in fyre vnto the ydole
 Moloch/ & is vsurped & taken now for a pla-
 ce where the wycked and vngodlye shal be tor-
 mented both soule and bodye / after the gene-
 rall iudgement.

rom. vii **Beue Rowme to y^e wrath of God.** Rom. vii
 wrath is there taken for vengeance. And the
 meaninge is: let God advenge / ether by him-
 selfe or by the officers that beare his rowme.

mat. v. **There tarpe & abyde tyll ye go oute.** It is
 in Mathe the. vi. Wheresoever ye enter in
 to an house/there abyde till ye go oute thence.
 And Luke. ix. it is/into what soever housse ye
 enter/ther tarpe/and go not oute thence: that
 is to saye / whosoever receaveth you / there
 abyde

The Table.

abyde as longe as you are in the citie or tou-
 ne/and go not shamefully a beggyng from
 housse to housse as freers do.

Dust: Make of the dust of poure fete. Mat. mat. p.
 thew. p. Why are they commaunded to Make
 of the dust? for a wytnes sayth Luke. That
 that dede maye testifie agaynst them in the
 daye of iudgement/that the doctrine of salva-
 cion was offered them/ but they wolde not re-
 ceave it. Ye se also that soche gestures and ce-
 remonies haue greater power with them/ then
 have bare wordes onelye/ to move the harte &
 to steepe vp sayth/as do the layenge on of han-
 des and anoyntinge with oyle. &c.

Apocryptes: can ye decerne the face of hea-
 ven and not decerne the signe of the tymes?
 That is to saye: they coulde iudge by the sig- math. p. vi
 nes of the skye what wether shuld folowe:
 but coulde not knowe Christ by the signes of
 the scripture. And yet other signe myght not
 be given them.

**He that sayth he knoweth Christ and ke-
 peth not his commaundementes/ys a lyar. To
 knowe Christ is to beleve in Christ. Ergo he
 that kepeth not the commaundementes / be-
 leueth not in Christ.**

**¶ The ende of this
 booke.**



